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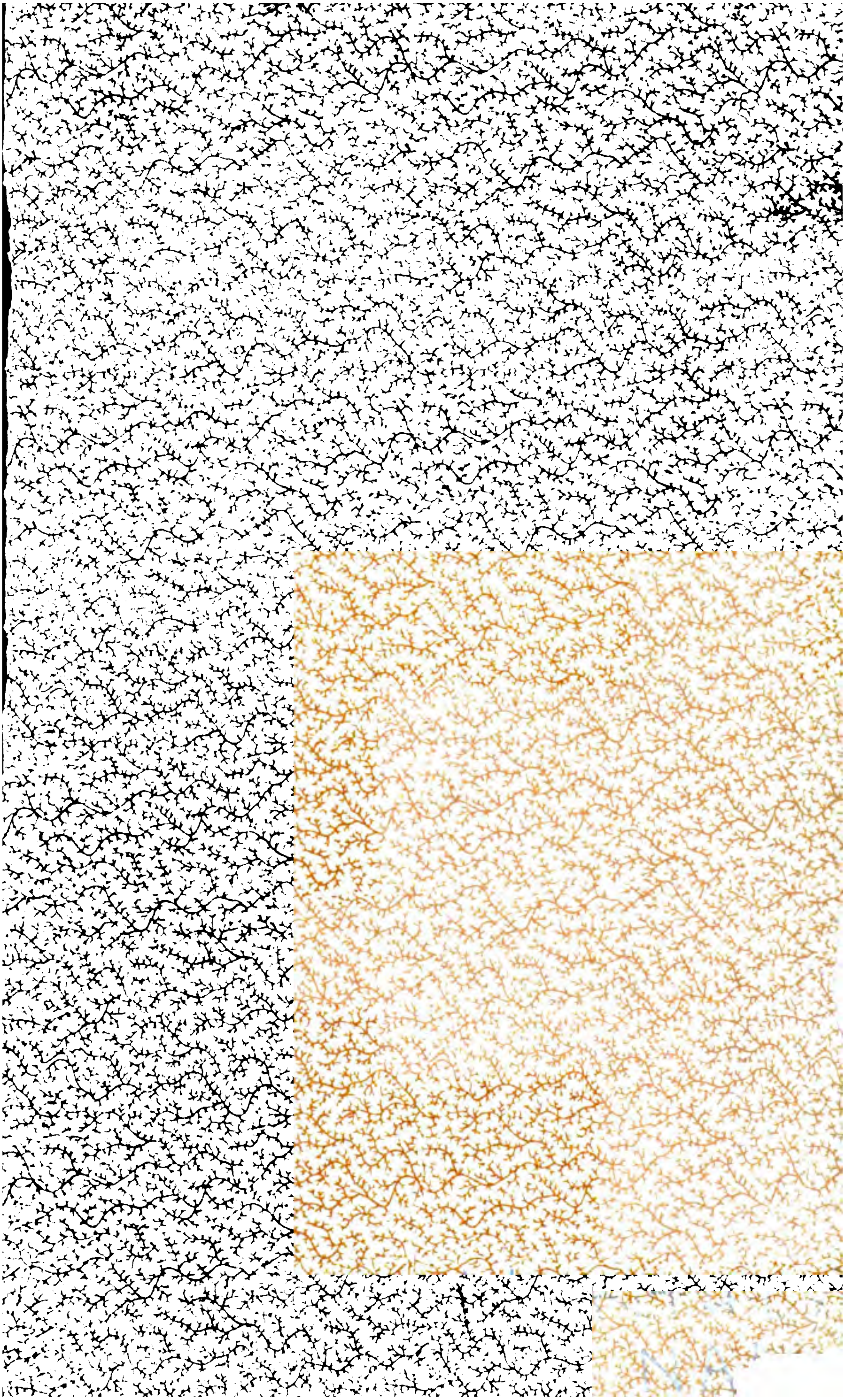

THE

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OR

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ENLARGED:

From JANUARY to APRIL, *inclusive.*

M, DCCC, IX.

With an APPENDIX.

" *Laus nova nisi oritur, vetus amittitur.*" P. SYRIUS.

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ERRATA in Volume LVIII.

Page 31. l. penult. for 'important,' r. *unimportant.*
88. l. penult. place a comma after 'corn.'
141. l. 8. for 'or,' r. *and.*
148. l. 12. from bott. for 'Laureats,' r. *Laureat.*
185. l. 22. for 'superior;' r. *preferable*; and in the next line, for 'preferable,' r. *manifest.*
262. l. 9. the word 'vicinia,' should be in *Italic.*
274. l. 16. from bott. for 'as counsellors' r. *as a counsellor.*
298. *bottom*, for 'some minutes of the,' r. *some of the minutes.*
359. l. penult. for 'Precepts,' r. *pretexts.*
367. l. 7. put a comma instead of a semicolon after '*earth.*'
416. l. penult. *dele* the semicolon after '*work.*'
448. l. 5. for '*Tracts*,' r. *Facts.*

THE MONTHLY REVIEW,

For JANUARY, 1809.

Art. I. *A Voyage to the Demerary*, containing a statistical Account of the Settlements there, and of those on the Essequibo, the Berbice, and other contiguous Rivers of Guyana. By Henry Bolingbroke, Esq. of Norwich, Deputy Vendue-master at Surinam. 4to. pp. 400. 1l. 7s. Boards. R. Phillips. 1807.

As long as the public will countenance the opinion that the value of a work depends rather on the price which it draws from the pocket of a purchaser, than on the degree of labour, skill, and knowlege which have been employed in its composition, and that the most ordinary talents cannot properly unfold themselves on the commonest subject within limits inferior to those of a magnificent quarto, it will be altogether vain, and almost equally unjust, to exercise any great severity against authors for that fashionable practice, which has passed under the name of book-making. It is highly proper that he, who has anything worth attention to communicate, should contribute his quota of information to the general stock: but when his bookseller assures him that a publication of moderate size attracts no notice in the world, and that the humble pretensions of an octavo would argue a want of conscious merit in the writer of it, we cannot wonder that he should swell his volume to the bulk required, by the adscititious aid of almost any materials that may present themselves. Mr. Bolingbroke may therefore stand excused for adding to the little which he had to tell us on the subject of the Demerary settlements, the *bulletin* of his sea-sickness during the voyage, a large extract from Sir Walter Raleigh's account of his adventures in *el Dorado*, and copious observations in favour of that masterpiece of enlightened policy and disinterested humanity, the African slave-trade!

Mr. B. quitted England on a mercantile speculation in January 1799, and arrived in the Demerary river in seven weeks; in the whole he appears to have spent about as many years in that and the neighbouring settlements, and among the Caribees. We shall present our readers with the first impression received by him from the town of Stabroek, in his own language:

> 'Stabrock was to me quite a new sight. I recollected no English town which bore the least resemblance. It stands on the flat strand, and canals, where black and tawny children were plunging about like didappers, inclose the main street: while wooden houses, with colonnaded porticoes and balconies shaded by a projecting roof, are orderly arranged between spacious intervals in three parallel lines. They are seldom above two story high: they stand on low brick foundations, and are roofed with a red wood, which I took for mahogany. No where the glitter of a glass casement; Venetian blinds, or *jealousees* as they are called by the inhabitants, close every window; and the rooms project in all directions to catch the luxury of a thorough draft of air, so that the ground-plan of a dwelling is mostly in the shape of a cross. There are no trees in the streets as in Holland; the town would have been pleasanter with this imitation of the old country; but casks and bales lie about, as if every road was a wharf, and numerous warehouses are intermingled with the dwellings. Even the public buildings are of wood. Blacks clad only with a blue pantaloon, or with a mere towel of checking supported by a string about the loins, come to perform every office. Here and there a white man in a muslin shirt, and gingham trowsers is seen smoaking his segar, and giving directions from under an umbrella to his sable messengers; or is led about in a phaeton drawn by ponies to superintend the shipping of his goods. A noon-day sultriness and silence prevail: every motion is performed with such tranquillity for fear of kicking up a dust, that one would suppose the very labourers at work in a church during service.'

The subsequent additional extracts will convey a farther idea of the appearance of these plantations, and some notion both of the nature of the property and the manner in which it is cultivated:

> 'The Demerary river is two miles broad at its mouth, but inland it does not exceed one mile and a half. Its bed runs up this width perfectly straight to Diamond point, which is about ten miles from Stabroek, where it takes a course more westward. The river affords an excellent harbour, and would, in fact, hold all the navy of Great Britain, but unfortunately the bar will not admit vessels that draw more than eighteen feet. Ships lying here are completely sheltered from all squalls and tempestuous weather, nor do hurricanes ever occur. The water in the mid channel deepened as we proceeded from four to six fathoms.
>
> 'The cultivation along the river is confined to sugar, coffee, and plantains, with a small quantity of cocoa and rice. The latter was but recently introduced; however, little doubt was entertained of its being made perfectly to answer the purpose of the colony; and if the cultivation was encouraged by government, it would soon rival that of South Carolina, being aided by a great similarity of climate. The river affords picturesque but uniform scenery. Plantations regularly

ranged on either side—dwelling-houses built on the banks close to the water—other buildings scattered about in different directions, without respect to order—the wind, water, and cattle mills, on the sugar estates, with the *logies*, or barns, of three stories high, on the coffee ones—made a pretty contrast. Every plantation has a wharf, or landing-place, opposite the dwelling-house, and a canal, or trench, with sluices, which answer two purposes, to drain off the superfluous water on the estate, and to harbour boats, &c. while they are loading or discharging.

'The plantations along the river, as well as in the other parts of the colonies, were surveyed and laid out in grants, or allotments, of five hundred acres, by the Dutch West India Company. They are of an oblong form, the frontage being one hundred roods, and the depth seven hundred and fifty; with a conditional grant of as much more behind the first, when two thirds of that should be cultivated. All the estates on the river are now entitled to this, and many of them have already carried their cultivation thirteen or fourteen hundred roods from the banks of the river in a straight line with the extended sides of the front dam, or ditch, thrown up to prevent the water in spring tides from inundating the land. Two side dams are likewise thrown up, and extend as far as the cultivation, where they join a back dam: so that an estate is a complete island within itself, and *dammed* on all sides. Every plantation is therefore obliged to have a bridge on each side, to permit the traveller to cross these trenches and canals, in prosecution of his journey. Like public roads, these bridges are obliged to be kept in repair, and according to an act of the court of police, to be painted white, that they may be seen with more facility in a dark night.

'The cultivation of sugar and coffee on the banks of the river has a pretty effect. Boats sailing up and down, and wind-mills at work, gave me a favourable idea of the industry of the inhabitants. The principal craft used in the river are punts, or flat-bottomed boats, about thirty feet long and eight wide, nearly square at both ends, which, from drawing little water, are well calculated for the trenches, or canals, of an estate. They are generally large enough to stow twenty hogsheads of sugar with facility, and may be compared to the lighters on the Thames. In Stabroek there are people who let them out to discharge or load ships, at the moderate price of from twenty to thirty shillings per day.'

It is very gratifying to learn that great improvement has taken place in the productiveness of the plantations, as well as in the general enjoyment of life, since these possessions were ceded to the English; whose enterprising industry the author is fond of contrasting with the plodding and systematic tardiness of their former proprietors. Speaking of their restoration to Holland at the peace of 1783, Mr. Bolingbroke says,

'The national slowness of the Dutch was never so completely verified as in the re-settlement of these colonies. They are planters of the old school, and nothing whatever can divert their attention from the traditional manner in which they settle their estates. The system which the English have introduced, insures as much cultivation in one year, as a Hollander would accomplish in four. The one dashes on and prepares a hundred acres to plant, while the other is content with twenty-five; his greatest ambition is to make his estate look like a garden, while that of the Englishman is to get the greatest quantity of cotton under cultivation possible, as it has been found by the experience of a series of years, that the quantity, and not the quality, constitutes the profit of the crop. The labor which is saved by the English planters, is almost incalculable. Instead of cutting down every tree, and removing all the underwood, according to the pernicious example which was set them, they fired all the wood, except that part intended for provision grounds, in direct contradiction to the advice of their friendly though mistaken neighbours, who assured them the land would be totally ruined by such a procedure. The event proved it otherwise, as from being too luxuriant before, it was found to be improved; the megass, or soil generated from putrid foliage, which is generally a foot thick, prevents the fire from penetrating too far so as to injure the land.

'Messrs. B and H. and Mynheer A. possess two estates on the west coast of Essequebo, four miles distant from each other, the former have only cultivated their estate five years, while the latter has been twenty-five years in cultivating his; and the difference in the value of the last crop did not exceed five hundred pounds sterling.

'There is a wonderful dissimilarity between the Ducth and English colonists. They naturally both go out with a view of making money; but the one with an intention of ending his days abroad, and the other of returning to his native country, to live in ease and independence on the fruit of his industry. The first thing a Dutchman does, after he is in possession of an estate, is to build a splendid house: the next thing is to employ his negroes in making a handsome garden; he then gets a pleasure boat, and four or five negroes are immediately put in training for sailors; and lastly, his ambition must be gratified by a curricle and pair of horses. The only thing they agree in is good living. The pleasures of the table they both are determined to enjoy; the one in a large splendid house, and the other in a cottage.'

Deeply impressed with the value which these large districts might derive from the immense capitals and persevering spirit of English planters, the author is very unwilling to admit the propriety of restoring our trans-atlantic captures, on the return of peace; and he appears anxious to extend our attempts at conquest and colonization, more widely than many persons will deem consistent with the dictates of sound policy. At the same time, it must be confessed that he offers some strong reasons to shew that the capture of our enemy's possessions will probably be found a wiser and more beneficial measure than their immediate emancipation, and the establishment of a precarious independence in them. We presume, however, that our present rulers will be too conscientious to adopt his hints on this subject; since he considers religious liberty in the most unbounded extent to be absolutely essential to our success, and even recommends that the friendship of the Spaniards should be attracted by Irish catholics, who ought to be selected for the service. He points to the example of Paramaribo, as necessary in our colonies, and even highly advisable at home, though 'an unlimited toleration prevails' there of Jew, catholic, and all the denominations of protestantism. The consequence, however, of this extensive toleration, which we contemplate with much satisfaction, is more inconsistent with some of his own views of the negroe character, than his recommendations are with the coronation oath; for it appears that, in Paramaribo, black men are actually regarded as rational and responsible creatures:

> 'One of the most remarkable places of worship in this town is a negro-chapel, supported by six German missionaries, called Hernhooters, or Moravians. They have translated the bible and a book of hymns into the talkee-talkee, or negro language, of which they have also composed a grammar. Service is performed on Tuesday and Friday evenings, and three times on a Sunday. I went one evening—the place was elegantly lighted up. There is an organ, and the rites began by music. Two lines of a hymn were read distinctly by the priest, which the whole congregation repeated immediately after in full chorus to a prepared tune; then two lines more; and so on till the poem was finished. Next followed lessons from the bible; another hymn; a prayer; a third hymn; and finally a sermon, which terminated in some devotional ejaculation, during which all the people kneeled. The audience, which was very numerous and very orderly, was dismissed by the organ's sounding unaccompanied. These Moravians are the only religionists, who have made any progress in converting the negroes hereabouts. It is curious that the talkee-talkee, or patois of the blacks, though it includes many African words, should have for its basis the English language, pared of inflections, and softened by a multitude of vowel terminations. That the mass of creole population here on the continent, and under foreign sway, should still have been reared and taught beneath English masters and overseers, is no slight proof of the superior enterprize of our colonists, and humanity of our slave drivers'

The sketches here given of the state of society in Guyana would probably be useful to any person who contemplated a permanent residence in that settlement:—a more generally interesting portion of the work is that which treats of the customs and manners that distinguish the neighbouring Indians. The imagination cannot fail to be very strongly impressed with that most extraordinary solemnity, the feast of souls:

'At a funeral, the relations and friends show their grief for the deceased by getting drunk, singing, and crying: but of all their instances of regard to their deceased friends, none is so striking as what they call the feast of the dead, or the feast of souls. The day for this ceremony is appointed in the council of their chiefs, who give orders for every thing, which may enable them to celebrate it with pomp and magnificence. The riches of the nation are exhausted on this occasion, and all their ingenuity displayed. The neighbouring people are invited to partake of the feast, and to be witnesses of the solemnity. At this time, all who have died since the last solemn feast of that kind, are taken out of their graves. Those who have been interred at the greatest distance from the villages are diligently sought for, and brought to this great rendezvous of carcases. It is not difficult to conceive the horror of this general disinterment. Some appear dry and withered; others have a sort of parchment upon their bones; some look as if they were baked and smoaked, without any appearance of rottenness; some are just turning towards the point of putrefaction; whilst others are all swarming with worms, and drowned in corruption. I know not which ought to strike us most, the horror of so shocking a sight, or the tender piety and affection of these poor people towards their departed friends: for nothing deserves our admiration more, than that eager diligence and attention with which they discharge this melancholy duty of their tenderness; gathering up carefully even the smallest bones; handling the carcases, disgustful as they are, with every thing loathsome; cleansing them from the worms, and carrying them upon their shoulders through tiresome journies of several days, without being discouraged by their insupportable stench, and without suffering any other emotions to arise, than those of regret, for having lost persons who were so dear to them in their lives, and so lamented in their death.

'This strange festival is more or less in use among all the American savages bordering on the gulf of Mexico, on the Missisippi as on the Orinoko, and is probably a remnant of Mexican superstition. A pompous re-interment is given to the dead; and games of all kinds are celebrated on the occasion, in the spirit of those which the ancient Greeks and Romans celebrated upon similar occasions.'

The Indian ideas of matrimony are far from harmonizing with our own:

'When an Indian marries, he is perfectly indifferent about the virginity of his wife; but after his marriage he expects fidelity to his bed: and so strong is the influence of opinion, that adultery is very uncommon, although it is commanded [forbidden] by no part of their religious tenets. Polygamy is universally allowed, but an Indian is never seen with two young wives; the only case in which he takes a second, is when his first has become old and ugly.'

Here Mr. B. indulges his readers with an unexpected discussion on the general subject of polygamy, from which he cautiously draws this sage conclusion: 'It *seems* to be a doubtful question, then, whether or no polygamy is agreeable to the intention of nature.'

If we were disposed to revive the subject of the slave-trade, now happily set at rest as to all practical consequences, by the abolition, we should not want opportunities for declaiming on it. Every man, who has passed a certain number of years in the West Indies, in whatever capacity, will think that he is intitled to appeal to his own *experience*, in opposition to all the general arguments which can be drawn from wisdom, justice, and humanity. Mr. B. is a strenuous advocate for the 'rights of intellect,' and the necessity of cultivating our plantation by the hands of negroe-*vassals*; or, to use his own more general phrase, 'a *liberty*, essential at new settlements, of importing additional labourers.' For 'resisting the abolition of this *liberty*,' (a curious periphrasis for the abolition of the slave-trade!) as much as from '*uniform* admiration of his public conduct,' (an extensive suretyship!) this work is dedicated to the Right Honourable William Windham, then secretary for the colonial department. It is not long since * we ventured to state our sentiments on some points connected with this subject: but we shall be very cautious of using the same licence a second time, after the severe rebuke bestowed by Mr. B. on conduct so presumptuous:

> 'The Europeans are a conceited people. They read; and they fancy that every thing can be known from books. They undervalue observation, experience, practical talent of every kind They listen to metaphysical politicians, who without having visited the West Indies, or knowing at all the nature of the people, and of the properties there, think they can direct the tropical planter how best to cultivate, and the assembly of Jamaica how best to legislate. By such vain authors, the English people have been goaded into petitioning their legislature for an abolition of the slave-trade. It is the trade in free negroes which alone they ought to abolish. The slave-trade is a universal benefit.'

If we understand this passage, the meaning of it is that, provided that we do not kidnap, we may purchase to any amount; and provided that we do not seize on those who are in the actual enjoyment of freedom in their native country, we are at full liberty to afford the most unbounded encouragement and temptations to the system of slavery, and to all the means by which that system must be maintained. Yet this wish that slaves alone should be exported appears rather inconsistent with the author's subsequent advice at p. 130, that 'some trusty negroes, who have been attached for twenty years to plantations in the West Indies, be sent over to Africa, to enlist *voluntary recruits only*;' and with his persuasion that these 'would be followed back by whole nations of their own accord.' For our own part, we should contemplate with extreme jealousy a project so open to abuse, and which would in so great a degree diminish the interest of the planters in preserving the negroes already obtained, and in encouraging propagation from them: but even if it were carried into the most complete and beneficial effect, we should contend that it is a measure as dissimilar to the abrogated traffic, as the voluntary payment of money in exchange for goods in open market is to the most oppressive and arbitrary levy, that was ever imposed on a reluctant people by the caprice of an individual despot.

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* See Corry's Voyage to the Windward Coast of Africa, in the M. Rev. for last September.

The often repeated assertion, that the imported Africans are much happier in our settlements than they would have been at home, which has been long heard with some suspicion from persons interested in the trade, is here introduced with a better claim to our attention, in the mouth of one of those who must be considered as more qualified to make the comparison,—a negroe slave. His name was *Gentleman*, and it seems that he and Mr. Bolingbroke held frequent conversations on the nature of his own country, 'of which he spoke with dislike and contempt.' Mr. B., with unexampled accuracy, has made a memorandum of the very jargon in which this poor creature delivered his opinion:

> "Buckra (white man's) country more good; here so me only one massa, in a dat country for me, every man my massa, suppose he more strong than meself. They catchee me and make me work for them king; suppose me no want for work them sall kill me: sometime them king make war and one nodcr somebody get me for work; them no give me victuals, them no give me rum, them no give me blanket, them no good like a buckra massa, them flog and them kill them slaves like a hell; suppose one king kickkaraboo (die), they kill all the slaves too." From this artless and unadorned tale, may be collected a great deal to prove the wretched situation of the negroes in their own country, and with what arbitrary sway and despotism the petty kings, or rather barons, in Africa govern their vassals and slaves.'

We should rejoice in an opportunity of *cross-examining* this *Gentleman* respecting the sources of his information; for to us it seems extremely probable that he was only repeating the assurances which he had received from his original purchaser, of the great advantages that he had derived from his change of climate and situation. We can easily conceive that testimony of this kind might proceed in a never ending circle: the owner would endeavour to impress his slave with a strong sense of the horrors which he had escaped; and the slave, either from cunning or credulity, would busily rehearse the same story to all his master's friends who came to visit the plantations. This is rendered more probable by the observation here made that the negroe-race in the West Indies are peculiarly prone to an obsequious and fawning spirit; the frequent attendant, we imagine, of a state of absolute slavery.

Mr. Bolingbroke's volume must not be finally closed without some notice of the extraordinary style in which it is written. We have known persons who have taken a pride in the talent of discovering, by means of some peculiarities of language or allusion, the habits and even the profession of the man to whose conversation they are listening, or whose work they are perusing. Though we are vain enough to think that, in the present instance, our conjecture would have been just, we shall make no boast of our sagacity, because the author himself has apprised us that he is a deputy vendue-master, and that his office is 'similar to [that of] an *auctioneer.*' The three distinguishing traits which characterise the eloquence of the hammer we take to be, 1. a strong sense of the dignity and importance of the individual who wields it; 2. a violent propensity to coin new and unnecessary words; and 3. the talent of bestowing indiscriminate ornament on all subjects, or of being (as Foote admirably expressed it,) "equally eloquent on a ribband and a Raphael." We shall throw together some proofs that all these traits concur in Mr. Bolingbroke, but without taking the pains to refer the examples to their several heads. 'The flood tide had made, which having raised the anchor we had drifted a little, and the seamen were employed in veering out more cable — a total stillness seemed to pervade the sky — the breeze which had before been so brisk had died away, and left a perfect calm — the swell and roughness of the sea had subsided — nothing was heard but a rippling against the vessel's side, and the voices of the seamen singing "Yo heave yo," — the moon was just descending below the horizon — the air was mild, and I found that repose on a hen-coop on deck which my bed denied me.' — 'The art of selling the ground on which a house stands, without selling the house, or the right of living in it, has the merit of rendering circulable a greater portion of the fixed property of a country, and thus facilitates the obtainal of capital for every sort of enterprize.' 'Voluntary colonists could be *gotten by the myriad* did they but know the lot that awaits them.' (p. 124.) 'A garrison of about 200 men was kept there before the *penultimate* war.' (p. 166.) The following undervaluation must be allowed to be rather at variance, however, with the official character of the writer:—'the commission being *ten* per cent. on the gross produce of estate; *therefore*, if a crop amounts to a hundred thousand weight of coffee, the attorney gets *one* thousand of it for his trouble,' p. 283: Mr. B. is much more versed in these things than we can pretend to be: but we were certainly led to form a very different conclusion.—At p. 289, 'the military' are said to have been 'not much better than the civil regulations; both had that *driftless character*, which the anarchic state of the metropolitan province *favoured*.' —'The natural indolence of every individual is found to bring him a *grade* nearer to *savagism*, at every remove into a less thronged neighbourhood,' (p. 374,) &c. &c. &c.

Art. II. *Communications to the Board of Agriculture, on Subjects relating to the Husbandry and Internal Improvement of the Country,* Vol. V. Part II. 4to. pp. 204.

[*Article concluded from Rev. for December, p.* 366.]

One solitary paper occupies the whole of this second part: but it equals in value a host of ordinary communications, and merits a more detailed account than our miscellaneous pages will warrant us in bestowing. It is intitled,

An Essay on the Nature, Produce, Origin and Extension of the Merino Breed of Sheep: to which is added, a History of a Cross of that Breed with Ryeland Ewes; describing their Qualities and Produce, and a successful Method of managing them. By Caleb Hillier Parry, *M.D. F.R.S.*, &c.—On this subject, Dr. Parry is known to have bestowed particular attention, and to have established by actual experiments many important facts. He appears to have more completely studied the Merino Breed of Sheep than any other agricultural gentleman or philosopher in the United Kingdom; and, in addition to the remarks with which he has previously favoured the public, he here furnishes a most elaborate essay, containing the result of patient inquiry and long experience. All judicious readers will be gratified, not only by the mass of useful information here collected by Dr. Parry, but by his methodical and luminous exhibition of it. After such indisputable traits of a mind truly philosophic, we require not his assurance that 'he has been actuated by no motives of personal interest, but solely by the love of what has appeared to him to be the truth.'

This essay is divided into two parts, in the first of which the Nature, Produce, Origin, and Extension of the Merino Breed are considered, in order fully to meet and completely to solve the question proposed by the Board, which solicits information as to "the growth of wool from the Spanish breed of sheep, or from some cross between the Spanish and British breeds, in Great Britain; as to the advantages which may have attended such crosses in respect of wool, carcase, application of food, freedom from distempers, &c.; and as to the most effective means of spreading this race of sheep." On each of these points, Dr. Parry has laboured to afford the Board an ample and satisfactory account; and he has even taken a wider range than the mere terms of the prize-question require, in order to place the subject in all its amplitude before the reader. For the purpose of establishing the importance of this disquisition, the ingenious author, in the first place, states the quantity of the superfine wool imported into England from foreign countries in the years 1802, 1803, and 1804, to have been 18,467,718lbs; and from Spain alone, either in Spanish or neutral vessels, 15,307,718lbs: for which the clothiers paid 4,391,044l., and for which, supposing the merchant's profit to be 15 per cent. or 658,656l. the sum of 3,733,288l. went out of the kingdom.

Being dependant to so large an amount on a foreign state for the basis of our fine woollen manufactures, it becomes an object truly patriotic to inquire into the most effectual mode of remedying this want; and, since the fine wool in question is the produce of a breed of sheep called in Spain Merinos, to examine whether this breed cannot be domesticated, or a race obtained by crosses which shall answer the purpose of the manufacturer, and at the same time be valuable for its carcase. To satisfy the reader on these points, the author enters first into a history of the Merino breed, as it exists in Spain. According to this memoir, the number of these sheep now depastured in that country amounts to about five millions, which are divided into two classes, the *Trashumantes* and *Estantes*, i. e. the travelling and the stationary. Dr. P. thus describes their form and quality:

> 'The Merino sheep in Spain is an animal below the middle size, comparatively with our native English breeds, and probably about that of the pure Ryeland, or old South Down. Though these sheep possess a great deal of picturesque beauty, and are exactly such as Rosa of Tivoli and others of the best painters have chosen as models, from which to decorate their immortal works, they are by no means furnished with that form, which modern fancy or experience has presumed to be inseparably connected with a disposition to early maturity and fatness. Thus they are, in general, rather high on their legs. Their heads are large, and their necks long. Their chests are contracted, and therefore they are sharp on the shoulders and flat

sided. They are also narrow across the loins; whence it inevitably follows, that their hind quarter is strait and defective.

'In all these respects, however, there is great difference in individuals of the same flock, and more especially in the general character of form in different flocks of this race.

'The defects which I have mentioned are, however, in some degree counterbalanced by the peculiar quality of the skins of the Merino sheep, which are remarkably thin, soft, and loose, affording that evidence of a strong disposition to fatten, which many of our farmers call "Proof."

'There is another respect in which the skin of the Merino race differs from that of our native sheep. It is of a fairer hue, with a vivid tint of what is called carnation or flesh colour; bearing the same relation to that of our English breeds, as the skin of women with red or auburn hair does to that of those whose hair is dark brown or black. This tint is particularly conspicuous on those parts which are naturally free from wool, as the eye lids and lips.

'With this peculiar condition of the skin is connected that quality of the fleece, which has hitherto been generally considered as the chief characteristic of the Merino race: I mean its fineness and flexibility, in which it is probably superior to any other breed in the known world.

'These animals seem absolutely buried in wool. It exists on their foreheads almost as low as the eyes, and on their cheeks; covers their bellies, and envelopes their hind legs, and sometimes their fore legs, down to their very hoofs.

'The length of the staple, or filaments, of wool is from two to somewhat more than three inches; being much alike on the shoulder and on the rump. The wool of the ram is generally esteemed the coarsest and longest; that of the ewe finest and shortest; and that of the wether, in both respects, between the two former.'

These sheep are stated to produce, one with the other, five pounds of unwashed wool on the animal's back: but the loss of weight in scouring is very considerable. The grandees and societies of monks possess numerous flocks which are distinct varieties of this race, differing in the form and size of the carcase, and in the weight and fineness of the fleece. One of these, from a title in the family of Count del Campo Alange, is called *Negrette*; others, *Infantado*, from the Duke of that name; others, *Paular*, from the Carthusian monastery to which they belong; while others bear the appellation of the monasteries of *Guadeloupe* and the *Escurial*. These different breeds vary as to the proportion of yolk or grease which imbues all wool: but which is so superabundant in the Merino race, that it attaches to the fleece a great quantity of dust, earth, and other substances, and gives to it a dirty and unsightly appearance; yet, as the finest fleeces have the most yolk, the superficial darkness is no discouraging circumstance.

We are farther informed that

'The wool of the Merino sheep differs from that of all our breeds, in being of nearly an equal degree of fineness on the shoulder and on the rump. It grows more thickly on the latter than on the former. The whole fleece is remarkably free from those white, opake, and coarser hairs, called by the French, jarre, and by us, kemps, stitchel hairs, or cat's hairs. Those which here and there occur among Merino wool, are extremely short, and easily drop out during the processes of manufacture, so as not to injure the fabric.'

It is remarked that if these sheep be slower in becoming adult, they live much longer than other known races; that they eat more indifferently of all sorts of food; and that it is a striking peculiarity in which they differ from every breed of short-woolled sheep, that 'while very few of the rams are polled, or have short snags, the majority have large spiral horns; and on the other hand, a horned Merino ewe is rarely to be found.' The Spanish management of the flocks is too curious and entertaining as a matter of history to be omitted; and, independently of its reference to the subject in question, it exhibits in a striking light the uncultivated state of this vast peninsula:

'The Merino rams and ewes in Spain form separate flocks till the beginning of July; when those, which are appropriated to the increase of the species, are put together, and suffered to continue till the middle of August. The youngest rams so chosen are from two to three years old; and they continue in use till eight or nine. There seems to be little farther ground of preference of one ram to another, except that the shepherds studiously avoid all those which have black spots on their bodies, or in their mouths. The period of union in the ewes is from two to seven years of age; though, sometimes, the two-tooth ewes are permitted to copulate. One ram is generally allotted to twenty or twenty-five ewes.

'The ewe rarely produces more than one lamb at a birth. The lambs fall in November and December. The common custom is immediately to kill one-half of these; or even three-fourths, or more, if the season is bad, or there is any probability of want of food. This massacre is first practised on the males; of which, however, they take care to preserve a sufficient number to maintain the stock. In every hundred and eighty sheep the proportion is usually as follows: 100 ewes, 50 lambs, 25 wethers, and 5 rams. One reason why half the lambs are destroyed is, that each which remains may have the benefit of two nurses; for the Spaniards hold that the wool of the ewe would be injured both in quantity and quality, if she were exhausted by being obliged wholly to support her lamb. In order to produce this curious association, the shepherds take off the skin of a lamb which is killed, and wrap in it another which has already been suckled by its natural mother. The lamb so dressed they bring to the ewe which has been deprived of its young one; and which, deceived,

ceived, as they say, by its appearance, allows the stranger to suck her. This operation they repeat three or four times in twenty-four hours; and, by next day, the animals generally take to each other of themselves. When the ewe is not readily deceived, and is in consequence refractory, they reduce her to order by tying her by the leg to a stake. The lambs continue to suck till the flock commences its journey to the mountains, which is when they are about five months old.

'Very few, perhaps none, of the ram-lambs are castrated. The wethers above mentioned are rams, cut at the age of six or seven years, when no longer fit for propagation. The mutton which they yield must, of course, be very bad. In fact, this breed is rarely eaten except by the shepherds themselves, or others connected with the flock: and by them usually in the mountains. So little, indeed, are these sheep considered as an article of food, that though immense flocks of them pass through or near Madrid twice every year, the beef and pork of that capital are supplied from the neat cattle and pigs of France, and the mutton from the sheep of Africa.

'During the winter, the Merino flocks cover the plains of some of the warmest and most fertile provinces of Spain. Such are Valentia, Murcia, Arragon, Castile, La Mancha, Andalusia, Estremadura, the neighbourhood of Cadiz, &c. The herbage of these countries, which had been burnt up during the summer, begins to re-appear on the first autumnal rains; after which it pushes so rapidly, and acquires such a degree of luxuriancy, that the shepherds are often obliged to fold their flocks, which they do by means of nets, in order to prevent their injuring themselves by feeding too hastily. Thus the herbage continues to shoot more or less during the whole winter. But as soon as, from the increasing heat of the sun and the constant consumption, the feed begins to fail, which takes place from the middle of April to the beginning of May, the flocks commence their journey to the mountains of Leon, Castile, Arragon, Navarre, Gallicia, Soria, Segovia, Cuenças, Albarazin, Burgos, the Asturias, &c. The tops of many of these mountains are in the winter covered with snow, but, in the summer, enjoy only a refreshing coolness, and are well clothed with short herbage, admirably suited to the animals which they are designed to support. This herbage, according to the author of the Oryctographia et Zoologia Arragoniæ, chiefly consists of *Festuca ovina* (sheep's fescue), *Aira cristata* (crested hair-grass), *Trifolium repens* (white trefoil), and *Medicago lupulina* (melilot snail-shell).

'The beginning of the journey of each flock is in some measure regulated by the distance which it has to travel. Those which go from Estremadura to the Asturias have a march of at least 550 English miles. They proceed towards the mountains at the rate of from 5 to 16 miles a day, according to the pastures which they meet with by the way; and more slowly before than after shearing. A road is left for them, which is held, as it were, sacred, of 80 or 90 varas, or about 75 yards in breadth, often marked out or bounded by stones. There are several of these roads, through which pass different divisions of those immense flocks, so as to arrive about the same time at the place of their ultimate destination. This variety permits them also to choose or avoid, on their march, those districts of land which are sown with various kinds of grain, according as they have been gathered or not.

'Each Cavana, or great flock, has a Mayoral, or principal shepherd; and each subdivision of such a flock, which, for convenience of travelling, consists of from 1000 to 1500, has its leading shepherd, who goes at its head, and is accompanied by two others, who proceed respectively on each flank. Each leader has for his companions one or more Mansos, which are old wethers, or, what is more extraordinary, frequently old castrated goats, each of which is furnished with a large bell about its neck. These bell-wethers being much caressed, become extremely docile; and are very useful in guiding the flocks to which they are attached.

'The shepherds are accompanied with dogs; which are not, as ours of the present day, intended to regulate the movements of the flock, but are large and fierce mastiffs, like those of the Pyrenees, solely calculated to protect the sheep against wolves and robbers.'

Other details are given respecting the method of administering to them a certain quantity of salt, of shearing, (which is performed in vast Encerradoes, or houses of reception, some of which are capable of containing 20,000 sheep at once,) and of sorting the wool, which is divided into four parts, viz. Refina, Fina, Tercera, and Cahidas:

'A set of bags, containg the whole of the three first sorts of a certain number of fleeces, is called Pila, or a pile; and each bag is marked with the initial of the name, which expresses the quality of its contained wool, R. F. or T. The profit arising from the sale of the fourth sort, or cahidas, which is marked C. or K. is allotted for the consolation of souls in purgatory; an end, to which no great aid is contributed by the merchants of England.'

Dr. Parry might have remarked that the solicitude of the Spanish catholics for the deliverance of souls groaning in purgatory cannot be very great, when only the refuse of their wool is appropriated to this purpose: but it at the same time evinces the moderation of the priesthood, that they are satisfied with so small a tribute for so essential a service. A heretic, who doubts the efficacy of their prayers in this respect, may think that this little is too much: but if he could find his interest in purchasing the Cahidas, he would not concern himself about the pious application of the money. As the case stands, the rescued souls owe no thanks to the English, who are too cunning to put themselves into the *material* purgatory of coarse cloths, for the chance of thinning *immaterial purgatory* of any of its spiritual inhabitants.

As England is not in so wild and uncultivated a state as Spain, it is a point worthy of notice that the migration of flocks from one extremity of the kingdom to the other is in no respect necessary to the health or productivenes of these animals; that the Estantes, or stationary flocks, yield fleeces equal in excellence to the best of the Trashumantes; and that a system of laws, called the Mesta, prevails in Spain, which is injurious to its internal agricultural improvement:

> 'By this code are regulated the great body of flock-masters, consisting of the most powerful grandees, the wealthiest private individuals, and the best endowed monasteries. The effect of such an association, under such a government, may easily be imagined. It has caused the establishment of numerous agrarian laws, the view of which has been to secure to the corporation of the Mesta, on their own terms, the whole produce of those lands, which are conveniently situated for the support of their flocks. Of these laws I have been able to learn only a few; but those few have been sufficient to authorize the conclusion, that they are equally contradictory, oppressive, and impolitic. Who, in this country, would believe that a proprietor of sheep pastures in those devoted provinces of Spain, is not allowed to inclose or cultivate them; and that, at the end of a lease, he cannot re-enter upon his own land, but is obliged under any circumstances of improvement, to re-let it without advance, and frequently with a diminution of rent? But it would be fruitless to expect in Spain a voluntary dereliction of a system, which, while it enriches an indolent aristocracy, supplies the government with an annual revenue of from twenty-eight to thirty millions of reals, or nearly 360,000l. sterling.'

What will be the result of the present conflict in Spain, it is impossible to predict: but every fact respecting that country shews that it requires a complete regeneration; and we hope that a region, which is enriched with the bounties of nature, will not for ever be paralized by a most miserably short-sighted and inefficient government.

Having exhibited a sufficiently minute account of the nature, qualities and Spanish treatment of the Merino race, Dr. Parry proceeds to inquire into the origin of this breed; and, in order to shew that it has been attributed on no sufficient authority to England, he with great accuracy and judgment investigates the most material documents relative to the history of English wool: the quality of which, from the earliest mention of it to the latter end of the 17th century, affords no pretext for supposing that Spain in this instance was indebted to Britain. Whoever peruses this part of the essay will be fully convinced, by the weight of evidence which the indefatigable author has collected from all quarters, 'that the notion of the English origin of the Merino breed of sheep, however it may have served to flatter the national pride, falls to the ground as soon as it is coolly and deliberately investigated.'—As little reason does he find for imagining that they were imported into the peninsula from Africa, or that they originally existed in Spain: but, from adverting to the nature of the fine woolled sheep of Italy, and considering the coincidence of the breed in question with this race, he inclines to the belief that the Merinos were a colony from Italy, while Spain was a Roman province, and are in fact the same with the antient Tarentine sheep of Apulia. After quotations from Pliny, Columella, Varro, and others, descriptive of the wool-bearing race in Italy, Dr. P. remarks;

'It is impossible for any who reads this description, and who is acquainted with the improved Merino race of the present day, not to suspect that they are one and the same breed. Let us examine the evidence of this fact.

'In the first place, there is not, so far as I know, throughout Europe, except in Italy itself, any breed of short-woolled sheep now existing besides the Merino, of which the males are horned, and the females not.

'The sheep of Apulia and Calabria had anciently their summer and winter quarters, as in Spain.'—

'It was universally the practice among the Romans to give salt, with a view to promote appetite and thirst, to increase milk, and to improve digestion, in their sheep. One can hardly believe that this practice, which still exists in Italy, should from time immemorial have found its way into Spain, and into that country only, except by immediate communication.

'I have mentioned that the Spanish flocks are frequently led by goats. We find from Tibullus that this was a common expedient among the Romans *.'

Following Lasteyrie †, Dr. P. next treats of the management of the Merino breed in Sweden, Denmark, Prussia, Hungary, Holland, Piedmont, France, the Cape of Good Hope, New Holland, &c.; for the purpose of proving that this race produces wool equally fine with the best Spanish fleeces, in a great variety of climates. From the account of the Rambouillet-flock, the following facts are collected:

'It appears that the Spanish breed of sheep has been much improved in weight, and, probably, fineness of fleece, and has considerably increased in size, by having been naturalized in France. These valuable points have been accomplished chiefly in the four following ways:—

'1st. By choosing for breeding the best and finest woolled rams and ewes.

'* Dux pecoris hircus: duxerat hircus oves. Tibulli lib. ii. el. 1. v. 58.'

† See an ample account of M. Lasteyrie's work, in M.R. Vol. xl. N.S. p. 513.

'2d. By never allowing them to propagate till they have attained their full growth; which, at the earliest, is not till nearly three years of age.

'3d. By separating the weak from the strong; and,

'4th. By giving them plenty of good food, and free air and exercise.'

The result of the English experiments with this breed is 'that the principal mode, in which the utility of the Merino race has been extended in England, has been by crossing our native breeds with Merino rams.' By this observation, we are naturally conducted to the second part of the Dissertation before us; in which we are presented with a complete *history of the Merino-Ryeland breed of the author.* In the first place, Dr. P. details the circumstances which led to the establishment of this breed, the number of his flock, his remarks on the effects of crossing, &c.

> 'I have observed, (says he,) that the first mixture of the Merino with the Ryeland adds about one-third, or somewhat less, to the fleece of the latter breed; without appearing to have much influenced the fineness of the filament. In after-crosses, some curious circumstances occur. It is well known that the wool of the Merino and the Ryeland are both short, and the latter the shortest; neither of them usually exceeding, in the ewes, 2½ inches in length. But the second or third mixture of these breeds carries the wool of the ewe to the length of four, and sometimes six inches, with great increase of weight, but still considerable coarseness in the filament. The fourth cross brings the wool to the Spanish standard, in point of fineness, and greatly reduces the length, leaving it still somewhat greater than that of the pure Merino. In every stage of the experiment, the wool is profitable, either in quality or weight.'

Not satisfied with commendations bestowed on the fleeces of his new breed, he ventures to call the attention of the public to the value of the carcase of his Merino-Ryeland sheep; and to state, for the consideration of the Board, the superior profit and convenience of small breeds of sheep. Very large and particularly very fat mutton is not adapted to small families, however advantageous it may be to the cook, 'who receives as her perquisite, all which either the fire separates, or the dainty palate leaves uneaten, and sells it as tallow to the manufacturer of candles or soap.' Of the Merino-Ryelands, which were fatted and killed by the author, he thus speaks:—'those which I have so expended have been certainly superior in flavour to any mutton which I have ever purchased, the fat approaching in taste and consistency to that of venison more than in any of the native English breeds. The wethers have reached from 12 to 15½lb. the quarter; and from a two-shear sheep of the latter weight I have had 12½lb. of loose fat.'

Our readers will perhaps be surprised at this report, when they recollect that the carcase of the Merinos in Spain is so little esteemed as to be given as a perquisite to the shepherd: but by the cross with the Ryeland the flesh is improved, without any deterioration of the wool.

Distinct chapters follow, on the health and diseases of the new breed; on the obstacles to its extension; on its profit to the farmer and the country at large; on its superintendance, including the age and season of propagation, quality, and quantity of food, &c.; on the treatment of diseases; on the management of the fleece, and the season and mode of shearing; on the little judgment to be formed as to the wool or carcase of the full-grown sheep, from those of the lamb; and on the mode of forming a flock which shall have a superfine wool on a beautiful carcase. We should indeed occupy a great number of our pages, if we were to copy all the valuable remarks which these chapters contain. The desideratum, however, which the last professes to assist us in obtaining, will surely justify one more extract:

'In every point of view it is probable that a ram of the cross breed is as good for the purposes of propagation as an equally good Merino, and better than one which is inferior. I hear a great deal of what is by the unlearned called Nature, and by those who fancy themselves more learned, Blood. But I would ask, what is the import of these words? Do they mean certain mysterious properties inherent in any one unmingled race? No. Our best race-horses are only mongrels; that is, the produce of mongrel mares, either by pure Arabians, or by sires, which were equally mongrel with themselves. Yet we do not hesitate to consider King Herod or Highflyer as blood-horses, just as much as if they had immediately descended from a pure Arabian sire and dam; and we should certainly have preferred them for propagation to any pure Arabian stallion, which was inferior to them in valuable properties. These properties are very different in different animals. In a race-horse, which is intended for running, they are speed and facility of breathing, united with only a certain degree of strength. In this animal, fatness would be one of the greatest evils. On the contrary, in a Leicester sheep, the marks of blood are smallness of bone, shortness of legs, and largeness of chest, all tending to fit him for indolence and obesity. The evidences of blood in a bull-dog are very different from those in either of the former examples.

'The word blood, then, is nothing more than an abstract term, expressive of certain external and visible forms, which, from experience, we infer to be inseparably connected with those excellencies which we most covet.

'The same principle is equally applicable to Merinos, and their descendants. There is no reason why a good fleece should be connected with a bad form; and I should presume that a pure Merino is not the more valuable because, at present, he happens generally to have a narrow hind-quarter, sharp shoulders, and flat ribs. Those sheep, whether pure or mongrels, are best, and therefore, in the philosophical and practical sense of the word, have most blood, which combine the finest fleeces with the most approved forms. Experience has shewn that such rams of the mixed breeds, as well as our cross-bred stallions, can transmit to their posterity all their excellencies, whatever may be their names, or from what country soever they may have been derived; and he, who at this time, in beginning to breed, prefers the best pure Merino ram to the best Merino-Ryeland, will probably find himself eight years behind in the experiment.'

Such are the results of Dr. Parry's experience and philosophical inquiry.—A supplement is subjoined, containing actual measurements, by the help of a microscope, of the filaments of different kinds of wool; from which several practical inferences, respecting the Merino cross-breeds, are deduced. We have also a statement of the wool-produce per acre, on the author's farm, with other particulars; and the whole concludes with this unassuming and cautious paragraph:

'Throughout this essay, there are various calculations, in some of which errors may, perhaps, hereafter be discovered. This would not, indeed, be greatly wondered at, were I to state the mode, in which I have been compelled to compose the greatest part of the work. I have, however, in every instance, endeavoured to verify the result by different proofs; and I trust that no error will be found, which is sufficiently important to affect the conclusion, which has any where been deduced.'

That such an essay should obtain the premium is not matter of astonishment: but we should be greatly surprised if any person could read it without strongly feeling his obligations to the ingenious author, and his concurrence in the judgment of the Board.

Part. I. of Vol. VI. of these *Communications* has appeared.

Art. III. *The Plants*, a Poem, Cantos the First and Second, with Notes; and occasional Poems. By William Tighe, Esq. 8vo. pp. 160. 8s. Boards. Carpenter. 1808.

In this elegant volume, the lover of poetry may derive pleasure from the tasteful and harmonious verse which in general distinguishes the composition; and the student of natural history may obtain information respecting the varieties and the properties of the plants described: while the general reader cannot fail to be entertained with the mass of anecdote and allusion connected with his subject, which is judiciously brought together by Mr. Tighe both in his poem and in the notes annexed. His views may be best explained by himself:

'Two cantos are here submitted to the public of a poem, which may be concluded in two more. The title of the third part, if completed, will be THE VINE; and of the fourth, THE PALM. The object of this attempt is not only to bring together the most remarkable circumstances relative to each Plant, from which the separate cantos derive their names, and to combine many of the ideas of association, which the review of each subject may naturally awaken, but also to consider THE ROSE as the emblem of LOVE, THE OAK of LIBERTY, THE VINE of FRIENDSHIP, and THE PALM of RELIGION.

'The four affections here alluded to seem, either singly or variously interwoven, to occupy and conduct the minds of the more susceptible and generous portion of mankind. The influence of the three former usually prevails in the early part of life; and they were, perhaps, designed by Providence to expand and prepare those souls, which do not suffer themselves to be too far perverted by the more selfish passions, for the reception of the last; into which all the views and thoughts of men should resolve, as into their ultimate object and true destination.'

We strongly advise Mr. Tighe to persevere in his design: but we will suggest that the execution of it would be more interesting and perfect, if the portions of imagery and description introduced were laboured with greater care, and the colouring brought out with more distinctness. His links of allusion are sometimes so slight, and his sketches traced so faintly, that we suspect him of relying on his notes, rather than on his muse, for conveying the desired idea to the reader's mind. In 'the Oak,' when we found ourselves betrayed into a long continuity of poetical relation, like that of Virgil's Silenus,—every paragraph beginning with 'She sings,' and concluding with 'The Dryads and the Fauns repeat the strain,'—we were absolutely under the necessity of turning back to discover who had been described as the author of the song; and we were not a little surprised to see that, instead of some appropriate and characteristic personage, we had only been listening to our old friend, the Muse.—The second canto, however, is much preferable to the first; a circumstance which, we hope, will authorize us to expect still greater improvement in those which are destined to follow.—After having recalled his imagination from the roseate bowers of love and luxury, and devoted his lyre to the glory of patriotism and valour, the poet touches on the rescue of Acre, and the campaign in Egypt; although, he exclaims, those hot and barren plains can rear

'No freeborn chaplets of enduring Oak,
No civic crowns to shade a patriot brow;
Yet must some tears of admiration fall

On Abercrombie's grave, and, all ye can,
Your ever verdant palms shall strew the spot
Where for mankind a British Hero died!'

The passage which follows is among the most animated in the work:

'In milder climes, beneath her oaken shade,
Shall Freedom raise the hymn of victory:
The healthy zephyrs playing round her neck
Shall float her tresses wild and airy vest;
Her fair arm balances the guardian spear;
Her hand she rests upon the shield of peace,
And smiles o'er British waves; the pendent cliff,
The forest unconfined, the scented heath,
The living fount that scoops the polished rock,
Are cherished by her smile: her oaken shade
She celebrates with joy; with joy contemns
The gorgeous prisons of the sceptered East,
The spoils barbaric, and the studded thrones
Where Justice never sat; mean contrasts all
To her enlivening beams and genial day!
At her command, Hercynian forests poured
Their tide of Gothic conquest o'er a world
Enslaved: the affrighted eagle perched on rocks
Byzantine, saw from far the fading form
And crumbling relics of his western throne.
And should again the prostrate liberties
Of Europe wither in the ruffian grasp
Of tyranny, more base than ever Rome
Pressed on her plundered provinces, the sons
Of Freedom o'er the Atlantic waves shall bear
Their spotless virtues to a kindred world,
And marshal all their exiled bands beneath
Her everlasting standard, while thy fleets,
Columbia, and thy happier woods, shall guard
The sole, but mighty refuge of the free!'

It is our duty to mention, also, that the blank verse occasionally halts in these pages. The lines sometimes consist of six feet, instead of five: the accent is not always correctly placed (as in the word *emblem*, which is converted from a trochaic into an iambic foot); and more than once we encounter the unpleasant rebound of a superfluous syllable at the end of a verse otherwise complete—'Or misletoe or vervain, or selago'—a licence inadmissible, we conceive, in didactic compositions. —Such errors as these, and they are of very rare occurrence, may certainly be avoided in the remainder of the poem.

Of the smaller productions at the end of the volume, the lines in praise of Coffee are, in our estimation, decidedly the best: but we are sorry to learn that they were suggested to the author by an attack of spasmodic asthma, from which he found relief by a strong infusion of the berry which his gratitude has here celebrated. The ensuing lines allude to the common story of the original discovery of coffee, by the prior of a monastery in the kingdom of Ayaman; who, hearing of a neighbouring flock of goats that were kept awake all night three times in the week, traced this effect to their feeding on those nights upon coffee-bushes:

> 'O happy Yemen! where each gale at eve
> Can the light essence of thy plant receive,
> And through the verdant grove, each ray of morn
> With crown of gold thy opening buds adorn!
> Blessed be the pious dervise, blessed the night
> When first he quaffed thy nectar with delight!
> Felt the rich clouds' reanimating power
> Entrance him far above his earthly bower,
> His paradise expand to view her charms,
> And wrap the enthusiast in his prophet's arms!
> From him derived, the precious secret flows,
> And Aden first her magic medicine knows:
> So sleepless zeal, by superstition led,
> Repaid the world the blood Mohammed shed.'

Some other poet will perhaps furnish a contrast to this eulogy on the 'murderer of sheep,' by a complimentary ode to Opium, who "knits up the revelled sleeve of Care;" and the question, which of the two has produced the greatest benefits to society? deserves to be thoroughly sifted by the most enlightened of our debating assemblies!

Art. IV. *The Bees*, a Poem, in four Books. With Notes, Moral, Political, and Philosophical. By John Evans, M.D. F R.M.S. Edinb. Book II. 4to. pp. 95. 7s. Longman and Co. 1808.

We noticed the first book of this publication in the 51st volume (p. 312.) of our New Series.—The opening of the present continuation, though elegant and animated, again compels us to advert to the excursive wanderings of the author's muse; who celebrates, in a passage of three score lines and ten, the delightful scenery of Lord Dungannon's Welsh villa, though truth whispers, in a note, that Bees are wanting to complete the establishment; so that any other villa would have served the purpose equally well. We enter, at length, on a classical enumeration of the plants to which the common honey-bee manifests a predilection: but the bustling and important processes of swarming and hiving are interrupted by an ample descant on the massacre of the Protestants on St. Bartholomew's day, the eventful cruelties attendant on the French revolution, the ingratitude of French emigrant priests, and the generosity of John Bull. The loss and re-appearance of the insect-queen are instantly associated with the seizure and escape of the King of Poland; and the civil feuds of the humming tribe as immediately recall the bloody scene of Bosworth field. The feeble and inefficient operations of after-swarms suggest the adventurous voyage of Prince Madoc to America; while the state of insecurity, to which the mother-hive is reduced by successive swarmings, introduces a brilliant commemoration of the recent transference of the Court of Lisbon to Brazil, under the guidance of a British squadron.

Without pronouncing these digressive topics to be wholly irrelevant, we may at least be permitted to remark that they occupy more than their due proportion of space; and that, as they are executed in Dr. Evans's best manner, they divert the mind of his reader from the proper business of the poem. We are presented, indeed, with some pretty allusions to the history of the Bee: but we could have wished to have seen them treated with more copiousness of detail and greater richness of embellishment, instead of being eclipsed by the superior splendor of collateral illustrations.

In other respects, this second book is equal if not superior to the first; breathing the same spirit of Attic taste, evincing the same graceful polish of versification, and again reminding us of Dr. Darwin's style of poetry, without betraying the over-exuberance of his fancy, or the downy softness of his unruffled rhymes.

The catalogue of melliferous flowers and herbs will furnish us with no unfavourable specimen of this portion of the work:

> ‘ The past'ral PRIMROSE[*] now, that whilom smil'd,
> Unseen, unscented, thro' the lonely wild,
> Swells in full-cluster'd pride, and boldly vies
> With POLYANTHUS of unnumber'd dies.
> Nor less the VIOLET[†] here delights to shed
> A richer perfume from a prouder head;

Wrapt

‘[*] *The past'ral Primrose*] The common Primrose, when transplanted to a rich soil, acquires a deep red or purple colour, and again degenerates to its original pale yellow, if removed to poorer ground. Some of the highly cultivated varieties are scarcely inferior to their brilliant congener, Primula polyanthus.’

‘[†] *Nor less the Violet*] The double Violet is preferred by florists, not merely from its fuller bloom, but as producing a richer scent. The fragrance of plants residing in the corolla, will consequently in-

crease

Wrapt in exub'rant robes, the bashful maid
Yet courts the gloom, and woos the dewy glade.
With her pied PANSY *, once a vestal fair
In Ceres' train, low droops with am'rous air,
Stain'd by the bolt of love her purple breast,
And "freak'd with jet" her party-colour'd vest.
In rival pomp see either ROCKET blow,
Bright as the sun, or as the new-fall'n snow,
With gaudier LYCHNIS' vermile hue combine,
And STOCKS in variegated vesture shine.
Gift of a Goddess †, one pale LILY bends
Her milk-white bell, and freshest fragrance lends;
A second waves ‡ in meretricious glare,
Radiant with orange glow her scentless hair.
Tall TULIPS near their rainbow streaks disclose,
Aspiring ALCEA || emulates the rose,
And

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crease with the surface of that organ; and the nectaries, being its appendages, will enlarge in the same proportion. But the stamens being thereby compressed, and rendered abortive, a lesser portion of farina must be expected.'

'* *With her pied Pansy*] The flowers of the Pansy (Viola tricolor) are pale in its savage state, as a weed in corn fields. Their change to purple is beautifully alluded to by the poet:

> "Yet mark'd I where the bolt of Cupid fell;
> It fell upon a little western flower,
> Before milk-white, now purple with love's wound."
> SHAKESPEAR.

'The petals are frequently pencilled with black lines; whence MILTON speaks of "pansies freak'd with jet."

'† *Gift of a Goddess*] OVID, with his usual luxuriance of fancy, ascribes the origin of the white Lily to the milk of JUNO.

> "Dum puer Alcides Divæ vagus ubera suxit
> Junonis, dulci pressa sapore fecit;
> Ambrosiumque alto lac distillavit Olympo,
> In terras fusum lilia pulchra dedit."

PLINY mentions the Lily as one of the flowers in which bees delight; and VIRGIL observes:

> " — — — Apes æstate serenâ
> Floribus insidunt variis, et candida circum
> Lilia funduntur."

'‡ *A second waves*] Though the white Lily is highly fragrant, the orange-coloured species is entirely scentless. Thus, even in the vegetable world, nature shews the same impartiality as in the animal creation; where she bestows splendour on the hoarse peacock, and sweetest melody on the unadorned nightingale.'

'|| *Aspiring Alcea*] The numerous assemblage of anthers in the flower of the hollyhock (Alcea rosea) afford the bees abundant farina.
But

And HELIANTHUS[*], like the god of day,
Binds round his nodding disk the golden ray.
No gorgeous dyes the meek RESEDA[†] grace,
Yet sip with eager trunk yon busy race
Her simple cup, nor heed the dazzling gem[‡];
That beams in FRITILLARIA's diadem.
No more ignoble now, great MARO's theme,
CERINTHE[‖] freely pours her honey'd stream;
And MARTAGON[§], of classic honours vain,
Bears on his brow the gory-spotted stain,

Still

But they also collect the balsamic varnish, which coats the young blossom buds, to protect them from the weather. The author has seen one of these insects rest at least ten minutes on the same bud, moulding the balsam with its fore-feet, and transferring it to the hinder legs. It is probably the glew with which they stop the vent-holes of their hive.'

'* *And Helianthus*] The sun-flower (Helianthus annuus) is much frequented by bees; and derives its name from resembling the radiant beams of the sun. But its constantly turning to that luminary, appears a vulgar error; for GERARDE says he never could observe it; and the author can confirm Mr. MARTYN's assurance, that he has seen four flowers on the same stalk pointing to as many cardinal points.'

'† - - - *the meek Reseda*] Mignionette (Reseda odorata) is doubly valuable to the apiary, both affording abundant food, and continuing its bloom till the autumnal frosts. Its honey is peculiarly white and delicate.'

'‡ - - - - *nor heed the dazzling gem*] The honey cup of the Crown Imperial (Fritillaria imperialis) is truly singular, being a glandular hollow at the base of each petal, holding a drop of clear nectar. LINNÆUS observes that "no plant, Melianthus alone excepted, abounds so much with honey, yet the bees do not collect it." This, however, is not strictly true; these insects being sometimes seen upon the flower. Perhaps it is merely the disagreeable fox-like smell, and no instinctive aversion, that renders them so shy of approaching it.'

'‖ *Cerinthe*] — — "et cerinthæ ignobile gramen." VIRGIL. Mr. MARTYN supposes the Cerinthe of our poet (which all the translators have wrongly rendered *honeysuckle*) to be the Honeywort, or Cerinthe major of LINNÆUS. Of this, however, the author has some doubts, as will appear hereafter.'

'§ *And Martagon*] Mr. MARTYN believes the Martagon, or turncap Lily, to have been the Hyacinth of the ancients; and says he has sometimes seen the dark spots on its petals so run together, as to represent the letters A I, forming half the name of Ajax, and expressing Apollo's grief for the loss of his favourite, who, as well as the hero, was changed into that flower.'

' *In*

Still darkly grav'd on each returning bloom
The moans of Phœbus, and the Hero's doom.
In gay MEZEREON's[*] crimson-cinctur'd bush
Again revives coy Daphne's maiden blush,
And, as above she tufts her polish'd leaves,
A laurel-seeming crown the virgin weaves.
Late in the shadowy dell a sister form
Veil'd her green tresses from the wintry storm;
Ah! here how chang'd[†] she charms our wondering eyes,
The rose-lipp'd Hebe of Hesperian skies!
Like Sol's full radiance, when he gilds the morn,
And deep red clouds his rising throne adorn,
PÆONIA[‡] round each fiery ring unfurls,
Bared to the noon's bright blaze, her sanguine curls;
While ŒNOTHERA[||] sheaths in many a fold,
Of primrose scent and hue, her fainter gold,
Nor yet unbinds the firmly clapsing zone,
Till eve's mild lustre mingles with her own.'

We shall likewise extract a part of the description of Madoc's voyage and discoveries; which, though less appropriate than the foregoing, is not less spirited, nor less finely conceived:

' So when pale Cambria o'er her OWEN's bier
In heart-felt anguish shed the duteous tear,
Far from the fury of each maddening host,
Advent'rous MADOC leaves his native coast,

'[*] *In gay Mezereon*] The bright crimson bloom of the Mezereon (Daphne Mezereon) is one of the first and most fragrant harbingers of spring; and its scarlet berries, crowned with tufts of glossy leaves, render it ornamental throughout the summer. It is now discovered to be a native. *Eng. Botany*, 1381.'

'[†] *Ah! here how chang'd*] The Spurge Laurel (Daphne laureola) which LINNÆUS describes as "sad in colour, ungrateful in scent, and blowing in a gloomy season," is now rendered highly subservient to beauty by the gardeners, who engraft on its stock the *Daphne cneorum*, one of the most elegant flowers the parterre can boast.'

'[‡] *Pæonia*] The single Peony (Pæonia corallina) with large crimson petals surrounding a ring of yellow anthers, is also ascertained to be a native of this island. *English Botany*, 1513.'

'[||] *While Œnothera*] The evening Primrose (Œnothera biennis) expands its pale yellow blossoms in the evening only: and its mode of doing this is highly curious. The petals are held together by clasps at the end of the calyx, whose segments, separating at bottom, discover the corolla long before it can open sufficiently to unlock the calyx at top. This also is now found to be indigenous. *English Botany*, 1504.'

Would

With fearless prow thro' waves unprest before
To seek in climes unknown a peaceful shore.
Not, as of old, with coward sail they creep
From cape to cape, but dare the boundless deep;
No well-known land-mark guides their course aright,
No flame-crown'd Pharos gilds the gloom of night.
Yet undisclos'd * by strong attraction's law,
Near her lov'd north the charmed steel would draw,
And all in vain the sailor's destin'd friend
Would in these seas her aid instructive lend:
E'en stout Columbus saw with dire dismay
Quick varying from the pole the needle stray.
No more bright CYNOSURE disdains to steep
Her fulgent car in the forbidden deep,
Nor fears BOOTES now with tardy wain
To bathe his glowing axle in the main,
No more the DRAGON winds 'twixt either BEAR,
Nor gems CASSIOPE her silver chair:
The heavens themselves are chang'd, new stars arise,
And spread an useless splendour o'er the skies.
Moon after moon the dauntless Cambrians brave
The toils and terrors of th' Atlantic wave,
Still all they hear the billow's ceaseless roar,
And all they view a sea without a shore,
Till falt'ring expectation lags behind,
And creeps a death-cold horror o'er the mind.
Should flattering hope the fond illusion shed,
Painting on each dim cloud some mountain's head,
Soon melts in air the fancy-pictur'd coast,
And mourns the prince his friends, his country lost!
O'er harps of gold† the white-rob'd minstrels bend,
And tones of tenderest woe to heaven ascend,
While MORFA RHYDDLAN's ‡ sweetly soothing strain
Charms ev'ry care, and softens every pain.

Hark!

' * *Yet undisclos'd*] That invaluable guide to sailors, the Mariner's Compass, though said to be invented by the Chinese many centuries before the christian æra, was not known in Europe till long after the supposed voyage of Prince MADOC in 1170. Its variation, first observed by COLUMBUS in 1492, seemed to threaten that the laws of nature were altered in an unknown ocean, and that his only remaining guide was ready to forsake him.'

' † *O'er harps of gold*]

" Yon white rob'd Bards, sweeping their solemn harps,
Shall lift their choral warblings to the skies." MASON.'

' ‡ *While Morfa Rhyddlan*] The celebrated plaintive Welsh air, called Morfa Rhyddlan, or Rhyddlan Marsh, was composed to commemorate a battle fought at that place betwixt the Welsh and Saxons,

Hark! what loud bursting shouts "Land, Land," resound!
"Land, Land," again far-echoing rocks rebound.
Forgotten all their toils, the wand'rers pour
On the full deck, to hail the welcome shore;
Again with plausive peals they rend the air,
As now they mark, beyond expectance fair,
The vast savannahs and the wide stretch'd plains,
Where Nature in gigantic grandeur reigns,
As yet unsoil'd in these her virgin climes
By Europe's spoilers, and by Europe's crimes.
When thro' huge headlands, fring'd with pine-black woods,
Deep ORELLANA * rolls her sea of floods,
Sinks lofty PENMAEN † to a low-brow'd hill,
And broad-arm'd CONWY glides a shallow rill.
Unchain'd by frost a stranger Flora here
Expands at once her treasures of the year,
And many a fruit to colder climes unknown
Basks in the radiance of this genial zone.'

At this stage of the performance, we fancy that we have rushed into all the hurry and bustle of an heroic poem, and the quiet hum of Bees does not even murmur from afar.

Dr. Evans seems to have cultivated his rhymes more sedulously than many of his contemporaries; and yet *pear* and *austere*, *below* and *brow*, *oak* and *rock*, *wound* and *ground*, *dare* and *war*, *woods* and *floods*, &c. are scarcely admissible.

The marginal and supplementary notes contain, as we have exemplified, a valuable and interesting portion of physiological information, and will doubtless arrest the attention of those readers who may happen to be unacquainted with the wonderful discoveries of Huber, and the ingenious observations of Knight.

ART. V. *Memoirs of the Life of Isaac Pennington*; to which is added a Review of his Writings, by Joseph Gurney Bevan. 8vo. pp. 272. 5s. Boards. W. Phillips. 1807.

SOME of the early *Friends* were distinguished by a placid fortitude, and a benevolence of mind, which have not been surpassed since the days of the Apostles; and it is impossible to

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about the year 795; in which the former were defeated, and their Prince, Caradoc, slain.'

'* *Deep Orellana*] River of the Amazons, in South America.'

'† – *lofty Penmaen*] Penmaen Mawr, a lofty and tremendous promontory protruding itself into the sea in Caernarvonshire, and forming with the opposite precipice of Llandudno the two grand headlands of the majestic Conwy.'

to survey the amiable conduct of these men, under circumstances of the most irritating persecution, without extending to them our truly cordial applause. Isaac Pennington stands distinguished among this band of heroic sufferers for conscience' sake; and we are not surprised that the Society of Friends should contemplate his example with satisfaction, and treat his opinions with deference: but we are inclined to think that the majority of readers will more highly respect the goodness of his heart than the soundness of his judgment. His biographer is very desirous of exonerating him from the charge of Mysticism; and perhaps, in the estimation of those who are well acquainted with the vocabulary of Quakerism, the attempt may succeed: but we who are not among the initiated cannot compliment him on this head.

The Friends, however, who know how partial we are to their system on account of its approximation to Primitive Christianity, will not suspect us of any hostile intention if we take this opportunity of stating what appears to us a prominent inconsistency in their phraseology. In all ordinary concerns, they practice the greatest simplicity of language: but in their discourses on religion and on their religious experience, they are figurative even to obscurity. Thus Isaac Pennington and Mary his wife talk of '*certain and sensible feelings of the pure seed*;' of '*swimming in the life*,' of '*keeping close to the feeling of the life*;' of '*the bubblings of the everlasting springs*;' of '*the drawing power of the endless life*;' &c.—expressions which are not calculated to convey well defined ideas to the general reader, and which are likely to confirm rather than to dissipate the imputation of Mysticism. More especially will this be the case when strange dreams are gravely inserted as illustrative of character. Mary Pennington gives the subsequent account of one of her nightly visions:

'I one night dreamt that as I was sitting in a room alone, retired and sad, I heard a very loud noise, some screaming, yelling, and roaring in a doleful manner; some casting up their caps, and hallooing in way of triumph and joy. And as I listened to learn what was the cause, I thought that Christ was come, and that this was the different state of the people at his coming: some in joy, and some in extreme sorrow and amazement. Thus I waited in much dread, for uncertainty about this thing. At last I found that neither the joy nor the sorrow of this confused multitude did arise from a certain knowledge of his coming, but it was the effect of a false rumour. So I abode in the room solitary, for I found I was not to join with either, but to wait in the stillness, and not to go forth to inquire concerning the tumult of the multitude. While I sat thus, all was whist, and it was manifest to me that they were mistaken. So I remained cool and low in my mind, until one came and said in a low voice, Christ is come indeed, and is *in the next room, and with the Lamb's wife.* At which my heart secretly leaped within me, and I was in haste to go, and express my love to him, and joy at his coming. But I was rebuked for my haste, and instructed to be sober, and come cool and softly into the next room: which I did. Then I came into a spacious hall, but stood at the bottom, trembling: for though I was joyed at the thing, yet I durst not go near him; for it was said in me, Stay and see whether he owns thee, and takes thee to be such as thou takest thyself to be. Christ stood at the upper end of the hall in the appearance of a fresh, lovely youth, clad *in gray cloth, very neat and plain* (at this time, I had not heard of a Quaker, or their garb). He was of a sweet, affable, courteous carriage; and I saw him embrace several poor, old, simple persons, whose appearance was very contemptible and mean, without wisdom or beauty: from which I judged that his wisdom and discretion was great, that he can, thought I, behold the hidden worth of these people, who to me appeared so unlovely and simple. At last he beckoned to me to come to him, at which I was very glad, but went lowly, and trembling, in much solidity, and weightiness of spirit. Then I beheld a beautiful young virgin, slender, modest, and grave, *in plain apparel*, becoming and graceful, and her image was fully answering his as a brother and sister.'

Could Mr. Bevan think that by such a recital he exalted the character of the female Friend? Surely it had better have been suppressed.

The life of I. Pennington contains but few incidents. He was born about the year 1616, and died August 8, 1679; his father had been a chief of the metropolis, and he himself was possessed of some property. Obnoxious to persecution on account of his religious principles, he was six times imprisoned; and by lying in cold, damp, and noxious rooms, his health must have been much impaired: but, under all his trials, his mind retained its firmness, placidity, and charity; and he may fairly be quoted as an evidence of the power of religion, in rendering man superior to the ills of the present life.

On Pennington's compositions, we can set no high value; and, excepting for the use of Friends, they seem scarcely to merit the biographer's review. Mr. Bevan might have been in the habit of quoting Pennington as an authority on doctrinal points: but the Christian church at large will not respect his *dictum*; nor be disposed to reverse the decision of accurate criticism, and to receive 1 John v. 7. as genuine, because this antient Quaker regarded it '*as scripture.*' What could induce Mr. Bevan, who appears to be a sensible man, to report this important fact?

Art. VI. *The Life of the Apostle Paul, as related in Scripture,* but in which his Epistles are inserted in that Part of the History to which they are supposed respectively to belong; with select Notes, critical, explanatory, and relating to Persons and Places, and a Map of the Countries in which the Apostle travelled. By Joseph Gurney Bevan. 8vo. pp. 428. 8s. Boards. W. Phillips. 1807.

We have pleasure in acknowleging that in this work Mr. Bevan appears to much greater advantage, than in the performance which we have just noticed. Here he discovers considerable reading and critical skill; and though he modestly hints that he particularly intended this publication for the use of young persons connected with him in religious profession, we have no doubt of its having a much more extensive range. Grown men of all persuasions may peruse this compilation with improvement; and we recommend it to all those who are desirous of studying with advantage the life and writings of the Apostle Paul. Mr. Bevan calls Dr. Paley's *Horæ Paulinæ* an excellent book, and if the Archdeacon were alive he would not fail to return the compliment. Controversy is here judiciously avoided; and this learned Friend has confined himself to geographical, historical, philological, and critical illustrations. The notes are indeed for the most part selections, but they are well chosen; and when Mr. B. inserts his own strictures, they discover his biblical knowlege and habits of research. Yet we do not subscribe to all his remarks; and we particularly think that he has not sufficient authority for inserting the Epistles, in those places of the history to which he has assigned them: his plan, however, affords an interesting view of his subject, and will help the reader to follow the steps and to understand the language of the Apostle. The author observes that his work 'does not profess to be a complete commentary even on that portion of scripture which it comprehends, and over which it is hoped it may throw some light; but it will probably, at least, impart to some readers a portion of the entertainment which the compiler has found in the selection and arrangement; and probably, to not a few, some information, and, what would be still better, some instruction.'

Mr. B.'s volume is properly intitled *the life of St. Paul as related in scripture,* since the Memoirs of the Apostle contained in what is commonly called *the Acts of the Apostles* include only a portion of his history. Every reader, who turns to the affecting account of his perils and sufferings, in 2 Cor. xi., will instantly perceive that St. Luke's narrative is not to be regarded as a complete view of the Great Apostle's evangelical travels. It is not absolutely certain that any of the Epistles were composed within the period which St. Luke's memoirs embrace. The epistle to the Galatians, the first which the Apostle is said to have written, is inserted in the narrative after Acts xvii. 12, and is supposed to have been penned during his journey from Philippi to Thessalonica and Berea: but, in the first chapter of the epistle, he mentions a journey to Jerusalem *three years* after his return from Arabia to Damascus; and in the following chapter, a second journey *fourteen years afterward*, making the space of *seventeen years:* a period from the Apostle's conversion which does not appear to have elapsed when he visited Thessalonica and Berea, according to St. Luke's account. The subscription added by Euthalius dates it from Rome; and though this evidence be no authority, we have as much ground for believing that it was written at Rome as during the visit to Thessalonica and Berea, recorded in the Acts. Mr. Bevan conjectures with some probability that St. Paul, after having been released from the confinement at Rome which his appeal to Cæsar had occasioned, made a visit to the churches, the particulars of which are contained in no existing relation. He thinks also that the Apostle underwent a second imprisonment at Rome, which terminated in his martyrdom; an event which occurred soon after he had written his second epistle to Timothy, for in the conclusion of it he speaks of himself as "*about to be offered*" &c.; from which circumstance it may be inferred that this epistle was the *last* of his compositions for the use of the churches: but we find nothing in the Galatians which marks it to have been the first in the order of time. Lardner inclines to believe that it was written at Corinth or Ephesus, in the year 52 or 53, when the Apostle was first there in his way to Jerusalem (Acts xviii. 19—21.). Mill, however, who is applauded by Lardner as a man of great judgment, thinks that it was not written till after the epistle to the Romans; that the place of its composition was Troas, or some other city in Asia; that he writes not only in his own name, but also in that of the brethren, mentioned Acts xx. 4.; and that its date was the year 58. This dissonance of opinion clearly evinces the absence of proofs for ascertaining the points in question; and it shews that Mr. Bevan has not the sanction of the best critics for assigning so early a place, in the apostolic history, to the epistle to the Galatians.

We shall not controvert the author's reasons for the locality which he gives to the other epistles of the Apostle Paul, but shall name them in the order according to which they are arranged in the present narrative: viz.; *The first and second Epistles to the Thessalonians,* inserted after Acts xviii. 17., and supposed to have been written at Corinth, where the Apostle continued a year and six months;—*the first Epistle to the Corinthians*, inserted after Acts xix. 22., supposed to have been written in the Proconsular Asia, where he staid for a season, probably at Ephesus;—*the first Epistle to Timothy*, inserted after Acts xx. 1., and which seems not improbably to have been sent from Macedonia to Timothy at Ephesus;—*the second Epistle to the Corinthians*, supposed to have been written about the same time also in Macedonia;—*the Epistle to Titus*, written at Nicopolis in Epirus;—*the Epistle to the Romans*, inserted after Acts xx. 3., and supposed to have been written at Corinth, as the Apostle is said to have remained in Greece three months. The other epistles, bearing marks of having been composed during the Apostle's confinement at Rome, are subjoined to St. Luke's narrative, in the following order; *Epistle to the Ephesians;—to Philemon;—to the Colossians;—to the Philippians;—second Epistle to Timothy.*

This last mentioned epistle is imagined by Mr. Bevan to have been written, as we have said, during a second imprisonment of the Apostle at Rome, he having made another tour among the churches after the first; and the following judicious remarks are subjoined in support of this conjecture:

> 'This epistle appears evidently to have been written after a journey to Rome in which Paul had been, probably, at Troas and at Corinth, and certainly at Miletus. Now from the description which we have of his voyage from Cæsarea to Rome, which terminated in his first imprisonment; and which is related in the two last chapters of the Acts, it is certain that he did not call at either of those places. The ship, indeed, in which he first embarked was intended to "sail by the coasts of Asia;" but Paul went in it no further than "Myra, a city of Lycia." Here the centurion who guarded him, finding an Alexandrian ship bound more directly for Rome, put his prisoners into that vessel; and it is clear from the seventh verse of Acts xxvii. that the Alexandrian ship quitted the coast of Asia minor when she was off Cnidus, long before she arrived at the part of the province in which Miletus lay. Her course was then by Crete, in which island, at a place called the Fair Havens, Paul recommended the ship-master to remain; but his advice was not followed, and the tempest soon ensued which occasioned the loss of the ship and cargo at Melita. Hence, in another Alexandrian ship, the voyage was finished by the way of Syracuse, and Rhegium, to Puteoli on the S.W. coast of Italy.
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> 'The passage in the epistle which makes it probable that Paul, previously to his arrival at Rome a second time, had been at Troas, is that wherein he desires Timothy to bring him a cloak which he had left there. The only circumstance which renders this rather probable than certain, is that Paul had been at Troas about five years before; but a recent, rather than an old inconvenience of so trivial a kind was most likely to be noticed. His remark that Erastus remained at Corinth also does not certainly denote that Paul had left him

him there; but the following words "Trophimus have I left at Miletum" admit of no other interpretation than that the Apostle himself had been at Miletus *. As therefore it has been shown that Paul did not call at Miletus on his first journey to Rome, he must have made a second; and consequently must have been liberated from his first imprisonment.

'This is further confirmed by the very different circumstances, in which the Apostle was when he wrote the epistle in question, and when, in his first imprisonment, he wrote that to the Philippians. Then he appeared to be rejoicing at the success of his preaching. "The things *which happened* unto me have fallen out rather unto the furtherance of the gospel."—"and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear." He seems also confident of escape from his bonds, and of life. "I know," says he, "that I shall abide and continue with you all, for your furtherance and joy of faith." "Him therefore [Timothy] I hope to send presently, so soon as I shall see how it will go with me; but I trust in the Lord that I also myself shall come shortly." In his epistle also to Philemon he had gone so far as to bespeak a lodging, "for I trust" says he, "that through your prayers I shall be given unto you." But now on the other hand, in this second epistle to Timothy, he complains that all men had forsaken him at his first pleading or defence; and he seems to intimate that had not the Lord strengthened him, he should have been condemned to the cruel punishment of being devoured by wild beasts in the Circus, for the amusement of the people. Nevertheless he was aware that the time of his departure approached; and he exults at the prospect of the crown that awaited him; and in his assurance that the Lord would preserve him unto his heavenly kingdom.'

Respecting the *Epistle to the Hebrews*, (the last in the catalogue,) Mr. B. appears to have his doubts whether it was the production of the Apostle's pen: but he delivers himself with caution; and, on a review of the arguments pro and con, instead of pronouncing that we have very slender proof, he contents himself with saying, 'we are certainly without *full* proof that the Epistle to the Hebrews is the work of the Apostle Paul:—that it is not so, is of course beyond the power of any one at this day to establish.' Of the difficulty of proving a negative,

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* *Miletum*, or *Miletus*. It has been supposed that some other Miletum, than that near Ephesus, is intended here: because it is probable that Timothy, the overseer of the church of Ephesus, must have known what was passing at Miletum. But it is not unusual to mention in letters, facts already known.

'There was a Miletus in Crete; and Hammond supposes that to be the place where Paul left Trophimus; but his arguments do not appear to me conclusive. If a person, writing to any man of general information at Norwich, were to tell him he had left a friend of theirs at Yarmouth, would not that imply of course the town in Norfolk, not that in the Isle of Wight?

gative, this writer must be fully aware: but he wants not to be informed that the composition in question is deficient in the Apostle's signature, which in 2 Thess. is asserted to be the token or mark in *every* epistle, by which its genuineness is to be ascertained; and that it is classed by Eusebius among those of doubtful authority.

As a supplement to the scriptural memoirs of the Apostle, these few lines are added to complete the history:

> 'It has been shewn, with high probability, that Paul was released from his first imprisonment, and came a second time to Rome. But the general voice of antiquity agrees in the account, that Rome was the place of his death; that he died a martyr to the truth he had so long and so ably preached, and that he suffered by decapitation. He was beheaded nearly at the same time that his elder brother in Christ, the Apostle Peter, finished, in the same city, his course on a cross; in the twelfth year of the reign of that monster of *cruelty*, and *cruel* persecutor of the Christians, the Emperor Nero, and in the sixty-fifth year of the Christian era. The remains of the Apostle are said to have been buried in the Via Ostiensis, about two miles from Rome.'

Having finished his view of St. Paul's life and labours, Mr. Bevan displays the prominent features or most striking traits of the Apostle's character and ministry:

> 'It is not necessary to inform the Christian who has attentively read the things recorded in scripture of the Apostle Paul, that he was a very remarkable person; but he was remarkable for some things which may not at first strike the reader; and, setting aside the miraculous part of his history, for nothing more than for carrying his Christian warfare at once into the heart of countries clouded with superstition and deluged with immorality. Without descending to every particular, we may find him planting or confirming churches at Antioch, contaminated by the infamous manners of Daphne; in Phrygia, celebrated for the lewd and impious orgies of Bacchus and Cybele; at Ephesus, proud in the possession of what was thought a gift of Jupiter, their great Diana; and at Corinth, where religion was made a cloak for abominable impurity. This list may be closed with the addition of imperial Rome, the sink of every vice which the abuse of riches and power introduces among men. The success of the gospel in such places is striking, and evinces at the same time its own divine power, and the skilfulness of the hands to whom its propagation was committed.
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> 'There is another very observable thing in the ministry of our Apostle, namely, his endeavour that it should be without charge to his converts. It is not probable that in every place where he came, he could effect this; but as it falls out that we have a plain intimation of it, with respect to three places, it is very fair to believe that he had the same care in others, when his residence was long protracted. The first hint of this kind is in his first letter to the Thessalonians,

where he tells them, " Ye remember, brethren, our labour and travail, for labouring night and day because we would not be chargeable to any of you, we preached unto you the gospel of God." Not long after this he visited the opulent city of Corinth, and here he set himself to manual labour. He lodged with a tent-maker and fellow-believer, the virtuous Aquila; " and because," says the text, " he was of the same craft, he abode with them," that is, Aquila and Priscilla, " and wrought." After this residence at Corinth, which was of eighteen months' duration, he took a long circuit, and some years afterwards came to Ephesus. In all this time we have reason to think his industrious disposition was not changed; for when he took his leave of the Ephesian elders, who met him at the neighbouring city Miletus, after reminding them of his three years diligent and affectionate warnings, he says emphatically, in the consciousness of disinterested love, " I have coveted no man's silver, or gold, or apparel: yea, ye yourselves know that these hands have ministered to my necessities; and to them that were with me." And he seems not only to have used industry in his own person, but to have recommended it to the elders from Ephesus, in the number of which, as has been before hinted, we may reckon the bishops and deacons. " I have showed you all things: how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive."

'Thus, on a slight review of the character of the Apostle, we may pronounce him to have been intrepid in his zeal to build the church, and eminently disinterested in his conduct towards his converts. Intrepidity and zeal are, it is certain, often exerted in causes which do not mark those who possess them for religious or virtuous men; but when they are exerted where not only no emolument is the reward of the exertion; but on the contrary, " tribulation, or persecution, or famine, or peril, or the sword;" then it is that we may venture to believe a man, at the least, sincere; and when, as in the present instance, the cause which he undertakes is unquestionably good, great, and glorious; when the zeal is tempered with knowledge, and when fervent love throws its lustre over the other Christian virtues; we need not be backward in acknowledging that we discover the noblest of characters, the sincere and intrepid Christian.'

Mr. Bevan may be supposed to have particular satisfaction in pointing out the unexpensiveness of the Apostle's ministry, because it seems to justify the doctrine and practice maintained by the Society of Friends on that head. If, however, he admits the translation of 1 Thess. ii. 6. to be correct, (and he has not objected to it in a note,) the right of claiming support as the Apostles of Christ is asserted: but it has been contended that the words δυνάμενοι ἐν βάρει εἶναι, rendered in the common version " *when we might have been burdensome*," should have been translated, *when we might have assumed authority*, or *consequence*; which agrees better with the idea of *seeking glory* that precedes it, and contrasts better with the words, " *but were* *gentle and easy,*" which immediately follow it. Moreover, when the Apostle means to assert that he was not a pecuniary burden to the churches, as in 2 Cor. xii. 11. he employs another word, ἐγὼ οὐ κατενάρκησα ὑμῶν; yet we must allow that in verse 16. he uses οὐ κατεβάρησα to express the same sense.

Leaving the Quakers and other christians to settle this point, we hasten, before we close this article, to pay our respects to the notes with which Mr. B. has enriched this life of the Apostle Paul. The geographical notes are the most conspicuous, and really stamp a specific value on the work; a short account being subjoined of every place which is mentioned in the Apostle's tour, so that, by referring to the map prefixed, the route of this eminent servant of Christ may be traced: but we have observed that every name is not inserted in it. We wish the author to supply the omissions in a subsequent edition.—Of the manner in which this part of the compilation is executed, we shall adduce a solitary specimen. In Acts xxi. 7. the sacred biographer tells us that, when Paul and his companions had finished their course from *Tyre*, they came to *Ptolemais*; and descriptions of both these places are given at the bottom of the page:—we transcribe the latter:

'*Ptolemais.*] A city of Galilee, and a seaport, lying in a plain, surrounded with mountains. The small river Belus, as it was called in the time of Josephus, ran by the town, and near this stream was a place from which the ancients procured their sand for the making of glass. A memorable circumstance in Jewish history took place in Ptolemais. The emperor Caligula ordered Petronius, president of Syria, to set up his statue in the temple of Jerusalem; to slay such as resisted; and to make the rest of the nation slaves. Petronius marched into Judea with three legions and a large number of auxiliary troops: probably twenty-five thousand, or thirty thousand in all. The Jews, hearing he had reached Ptolemais with this formidable army, were in great consternation, and repaired to the plain near Ptolemais. Here in a submissive manner, but with a determination to suffer rather than connive at the profanation, they implored Petronius to desist. The considerate Roman left the statues and his army at Ptolemais, and repaired to Tiberias, where, after a fruitless attempt to persuade the Jews to consent that the statues should be erected, he agreed to forbear until he should receive further orders from Caligula. That weak prince however persisted in his intention, and threatened Petronius with punishment; but it fell out that the ship which brought his orders was detained at sea, and Petronius received the news of Caligula's death before the intelligence of his anger. Thus the temple escaped the profanation, and the Jews the prospect of destruction. This town is now called Acre, or St. Jean d'Acre; and has lately been the scene of contest between the English and French.

'It was anciently, says Doddridge, allotted to the tribe of Asher. It is called Accho, Judg. i. 31. It was enlarged and beautified by the first Egyptian Ptolemy. It lies in the neighbourhood of Mount Carmel, and on one of the finest bays on the coast; but Maundrell found it in ruins. Thus lie many of the famous ancient cities. I may probably be allowed to introduce three appropriate stanzas of a poet of our own.

'Ask Palestine, proud Asia's early boast,
Where now, the groves that pour'd her wine and oil;
Where, the fair towns that crown'd her wealthy coast;
Where, the glad swains that till'd her fertile soil?

'Ask and behold, and mourn her hapless fall!
Where rose fair towns, where toil'd the jocund swain,
Thron'd, on the naked rock, and mould'ring wall,
Pale Want and Ruin hold their dreary reign.

'Where Jordan's vallies smil'd in living green,
Where Sharon's flowers disclos'd their varied hues,
The wand'ring pilgrim views the alter'd scene,
And drops the tear of pity as he views.
Scott's Poems, p. 39.'

Among the selections of notes, some verbal criticisms and explanatory remarks occur, which proceed from Mr. Bevan's own pen, and to the propriety of most of which we subscribe: but he has not always inserted a stricture where one was requisite; as in Gal. iv. 21., *which things are an allegory*, and where the original and the sense require us to read *which things may be allegorized*. Neither has he been always correct in altering from the Greek; (see his note on 1 Cor. ix. 5.) nor do we conceive that he is justified in his new rendering of 2 Cor. iii. 18.; for the 6th verse of the next chapter explains what the Apostle means *by beholding as reflected from a mirror*, &c. as we would render the text. We join, however, in his wish to substitute *clanging* or some other word for *tinkling*, employed to express the sound of the cymbal, 1 Cor. xiii. 1.; and in his objecting to the ἱεροσύλους (Acts xix. 27.) being called *robbers of churches*, instead of *robbers of temples*: since, as he remarks, 'the term church for a building was not invented in Paul's time.' We approve also of his new version of Phil. iii. 12., and of other hints which we have not room to enumerate.

The general impression which this work has left on our minds is reputable to the diligence and sagacity of the compiler; and as he has avoided the discussion of points on which churches are divided, and has restricted himself to those explanations and comments which must be acceptable to the great mass of christian professors, we are inclined to believe that his merit will be felt and acknowleged beyond the pale of his own fraternity. A leading object with him is to promote religious reading, in preference to the consumption of time over frivolous

lous books; and he strengthens his recommendation by quoting the saying of a Quaker minister, which is perhaps as worthy of being remembered as any of the sayings of the wise men of Greece, viz. that "*when things are in their places, the best things will be uppermost.*"

Art. VII. *Queenhoo-Hall,* a Romance: and Antient Times, a Drama. By the late Joseph Strutt, Author of "Rural Sports and Pastimes of the People of England," &c. 4 vols. 12mo. 18s. Boards. Murray. 1808.

From the former productions and known studies of Mr. Strutt, we confidently expected in "a History of Times past," composed by him, to meet with much curious and useful information on the subjects of antiquarian research: but we acknowlege that we had no idea of receiving half the pleasure and entertainment that we have derived from the perusal of Queenhoo-hall. It is the most interesting and judicious treatise on antient manners that has ever fallen into our hands. Instead of dry and solemn disquisitions on minute details, which, though important in connection with other considerations, are often in themselves so trivial as to become ridiculous, Mr. Strutt has raised from the sleep of four centuries a variety of characters, who act according to the opinions, are arrayed in the habiliments, follow the fashions, and speak the language, of the reign of Henry the Sixth. Such inquiries cannot fail to be acceptable to all (as it is well expressed in the advertisement prefixed to these volumes) 'who, reading the early history of their country, are desirous to identify with the events recorded, some idea of the external appearance of those by whom they were performed.' It is afterward very properly remarked, that 'those who undervalue the labour and skill necessary to select the materials of such a composition, are little aware how much more the fire of genius is kindled and excited by a single circumstance of minute and picturesque reality, than by an hundred elegant, sound, and polished periods, in which events are generally narrated without a tittle to mark whether they happened in Britain or Palestine;' or, it might be added, in the 15th or the 19th century.

Yet, notwithstanding the justice of these observations, we fear that it is indisputably true, that the great majority of readers are scarcely more ashamed of complete ignorance in respect to antiquarian minutiæ, than they would be of a laborious investigation of them, abstractedly considered;—a circumstance which increases our obligation to those who bring the whole *costume* distinctly before our eyes, by representing it in conjunction with the actions and sufferings of such human beings as command our sympathy and attention. This we regard as the principal merit of *Marmion*; and though Mr. Scott has perhaps often introduced his antique lore a little unseasonably, we are sure that his strange and complicated story would have been found insufferable without a liberal sprinkling of picturesque description, drawn from the arms, accoutrements, and manners of antient times. Mr. Strutt's principal object was to convey this kind of instruction, which he has made peculiarly attractive by interweaving it with an interesting and agreeable romance. The events are sufficiently probable, the succession of them is conducted in the most pleasing manner, and the *dénouement* must be highly satisfactory to every reader; while the characters are natural and well supported, and the sentiments breathe all the high honour, the graceful courtesy, and the pious humility, which are supposed to have characterized that uncertain era, the age of chivalry.

The death of the author unfortunately interrupted the execution of his ingenious project, and has certainly been the cause of many defects in the work remaining without correction;—such as an occasional want of antiquation in the language; and sometimes, on the other hand, an useless redundancy of old words, many tedious *japes* on the part of Lord Boteler's jester, and many very childish incidents in the subordinate fable that relates to the rustic inhabitants of Tewin. The adventure of the taylor turned gentleman would infallibly have been omitted on deliberation, as well as the history of the old illuminator of MSS., which appears to us to involve some violations of *costume*. We doubt at least whether "spruce Hibernians" had begun, at the beginning of the fifteenth century, to captivate the affections of jointured widows; and we consider it as less probable that the art of illuminating MSS. should have been practised, as a means of livelihood, by a professor in London, who kept several pupils employed in the business, than that it was confined to the walls of convents, and occupied the vacant hours of the more ingenious monks.—This episode is indeed so unnecessary to the story, so devoid of interest, and savours so strongly of modern times, that we are led to conjecture with some confidence, that it is a narrative of events which really occurred within the knowlege of Mr. Strutt; who, in consequence of an acquaintance with the parties, or for some other reason, took considerable interest in their affairs.

We do not design to lay before our readers any abstract of this story, nor even any extract from it, because we think that it would probably deprive them of a much higher pleasure in contemplating it as a whole. A short specimen shall therefore be taken from 'a chapter which hath no concern with the history, and, for aught I know, (says Mr. Strutt) may be as well passed over as read.' It describes a dinner given by the Baron Fitzallen to some of his distinguished neighbours, the Lord Boteler, his daughter and niece, and the Lord Fitzosborne and others:

> 'When the company seated themselves in the hall, they were entertained with the splendid hospitality which became the owner of a large feudal domain. It is true, that the fastidious eye of modern taste might have considered the feast as more plentiful than elegant, and that even the centre dish, which was a wild boar roasted entire, would have demolished by its weight any modern set of tables, though clasped with brass hold-fasts, and supported by three-clawed pillars. It is also true, that the circumstance of the boar's head being decorated with fire-works, which exploded of a sudden, would have spread dismay, rather than pleasure, through a modern party of *bon vivants*. It is, moreover, certain, that an host of retainers whose hands were more frequently exercised in military exercise than in the service of the table, might have ill supplied the place of six well drilled lacqueys, a butler, valet, groom of the chamber, page, and chasseur, whom modern taste has substituted in the place of the blue-coated serving-men of former times. Yet, if good cheer, much heartiness, and loud laughter, could make amends for the absence of such refinements, it was found at the lordly board of Fitzallen, whose guests would have perhaps as little understood the small talk of a modern select party of *elegantes*, as the beef-fed frequenters of his buttery would have relished the board-wages of a modern servants-hall.'

Their conversation turns on the subject of old romances, and the Lady Eleanor enlivens the company with a very elegant abstract of 'The Squire of low degree, who served as page in the court of the King of Hungary;' which is followed by others of the company producing what they respectively consider as the most striking passages in those wild compositions. The imagination of Fitzallen is principally moved with the noble description in Mort Arthur of the hand and arm, which rise from the water to snatch the sword of the hero at the moment of his supposed dissolution; and the worthy old Lord Boteler fairly recounts, with great animation, the whole adventure of Sir Bevys of Southampton in the enchanted forest: while the curate of Marden, with his wise exhortations, furnishes a sombre, yet natural back-ground to these extravagant pictures.

The *Dissour's* first tale is another detached part of the book which is full of entertainment, and reminded us strongly of Boccacio, both in the nature of the incident and the style of narration: but it is much too extensive for our limits. The poem which follows may serve to shew Mr. Strutt's talent for that species of composition, and in some degree to illustrate the much-agitated subject of the antient May-games.

'Then Thomas the reve's son, in the habit of a pilgrim, came to the front of the pavilion, where he was met by a party of the young men and maidens belonging to the procession; and the following dialogue, composed for the purpose by Peretto the minstrel, was sung; and he accompanied the voices with his harp:—

'PALMER. To the women.
Fair damsels, say what brings you here?

DAMSELS.
To celebrate the first of May.

PALMER.
Wherefore this day to you so dear?

DAMSELS.
It is bold ROBIN's wedding day,

CHORUS.
With sprightly dance and carols gay,
We welcome ROBIN's wedding day.

PALMER. To the men.
Why stand the bowmen on a row?—

MEN.
Prepared to play a skilful game.—

PALMER.
Some Saint to honour 'tis I trow:—

MEN.
'Tis ROBIN HOOD, for that's his name.

CHORUS.
With sprightly dance, and carols gay,
We keep bold ROBIN's wedding-day.

PALMER.
But who is she so fair, bedight
In tunic blue and rochet white?

WOMAN.
Dost thou not know her, holy man?
It is the blithe maid MARIAN.

PALMER.
How name ye him y'clad in green,
With party hose and fringes sheen?

MAN.
It is the prince of archers good:
And he is hight bold ROBIN HOOD.

CHORUS.
With merry carol, dance, and play,
We welcome ROBIN's wedding-day,

PALMER.

I am a stranger, well ye wot,
  And much have travelled :—I have seen
The Lord's sepulchre, and the grot
  Where he was born of maiden clean.

The shells of Cales, in sign of grace,
  Adorn my hat ;—and you may spy
A vernicle, with His dear face
  Impress'd, who died on Calvary.

Upon my cloak Saint Peter's keys
  Were drawn at Rome, with crosses wide :
And reliques from beyond the seas
  I bear, or woe may me betide !

The snow-topp'd hills of Armony,
  Where Nöe's ark may now be found,
I've seen ;—in sooth, I do not lie ;—
  Told o'er my beads, and kiss'd the ground.

At Walsingham my vows I've paid ;
  At Waltham eke, and Coloraine ;
And to Saint Thomas I have pray'd,
  Who near the holy rood was slain.

But tell me to what saint, I pray,
  What martyr, or what angel bright,
Is dedicate this holy day,
  That brings you here so gaily dight !—

This calendar I've search'd with care
  For saints y'bless'd and angels good ;
The holy saints are named there,
  But no such saint as ROBIN HOOD.

MEN.

Dost thou not, simple Palmer, know—
  What every child can tell thee here,—
Nor saint nor angel claims this show,
  But the bright season of the year ?

WOMEN.

The cowslips now adorn the dells ;
  On sunny banks primroses blow,
With violets sweet and dainty bells ;
  And on the green the daisies grow :

The birds in warbling chorus sing
  In hedge and grove and shady wood,
Inviting us to hail the spring,
  And join the troop of ROBIN HOOD.

CHORUS.

With merry carol, dance, and play,
We welcome ROBIN's wedding-day.'

In the drama called *Antient Times*, we see nothing to blame, but not much to praise. It relates to the well-known subject of Alfred's disguise in the garb of a minstrel, and his admission to the Danish camp; and it concludes with the defeat of the invaders by the English army.

Art. VIII. *The Test of Guilt*; or Traits of Antient Superstition, a Dramatic Tale. And the Bumpkins' Disaster; or the Journey to London. By the late Mr. Joseph Strutt, Author of the Regal and Ecclesiastical History of England; Horda Angel-Cynnan, or Manners and Customs of the English; Chronicle of England; Dictionary of Engravers; Dresses and Habits of the English; and Glig-gamena Angel-Theod, or Sports and Pastimes of the English. 4to. pp. 174. Boards. Appleyards. 1808.

It is well known that one of the Tests of Guilt applied to cases of murder, in the days of superstition and credulity, resulted from the appearances assumed by the dead body, at the touch or approach of the suspected person. Some mysterious antipathy was supposed to agitate the breathless corpse, as soon as the murderer's hand came within a certain distance, and to draw forth horrible indications of the agonies inflicted by it. The brows were convulsed, the eye opened for an instant, and blood issued from some part of the body; most commonly from the death-wound. This faith maintained its ground so late as the year 1630, when the legal veteran Serjeant Maynard was present at a trial in Hertfordshire, at which he heard these strange particulars accurately described, and distinctly sworn by "an antient and grave person, minister to the parish, where the fact was committed." The Serjeant does not indeed appear to have been absolutely convinced by this respectable testimony, since he took pains to inquire whether the culprit confessed or not, at the place of execution: but we are surprised that Mr. Strutt should have failed to notice this respectable authority for the notion, on which he founded his dramatic tale. It may be seen in the Appendix to the tenth volume of the State Trials, and is very curious for the circumstantial evidence by which it was supported.

Mr. Strutt appears to have been a better antiquary than poet. The awful symptoms above described might certainly be made to produce a solemn and striking effect: but they are here introduced with the tameness of an every-day occurrence. The interest of the tale depends on the detection of the murderer, but the reader is unskilfully let into this secret from the commencement. It opens, an instant after Grim has dispatched Dorothy, whom he seduced and abandoned; and the horror which feels at the act is expressed with more power than any other part of the poem:

GRIM.

'Well then, at length 'tis done! and she is dead!
These blood-stain'd hands cry—Murder! and this knife,
Weeps as it were with blood, warm from her heart!——
Did she not love me well, dog that I am?—
And while her life was oozing from the wounds,
In Christian charity she pray'd for me,—
For me her murderer!——Fye, how I shake!
Unmanly fear unnerves my beating heart,
And palsies all my limbs!——How now, what's that?—
Methought I heard the fall of footsteps near:—
Yes, and again:—No, no; 'tis no such thing;—
Nay, but I dream not:—sure, a human form
Ascends the stile:—In goblins I've no faith;—
It is a man;—alone too;—that is well:—
Behind this tomb I'll take my watchful stand.—
So, so;—and this way bent:—then 'tis resolved,
And murder must be double!—Well then, pass on:
Perhaps, like me, he seeks to shun mankind,
And hide himself in darkness—Shall I strike
This second self?—Not yet.——'

It happens that Henry arrives at this time, on his way to pay a lover's visit to Eleanor, the Baron's daughter, before whom he is anxious to appear to the best advantage, and throws his travelling cloak on the ground. Grim sees the value of this circumstance:—

'This kerchief tinged with gore, this bloody knife
I wrap within this cloak; and from my hands
Wipe off this fatal witness.—So, 'tis painted well:
The train is laid; and now across the path
I'll place the bleeding body - - - Hark! I hear
A distant shout,—the village clods are near,
Returning from the wake: *'tis they* must raise
The cry of murder! I will join the throng
With louder cry; and if my brave gallant
Be not too hasty, I shall catch him here.'

The suspicions thus excited against Henry occupy the first three parts of the tale; in the fourth, the body is produced in the presence of Grim; and his guilt, attested by the usual phænomena, is confirmed by proof that the bloody knife was his property. In the fifth part, his confession removes all doubt; and, after having attempted in vain to destroy himself, he is reserved for public punishment. The young lovers, whose union has been delayed by these events, are at the same time made happy.

The second poem in this volume, *the Bumpkins' Disaster*, is of the burlesque kind, and is founded on an incident that seems to have actually taken place in the village in which Mr. Strutt resided. Two farmers, struck with the calamities of the country during the American war, resolved to leave their occupations for the public good, to demand a conference with Majesty, and to enlighten the royal mind on political subjects. Their adventures might form an amusing series of local jokes, but are quite unfit for general circulation.'

By the editor, who is a son of the late Mr. Strutt, we are told in his preface that 'a work will shortly appear before the world, intitled, "An Account of the Life and Writings of the late Mr. *Joseph Strutt*;" wherein his several published and unpublished writings will be particularly noticed; with an analytical and critical statement of the whole.—The intent of this publication will be to convey to the world some authentic particulars relative to the life of the author; of whom a correct portrait has been engraved by his eldest pupil, Mr. John Ogborne, from a picture in crayons by Ozias Humphrey, Esquire.' He also promises some farther observations on the pieces contained in the volume before us: which circumstance induces us to suggest, that the laudable partiality of a son may possibly over-rate the works of a respected father; and that the advice of some impartial friend might be highly serviceable in distinguishing between such of the relics of Mr. Strutt as may compromise his reputation, and such as may do honour to his memory.

ART. IX. *Observations on the Preparation, Utility, and Administration of the Digitalis Purpurea, or Foxglove,* in Dropsy of the Chest, Consumption, Hemorrhage, Scarlet Fever, Measles, &c.: including a Sketch of the Medical History of this Plant, and an Account of the Opinions of those Authors who have written upon it during the last thirty Years. By William Hamilton, M.D. &c. 8vo. pp. 214. 6s. Boards. Longman and Co. 1807.

THE intention of this work is to give a connected account of the medical history of the fox-glove, to state the sentiments which have been entertained respecting it by those practitioners who have particularly devoted themselves to an examination of its properties, and to relate its effects in those diseases and conditions of the system for which it has been commonly recommended. Through the greatest part of the volume, the author is rather the historian of science than the original observer: but it is not on this account the less valuable. A judicious abstract of facts and opinions which are scattered through a number of volumes, or are accumulated without method and arrangement, is always to be considered as an important acquisition, and may often contribute more to the advancement of science than a farther addition of original observations.

After some introductory remarks, Dr. Hamilton proceeds to give 'a sketch of the medical history of *digitalis*.' It is generally known that for this valuable addition to the *Materia Medica* we are indebted to Dr. Withering; for though it had been noticed by some of the older writers, yet we had no regular account of its properties, nor indeed was it ever mentioned but in the most vague manner, until the publication of his treatise. Dr. Hamilton's encomium on it appears to us to be so just, and at the same time affords so excellent a picture of the qualities which ought to be found in every medical publication, that we shall quote it:

> 'In 1785, after an experience of ten years in the use of this medicine, Dr. Withering published his excellent account of the digitalis. It is written with unaffected modesty and great candour; and enriched with numerous cases which fell under his own observation, or were communicated to him by the respectable practitioners to whom he had made known the virtues of this remedy. And it contains such sound and accurate practical remarks and inferences, drawn from the pure sources of observation and experience, that had they been attentively considered and acted upon, all doubt respecting its efficacy would have soon subsided; and all contrariety of opinion with regard to the operation and effects of this remedy, would have been speedily reconciled.'

Dr. Withering's attention was chiefly directed to the operation of *digitalis* in the cure of dropsy; since, though he did employ it in one or two cases of phthisis, it was without any definite object, and the result was unsuccessful. The subject was then taken up by Dr. Darwin, but it seems to have been afterward abandoned by him; and little attention was, for some time, paid to it, until the *digitalis* was once more held forth by Dr. Beddoes and his associates as almost a certain remedy for consumption. The communications of Drs. Drake, Fowler, M'Lean, and Mossman are here particularly noticed; their sentiments are detailed with accuracy; and some judicious observations are offered, on the degree of credit which we ought to attach to the sanguine expectations which they formed respecting the anti-phthisical powers of this plant.

We have next a section on the cultivation and preparation of *digitalis*; a considerable part of which, as the author informs us, is taken from Dr. Withering's original treatise. The observations are such as every one must immediately subscribe, and such as ought to be always held in view by those who undertake to prepare the medicine for pharmaceutical purposes; yet we apprehend that many of the directions are not unfrequently disregarded. Dr. Hamilton thinks that the infusion is the best method of administering the remedy, when its full diuretic powers are required; and the tincture, when our principal object is to reduce the velocity of the pulse. We are not told on what grounds he has formed this discrimination. The powder has been seldom employed by Dr. H., yet we think that it is one of the most useful preparations. It is often desirable to administer the fox-glove in the form of pills; and it is an important circumstance to bear in mind that this furnishes the most œconomical formula.

A section consisting of practical observations and precautions next succeeds, in which the *modus operandi* of the medicine naturally comes under consideration. Its deleterious effects, when unskilfully employed, as the author justly observes, form no argument against it, because the same objection might be offered against all the most powerful and valuable articles of the *Materia Medica*. 'The *digitalis*,' says Dr. H., 'is possessed of extraordinary and apparently opposite qualities;' and while it seems unequivocally to have the power of retarding the action of the heart, it as obviously increases that of the absorbents. The circumstance is undoubtedly singular, and one which should not be admitted without the most direct evidence: but we see nothing contradictory nor impossible in such a combination of qualities; and we apprehend that few points in the whole practice of medicine are better ascertained. A great proportion of the remarks which we here find, on the immediate effects produced on the system by *digitalis*, are taken from Dr. Withering; and indeed, notwithstanding all that has been written on the subject since his publication, we have still no safer guide for the regulation of our conduct. By following his directions, the deleterious effects would almost always be avoided; and it is particularly necessary that this should be the case, because, when they occur, the beneficial operation of the medicine is generally suspended.

Dr. H. next proceeds to consider, in so many distinct sections, the utility of the fox-glove in hydrothorax, *phthisis pulmonalis*, hæmorrhage, *scarlatina*, and measles: but it is chiefly on the first of these topics that we meet with any original observations. The Doctor has prescribed this medicine in the combination of symptoms which indicated the effusion of water in the cavity of the thorax, with more than usual success; and he has found it almost equally beneficial in every variety of constitution. The volume concludes with several cases of this disease given in detail, four of which were furnished by Dr.

M'Lean of Sudbury. Although some of them terminated unsuccessfully, the general result is highly favourable to the employment of this plant.

Art. X. *The Life of Thuanus,* with some Account of his Writings, and a Translation of the Preface to his History. By the Rev. J. Collinson, M. A. of Queen's College, Oxford. 8vo. pp. 466. 10s. 6d. Boards. Longman and Co.

Although this volume be almost wholly a compilation, it will interest in no small degree the curious part of the English public, since it introduces them to an acquaintance with one of the wisest and best of men that France has ever produced. To the learning, probity, piety, and enlarged views of this distinguished statesman and eminent author, respect has been paid by liberal and enlightened men of all countries. The advocate of toleration in its largest sense, (including in the term a participation of civil rights,) and the firm patron of political reforms in a bigoted and dark age, he has been the delight of the friends of mankind from his own time to the present; while he has received from the agents and creatures of a slavish hierarchy, a proportionate share of obloquy and abuse. What an age must that have been, in which Henry IV., susceptible of every fine sentiment and of every generous feeling, personally knowing and highly esteeming the historian, was obliged to prohibit the circulation of his work, and to disgrace the author!

In his preface, Mr. Collinson brings together the testimonies borne by learned men to Thuanus's history; a vast work, which, notwithstanding its great bulk, would be much more generally read, but for the uncouth latinized names of modern persons and places which the author unfortunately adopted. This practice is beyond all belief irksome, and has been the principal cause of the neglect of an admirable performance.—Next in the present volume stands the life of Thuanus, which is taken from the Latin memoirs of him written by himself, but which were not published till after his decease by his friends and executors, Rigaltius and Du Puy.

He was born at Paris, October 9th, 1553:

'His ancestors, two hundred years before, possessed a domain near Orleans, in the reign of Philip de Valois.

'At a subsequent period his family removing to Paris, rose to distinction in the law; and his grandfather and father successively filled the office of first president of the parliament, which is the highest dignity in that profession.'—

> 'At the age of twenty, Thuanus went to reside at Paris, with his uncle Nicholas, bishop of Chartres, and continued fourteen years under his roof. He resided in the cloister of the cathedral of Notre Dame, and was appointed to a canonry in that church, which his uncle, upon taking the bishopric, had resigned. As it was intended that he should pursue the ecclesiastical profession, and succeed his uncle in the bishopric, he applied himself assiduously to the study of the canon law, and of the Greek language. At that time he began to collect his library, afterwards so distinguished for extent and value; and we shall soon observe, that he had already formed the design of his great historical work. Of such excellence and magnitude were the plans which occupied Thuanus, at a period of life generally devoted, without censure, to pursuits of little moment: and we know not which most to admire, that early ripeness of intellect, which could, by its own unassisted vigor, conceive them, or the consistent steadiness of character that persevered in bringing them to completion.'

Thuanus became early acquainted with Henry IV., and remained ever faithful to his interests, which he essentially promoted: but he does not seem to have been well satisfied with the returns which he received from that monarch. It is but justice, however, to Henry, to observe that the harsh measures which he afterward adopted towards the historian were not voluntary on his part, but arose out of the delicate situation in which he stood with respect to the court of Rome.

In his 29th year, Thuanus lost his father;

> 'Who (he informs us) incurred the King's displeasure by the honest freedom of his expostulations. "On one occasion, when he recommended moderation in levying taxes, lest the people should be incited to discontent, Henry III. turning to his courtiers, said, 'The good man is in his dotage.' This insult, Thuanus adds, his father disregarded; but at the same time ascribes his death to chagrin arising from the unhappy state of public affairs. He had, however, entered upon his 75th year, and had been married 50 years. He died universally respected and lamented, and the same king, who could not brook his admonitions, when afterwards encompassed with troubles, did justice to his memory by saying, that Paris would not have revolted from its sovereign if the president Thuanus had been alive."—
>
> 'Thuanus, with much warmth of filial affection, expatiates both in his memoirs and his history, on the virtues of his father. He extols his legal science, religion, unaffected gravity of manners, and innocence of life; on which accounts no person possessed greater popularity and influence in Paris.'

We are told that Thuanus having reached his 31st year, and

> "Having desisted for some time from performing the offices of the church, and resigned most of his benefices, was pressed by his

mother to disengage himself entirely from the ministry. As a step to this, he obtained, through the interest of the Queen-mother, the place of Master of the Requests, which it was the custom to grant indiscriminately to clergymen and laymen."—

"Frequently had Augustin, his uncle, King's Advocate, pressed Thuanus to solicit the reversion of his place, which he candidly acknowledged he owed to his father. He was at this time offered the situation of President à Mortier, but would not accept it until his nephew had bound himself, by a religious obligation, to exert all his interest in obtaining a nomination as his successor. Thuanus himself consented, with some reluctance, to this agreement, and also to a promise of using greater diligence and exertion in the conduct of his private affairs."

In Thuanus's 42d year, Augustin, President à Mortier, died; and he succeeded to the reversion of that place. "He shewed his moderation before, when he would not acept the office at Tours; and he would not now enter the parliament, till he had paid due respect to his uncle's remains."

'The first part of Thuanus's history, consisting of eighteen books, was first published at Paris in 1604.

'The reception the work met with at Rome may be collected from the following extracts of letters, written by Thuanus to his friends, the Cardinal Joyeuse and M. Du Puy, who were then at Rome. They evidently allude to some strictures on the history, which had reached the author's ears.

"The latter part of the fourth book, and the beginning of the fifth, where the narration relates to the Popes Paul III. and Julius III, I wish unsaid and unwritten, out of that reverence to the Holy See, which I have during my life entertained, and will preserve until death. For I do not think that a laxity of morals can dissolve the obligations to doctrine and discipline incumbent upon all. These are also my sentiments concerning other similar passages, if such occur, in the history.

"With regard to the expression, "he departed to a better life," I do not remember to have used it concerning any notorious heretic, or one who engaged in theological controversies. But I may perhaps have applied the words, without reflection, to some worthy Protestant. Indeed Christian charity obliges us to hope the best in cases respecting persons who have not erred wilfully, but have imbibed their tenets in consequence of an education among Sectaries. Neither do I write in the character of a Theologian, but as a *man*, who has compassion for his brethren; and who is obliged to regulate his conduct towards all mankind by the laws and customs of the times, particularly those of his own nation."—

'He continually alludes to the state of his mind, devoid of vanity and ambition; "he has bidden adieu, he says, to hope and to fortune, and is therefore enabled to renounce the court usually paid to great men in power." Against calumny he appeals to the innocence of his life; declares that in his compositions, he had no other purpose but to promote the glory of God, and that he should not have set his name to his history, except with a view to give it credit and authority. Sometimes his resolutions of patience fail, and he breaks forth in eloquent indignation: "It is easy for those who are removed from peril, to judge boldly of others.—Meanwhile where is charity? Have men no compassion after forty years passed full of continual miseries? Have they no fear, after the loss of the Netherlands, occasioned by that frantic obstinacy, which marked the times? In this country we may be good Catholics, and obedient, in all points of doctrine, to the Holy See, without maintaining the bloody proposition, that Religion is to be established by force and by arms. Therefore I shall never repent of having said of it, in the place I hold, what I have always said; still less of what I have written. For one thing I grieve, that this alone has occasioned my book to be examined with so much rigour, amounting even to calumny."—

'Thuanus, however, was not without encouragement even from Rome. Three or four Cardinals spoke favourably of his work, and his friends succeeded for a time in making his cause good with Pope Clement VIII. The Cardinal du Perron writes, "that the general approbation bestowed on his book, for it was ranked next to Sallust and Tacitus, must be an agreeable recompence of his labours. As Alexander was solicitous to be praised by the Athenians, so ought you to receive, with the greatest satisfaction, applause from Rome, the most polished part of the world."

'Seguier, however, one of his correspondents, says, "That whatever is composed in elegant and classical Latin, is suspected at Rome of impiety."

After having related these matters, the editor of this volume says:

'It is obvious to remark how much, in the present times, the question of toleration in religion has shifted its ground, since it is no longer matter of debate, at least in our country, whether or not those who differ from the establishment shall enjoy perfect liberty of opinion and practice; but whether or not sectaries shall be admitted to a participation of all privileges belonging to the National Church.'

This is not less incorrect than it is uncandid. Had the word *civil* been prefixed to *privileges*, the question would have been fairly stated; and we should then have asked, "and why not, good Sir?" The toleration, of which Thuanus was an advocate, *did* admit to civil and political rights, and to something more, namely, to the possession of strong places to guarantee them. In this more liberal and enlightened age, the doctrine of exclusion of sectaries from civil and political rights is more inexcusable, than that of positive persecution was in the 16th century. That which is sectarianism in one country, every person knows, is the established religion in another, and *vice* *versâ*; and do names and local relations change the nature of things?

It appears to have been the wish of Thuanus to keep aloof from political affairs, in order to prosecute his great work, on which he no doubt had rested his hope for fame and usefulness; yet still he seems to take delight in complaining of the neglect in which his royal master had suffered him to live.

Though flattered by the Queen Regent, he was disappointed in his expectation of succeeding to the first presidency of the parliament of Paris, which had become vacant by the resignation of Harlai his brother-in-law; and he evidently felt this neglect as an extreme mortification. His language on this occasion betrays his chagrin:

"My ancestors, on both sides, rank among the principal dignitaries of the law. My father instilled into me the principles of pure patriotism, and, in the beginning of my legal career, I gained the friendship of noblemen who entertained similar opinions. My reputation encreased, and procured me the notice of kings and princes. To my sovereign, King Henry III., I was an active and faithful servant, whilst the storm of calamity was upon him: I executed his commissions to the chief magistrates of the provinces, was chosen of his privy-council, and, far from consulting my own ease, accompanied Schomberg in his expedition to Italy and Germany. At Venice, I received the afflicting information of my sovereign's assassination. Upon my return I waited on the new king at Chateaudun, and gave him intelligence respecting the two countries I had visited.

"For five years I remained in the camp, with the exception of some short excursions, on the business of the state; and when at length peace was established, I retired to my books and my family, happy, in addition to the common blessings, in possessing a good conscience and unshaken loyalty. I supposed, indeed, that the King would not forget my services during these five years, and that I had suffered the wreck of all my property; and had never yet received pension or reward. His Majesty allowed my disinterestedness, and contrasted it with the conduct of others, to my commendation. The honor of that commendation was all I gained: the King's mind changed with his fortunes: I had the mortification to experience that the favor of princes fluctuates; that they gladly forget their associates in adversity, and consider any attempt at reviving in their minds the memory of past events, in the light of reproach. Why do I enlarge on this topic? That you may be convinced of the hardship of my destiny, which has made me the sport of ingratitude.'—

"My adversaries laid to my account the severe decree of parliament, issued against Cardinal Bellarmine's book; and persuaded the Queen that these disputes with the papal court would have no end, if I succeeded to Harlay's situation. It was farther insinuated that the Prince of Condé would not now take umbrage at my repulse:

and indeed there was a coolness between us, because I would not be subservient to all his designs

"Thus was I excluded from parliament and from favor at court. This flagrant ingratitude, of which all must be sensible, makes my private injury a public concern, on account of the example which it affords. The measure of this unjust return to my important exertions is farther encreased by a comparison of my rival, a new man, unknown, one confessedly inferior to many who yielded to my pretensions, and who began his race of favor by shamefully supplanting another. Moreover if there was a determination to crush me, instead of making me wait in attendance and suspence, it would have been merciful to have destroyed my hopes at once

"During this time I made no importunate solicitations; I did not even use the interference of noblemen who voluntarily offered it; but committed myself to the Queen's bounty. How did I then deserve, by a life of innocence and disinterestedness, to be deluded at last to my so great disgrace? I assume no merit on the ground of family and connections. Yet even these adventitious ornaments deserve respect, as illustrating the dignity of virtue."

He had been a short time before appointed one of the three directors of finance, a post which he appears to have held till his death. For an account of his literary connections, of the terms on which he lived with them, and of the manner in which he employed his time, we must refer to the volume.

Thuanus reached only the age of 64. Sixteen Latin Iambic verses, which bear the date of the day of his death, (May the 7th, 1617,) and of which the following prose translation is here added, contain an account of his last illness:

"A hundred and twenty days have now passed, since I have been stretched in a recumbent posture, either on a low couch, or on my bed. I am now quite unable to rise through languor; and as I thus drag on my existence in pain, every day is worse than the preceding. By your advice, my beloved Thumeri, to whom I hitherto owe my life, all remedies have been tried, in vain: in vain has the good Renaulm been solicited to employ the more mysterious powers of his art. He sleeps profoundly, while I alas! pass the nights in torment. Why should I linger still upon earth and continue to try remedies, which are worse than the disease? Rather let me strive by pious prayers to attain heaven: that life, which approaches to the likeness of death, is not worth preserving."

It was observed by Rigaltius, one of his friends, that

"Times arose pregnant with opinions, equally defective in sense and probity, and indiscriminately applied to good and evil. This caused disgust and chagrin to Thuanus, who was always impatient of the attacks of calumny and malice. Scarce arrived at old age, as yet firm in mental and bodily vigor, a burden to none but himself, he was overpowered by the additional affliction caused by his wife's death, and died ten months after her, of a scirrhous tumour in the stomach, which turned to a gangrene."

Du Puy describes him "as the luminary of France and of Europe, whose breast was the seat of candour, probity, and erudition."

Mr. Collinson is of opinion that 'our author's character bears considerable resemblance in many points to that of Lord Clarendon; and there is a remarkable coincidence in many leading circumstances of their lives. Each was born of a good family, and raised himself by merit to a station of the highest dignity in the legal profession: each was the object of his widowed mother's partial affection, and indebted to her bounty for an early establishment in life. Both in tempestuous times were firm adherents to the Crown, and confidential ministers to two sovereigns; both experienced an unjust reverse of favor, and were exposed to the aspersions and ridicule of dissipated and licentious courts. Lastly, each composed a history of his own times, in a style of singular candour and moderation.'

If the leaguers resembled the parliamentarians, if Henry IV. were at all similar to either of the Charles's, and if a liberal Catholic who sought to unite all christians be in any degree like a Protestant bigot, who perpetuated divisions among the members of his own communion, and persecuted men on account of the slightest shades of religious difference, then, indeed, a resemblance subsists between the two personages above compared. We admit the existence of many displays of candour in Clarendon's history, but, on the whole, the work was penned in a spirit the very opposite to that of de Thou. This parallel of the Oxford editor strikes us as less happy than that of our ingenious and brave countryman Fluellen; since Harry of Monmouth and Alexander had more points of resemblance than the French President and the English Chancellor.

Those of our readers who are not acquainted with the splendid edition of Thuanus, which passes by the name of Buckley, will find Mr. Collinson's account of it very interesting. It owes its excellence to the labours of the learned and indefatigable Carte; and he took incredible pains with it under the patronage of Dr. Mead, who is supposed to have afforded him pecuniary assistance to prosecute his undertaking.

'In 1733, (says Mr. C.) this beautiful and excellent edition made its appearance, "from the press of S Buckley, London *," as the title-page imports, in seven volumes, folio, and dedicated to King George the Second.

'* Buckley is, in the Journal des Sçavans. called "a bookseller:" in his edition a note occurs, in which he desires, that any communications may be addressed to him, at the Secretary of State's office, Whitehall.'

'From the account already given of Carte's diligence, it may be concluded, that this edition of Thuanus is the most full and correct that ever was published. The type is large and clear; and besides the continual glossary, and the collection of letters which we have already mentioned, the reader is presented with the continuation, in three books, by Rigaltius. The memoirs of the author's life are also inserted, which, according to Carte, do not vary in the Geneva edition from the autograph; a letter from Thuanus, concerning the treaty at Loudun; and another to the President Jeannin; short lives of several of the historian's friends; a defence of his son, who was executed at Lyons; and several other authentic pieces. In a word, no information seems omitted that was found to bear any relation to the subject. Buckley prefixed three interesting letters, on the subject of his edition, written in Latin, and addressed to Dr. Mead.'—

'Our author's great work comprehends in 138 books the events of more than sixty years, from A.D. 1546 to 1607 inclusive; and he was occupied about thirteen years in the composition of it. In the period of which it treats, five sovereigns reigned in France, Henry II. Francis II. Charles IX. Henry III. and Henry IV. It comprehends the erection of the United Provinces into a free republic; and the glorious reign of Elizabeth in England. Charles the Fifth was Emperor of Germany and King of Spain, and was succeeded on the Spanish throne by his son, Philip the Second: Solyman, the Magnificent, reigned part of the time in Turkey.'

A partial analysis of Thuanus's history forms a valuable and interesting portion of this volume.

In his account of the death of Charles V., the historian relates that

'The Emperor left, besides his legitimate offspring, two natural children; but he never brought them or their mothers forward into public notice. In relating this circumstance, our good author, with his usual attention to propriety of conduct, remarks, that "It affords a salutary example to princes, whose lives have so much influence on the manners of their subjects; and an admonition that, if they do offend, it should at least be in secret."'

When it is considered that this passage was penned during the reign of a libertine, though a most consummate and beneficent prince, the integrity of the writer will be allowed to be equal to the wisdom and importance of the reflection. Few acts have more disgraced modern times than the honours bestowed on the spurious progeny of princes.

At the end of his outline and specimens of his author's great work, Mr. Collinson remarks that 'there would be only one, but at the same time, perhaps an insurmountable obstacle to its becoming popular in a translation; I mean its prolixity. It is, I believe, the longest history extant. M. le Gendre, author of a history of France, computes that a person, who should give his attention to it for four hours a day, would not finish the perusal in twelve months: and he with justice adds, that, as it comprehends the events of only 64 years, it is too voluminous.'

Mr. Collinson observes of Thuanus's preface, or rather of his dedication of his work to Henry IV., that

> 'It has been placed in the same rank with two compositions of a similar kind, written by Calvin and Casaubon. Calvin's dedication of his "Institutes," to Francis the First, is chiefly remarkable for an austere spirit of religion, strongly expressed. Casaubon's preface to his Polybius is indeed written with peculiar elegance of style, and his critiques, on the subject of the ancient classical historians, are deservedly celebrated. But if a comparison were instituted, I believe Thuanus would be found superior to both in mildness, sincerity, good sense, and a most happy union of freedom and moderation.'

Few compositions have called forth higher praise than this dedication. It is indeed a great composition, and possesses high intrinsic excellence: but when the time in which it was written is considered, its merit is prodigiously enhanced. It was said by the first Lord Mansfield, that he perused it once a year, and never read certain passages of it without shedding tears. Mr. Pitt has also made respectful mention of the historian. The occurrence of these two great names, in such a connection, naturally suggests a recommendation of the performance to our present anti-catholic minister; who cannot but feel high deference for such testimonials, he having during a great part of his life aspired to occupy the seat of the one, and been only diverted from his object by a liberal premium for condescending to occupy the post which the other so long held. He will find in the disquisition of the learned Frenchman, who like him began with being a lawyer, and who like him in later life accepted a place at the board of finance, every kind of argument which has since been used in favour of entire religious liberty. The President appeals to experience to shew the inefficacy of intolerance, and refers to its operation as a proof of its tendency to give strength and permanence to the cause which it seeks to crush; while from the same experience he shews the effect of religious liberty in diminishing sectaries, and in adding to the security of the established religion:

> "Experience," says the mild and amiable President, "has taught us, that fire and sword, exile and proscription, rather irritate than heal the distemper that has its seat in the mind. These only affect the body; but judicious and edifying doctrine, gently instilled, descends into the heart.
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> "Other things are regulated at the discretion of the civil magistrate, and consequently of the sovereign. Religion alone is not subject to command, but is infused into well prepared minds from a preconceived opinion of the truth, with the concurrence of divine grace;

Tortures have no influence over her: in fact, they rather tend to make men obstinate, than to subdue or persuade them. What the Stoics boasted with so much parade, of their wisdom, applies with far more justice to religion. Affliction and pain have no power over the religious man. All misfortunes are overborne, and vanish before the virtuous resolution, which that pre-conceived opinion inspires. Confiding in the support of God's grace, he is content to suffer; and the ills, to which mortality is liable, he takes to himself without complaint."

He elsewhere asks:

"Is it not true that the Protestants amongst us, whose credit and numbers sunk every day during peace, always gained strength in the midst of arms and discord? And certainly the fomenters of these bloody contests, (so often undertaken, so often compromised,) whether actuated by mistaken zeal, or by private views, have committed a most pernicious error to the misfortune of France, and the hazard of religion. Why should I say more? The facts speak loudly for themselves. After various disturbances, and the consequent sacking of innumerable cities, the peace of 63, like the sun breaking forth after storms, diffused a serene calm throughout the land. How joyful was that interval of four years to all good men, by the security of religion, and the care of a most upright judge in framing those excellent laws, of which France will never have reason to repent."

It is rather mortifying to think that it should be necessary to refer the efficient minister of England in the 19th century, for instruction to a *President à Mortier* of a French parliament of the 16th: but happy will it be if he can take the hint, and will duly profit by the lesson.

Art. XI. *A Voyage round the World*, in the Years 1800, 1801, 1802, 1803, and 1804; in which the Author visited the principal Islands in the Pacific Ocean, and the English Settlements of Port Jackson and Norfolk Island. By John Turnbull. 3 Vols. Crown 8vo. 13s. 6d. Boards. R. Phillips.

Some centuries ago, Europe could look but a little way into the varied state of society; and though every nation knew those which were in contact with it, yet it could only guess at the condition of those that were somewhat remote. France and Italy, in a high state of improvement, were aware that the Laplanders and the Moscovites were comparatively rude and ignorant: but they looked through a cloud to Africa and the East, and fancied that they perceived nations in a still lower state of progress. At the end of the 15th century, the discovery of an immense continent, with its islands, peopled by a strange and peculiar race of men, while it enlarged their knowlege, confounded their theories. They had formed a scale of improvement, had arranged on it the various nations which they surveyed, and had fixed the lowest point of ignorance and rudeness:—but the view of the inhabitants of America forced them to re-consider the subject, and to enlarge their scale by adding many degrees to the lower end of it. They saw tribes far inferior to the rudest with which they had been hitherto acquainted; some whose intellectual powers were very little exercised; and others who seemed merely to vegetate on the earth, who strictly surveyed only the present moment, gloomy and spiritless, and in whom even all hope seemed to be dead.

These, however, in their several stages of degradation, were human beings capable of advancement in the road to knowlege and happiness; and the philosophical mind naturally feels a desire to know whether, in a course of years, they had made any progress towards civilization. Curiosity cannot readily obtain this information; since we have few inducements to re-visit regions peopled by such inhabitants. Commerce expects there no gains, and conquest chooses other subjects. We are therefore much gratified when chance, as it were, leads navigators and traders to those countries which had before been slightly known: we are solicitous to learn what effect time has wrought; and what kind of harvest the few seeds of European improvement incidentally dropt may have produced.

The tract in which the celebrated Capt. Cook moved is highly interesting to our feelings, because it led him among tribes which presented to view singular and simple manners, and because he paid them enlightened and benevolent visits. By means of his voyages, we contracted a kind of intimacy and friendship with them, and we feel a sincere concern in their fate. Nearly 40 years have now passed since that distinguished navigator first explored the islands in the South Sea; and after such a lapse of time, we might naturally expect important changes in the condition of their inhabitants. This circumstance, therefore, among others, makes the voyage before us very attractive. It brings us minute tidings of people whom we had visited with Captain Cook, and subsequently with King and Vancouver; and it narrates very particularly their present condition, which Mr. Turnbull is enabled to detail by the lengthened stay that he made among them. There is another set of friends, if it be safe to claim kindred with them, of whom also Mr. T. speaks very minutely; we mean the colonists of Botany Bay, for here too his stay was considerable; and this part of the work we must regard, from the information which it gives, as of no small importance.

Mr. Turnbull thus describes his setting out, and the purpose of his voyage:

'Whilst second officer of the Barwell, in her last voyage to China, in the year 1799, the first officer of that ship and myself had every reason to suppose from our own actual observation, that the Americans carried on a most lucrative trade to the north west of that vast continent. Strongly impressed with this persuasion, we resolved on our return home to represent it to some gentlemen of well known mercantile enterprise. They approved of the speculation, and lost no time in preparing for its execution.

'It was some time before we could find a vessel suited to the purpose of so long and perilous a voyage. A new ship, and built wholly of British oak, was at length purchased, and the command of it given to the above mentioned gentleman, whilst the cargo and trading part was entrusted to the writer. Having each of us as owners considerable shares, we were equally interested in the success of the voyage.

'Having obtained the necessary permission of the honourable East-India Company, and completed all our preparations, we proceeded to Portsmouth in the latter end of May 1800; and having here joined our convoy and the East India fleet, finally left England on the first of July to push our fortunes in regions but little frequented by Europeans.'

Their vessel was rather too small for such an expedition, not exceeding one hundred and twenty tons burthen: but in sailing she surpassed their most sanguine expectations; she was, says Mr. T. 'generally half under water, but dived into it like an arrow, and rose to the surface without straining a rope yarn.'—They touched at Madeira; and afterward, from the prevalence of southerly winds, they were obliged to bear up for St. Salvador, in Brazil; where they were very far from being satisfied with the treatment which they received in the port of our good ally.—On their arrival at the Cape of Good Hope, they were much pleased with the appearance and usages of this important British settlement:

'Our time passed so pleasantly at the Cape that we should not have regretted even a longer stay. Our intercourse with the town's-people was satisfactory on both sides; we were received at once with the civility due to strangers, and the confidence which only exists between those of the same country. The singular mixture of inhabitants has had one not unpleasing effect; the characteristic singularities of the natives of different countries, whether by collision, or insensible and mutual imitation, are in a great degree polished away, and thus none of them are found to exist in any very repugnant excess. The Dutchman, indeed, still wears his hat in almost every assembly whether public or private; and, in despite of every change of weather, the Frenchman of the Cape will still carry his umbrella; but the Dutchman of the Cape is still another creature from his countrymen of the Hague, and the Frenchman is here some degrees less frivolous.

'The general character of the people, at least as it appeared to us, is made up of content, independence, and all those happy qualities which are the never-failing scions of so fertile a root. Industry is here the certain means of fortune. There is commerce suited to every kind of capital, and a certain and profitable market for all produce and minor manufactures. Hence independence, and hence, (is it not needless to mention a result so inevitable?) cheerfulness, self-esteem, and social affection.'

At Port Jackson, in New South Wales, they found various ships; among which were the Royal Admiral from Europe, the Trimmer from Bengal, and the Harbinger from the Cape; all of these being, with regard to this port, on the same speculation as themselves. The Captain went with the vessel on a trading scheme to the north-west, and Mr. Turnbull remained in the settlement, where he continued ten months; and concerning which he details, in four chapters, much useful information and many just remarks. The colony was then making great advances, though in no settlement under His Majesty's government was an explosion more to be dreaded. The factious and discontented were numerous, and the military establishment was small.

It is not a little surprizing that the natives bordering on the settlement, and mixing with our colonists, should have gained absolutely nothing in civilization; and that they are still the same savages as when ground was first broken. The example set before them is certainly not, in many respects, the best, but still they are most perverse and inapt scholars:

'These aboriginal inhabitants of this distant region are indeed beyond comparison the most barbarous on the surface of the globe. The residence of Europeans has here been wholly ineffectual, the natives are still in the same state as at our first settlement. Every day are men and women to be seen in the streets of Sydney and Paramatta, naked as in the moment of their birth. In vain have the more humane of the officers of the colony endeavoured to improve their condition: they still persist in the enjoyment of their ease and liberty in their own way, and turn a deaf ear to any advice upon this subject.

'Is this to be imputed to a greater portion of natural stupidity than usually falls to the lot even of savages? By no means: if an accurate observation, and a quick perception of the ridiculous, be admitted as a proof of natural talents, the natives of New South Wales are by no means deficient. Their mimicking of the oddities, dress, walk, gait, and looks, of all the Europeans whom they have seen from the time of governor Phillip downwards, is so exact, as to be a kind of historic register of their several actions and characters. Governor Phillip and Colonel Grose they imitate to the life. And to this day, if there be any thing peculiar in any of our countrymen, officers in the corps, or even of the convicts, any cast of the eye or hobble in the gait, any trip, or strut, stammering or thick speaking, they catch it in the moment, and represent it in a manner which renders it impossible not to recognize the original. They are moreover great proficients in the language, and Newgate slang, of the convicts, and in case of any quarrel, are by no means unequal to them in the exchange of abuse.

'But this is the sum total of their acquisitions from European intercourse. In every other respect they appear incapable of any improvement or even change. They are still as unprotected as ever against the inclemencies of weather, and the vicissitudes of plenty and absolute famine, the natural evils of a savage life. In their persons they are meagre to a proverb, their skins are scarified in every part with shells, and their faces besmeared with shell-lime and red gum: their hair is matted with a moss, and what they call, ornamented with sharks' teeth; and a piece of wood, like a skewer, is fixed in the cartilages of the nose. In a word, they compose altogether the most loathsome and disgusting tribe on the surface of the globe.

'Their principal subsistence is drawn from the sea and rivers, the grand storehouse of nature in all the lands and islands of the Pacific; and were it not for this plenteous magazine, the natives of these islands must have long ceased to exist. From this cause it is reasonable to infer that the sea-coast is much better inhabited than the interior. When a dead whale is cast on shore, they live sumptuously, flocking to it in great numbers, and seldom leaving it till the bones are well picked. Their substitute for bread is a species of root, something resembling the fern; it is roasted and pounded between two stones, and being thus mixed with fish, &c. constitutes the chief part of their food.'

When all things are considered, we may still balance in our opinion of this settlement; which has been strongly reprobated by some, while others have prophesied that it will soon be the Poland of the southern hemisphere. The land is good, it has lime-stone for manure, the seas abound in fish, the cattle increase quickly, and *coal* has been discovered: but it is against *mind*, corrupt and depraved, that we have chiefly to contend; and the question is, how is it to be meliorated, and how shall the dregs of society be transformed into honest men and useful citizens? The great number of law-suits in this colony is almost incredible; gambling is excessively prevalent; spirituous liquors are most eagerly sought; and a proneness to insubordination is but too frequent.

Leaving Norfolk island, our voyagers made in due time Maitai, and soon afterward Otaheite, and anchored in the well-known bay of Matavai. They were speedily visited by King Otoo and his consort, by Pommarie, father of the king, by the Missionaries, and by multitudes of natives, who all welcomed their arrival. At this time, they stayed in Otaheite only a month; they then touched at Huaheine, and afterward at Ulitea, and found to their surprize a countryman in each of these islands. The former was satisfied with his situation: but the latter,

ter, named Pulpit, considered his life as in great jeopardy, earnestly solicited the protection of the voyagers for himself and an Otaheite wife, and gave them a most unfavourable picture of the Uliteans. Here, indeed, the navigators were afterward in the greatest hazard, from the evil designs of the natives. The King and the chiefs, who visited the ship, acted treacherously; they induced four of the crew to desert, three of whom had been Botany Bay convicts; and a plan was formed between them and the deserters to cut the ship from her anchors, and, when she was thus driven on shore, to murder the crew and share the vessel with its contents. In the night before the intended departure of the navigators from this island, it was discovered that these men had deserted, and had allured to their party two Otaheitans who were also in the ship. Mr. Turnbull instantly went singly on shore in quest of his men, and had a conversation with the King and chiefs; who promised, on receiving some presents, to find the deserters and restore them: but they only dissembled well, and delayed the business, and he therefore returned on board:

'Here again (says he) another difficulty awaited me; on entering the ship I found one of my fellows, the best seaman in the ship, haranguing the rest of his shipmates, recommending them to abstain from their duty till the rest of the crew were restored. However, upon instantly adopting strong measures, that is to say, applying loaded pistols to his head, and informing him at the same time, in a determined tone, that another word should be his last, this spark of mutiny was suppressed, and the orator and his abettor being punished on the spot, good order was restored.

'A whole day had been lost in this fruitless negociation: about half an hour past ten o'clock at night, I was aroused from my sleep by the voice of the captain, who then held the watch, exclaiming, *Turnbull, our ship is on shore, the ship is on shore.* Jumping instantly out of bed, and running upon deck in my shirt, I found there was no wind to affect the ship; and it being too dark to see the shore, I sounded, and found upwards of twelve fathoms of depth, and no sensible motion of the ship or water: I was persuaded therefore that the captain was in error, that his anxiety had overpowered his vigilance, and given reality to the object of his imagination. Examining the cables, I found them both lying slack on the deck, which confirmed me still more in the idea that the captain was mistaken; but the seamen being commanded to haul the cables, the first pull brought the ends of both of them on board. It is impossible to describe the general sensation produced by this discovery, that our cables were cut, and we were drifting on shore. Another anchor, having an iron stock, was immediately ordered to be cleared away; but such was our alarm and confusion, that it was not till after repeated trials, that we effected the stocking of it. The old adage, the more haste the less speed, was never more truly verified. It happened very providently,

vidently that there was not a breath of wind stirring, otherwise the ship must have gone to pieces very speedily, for she now lay with her broadside against a reef of coral rocks, the edges of which were as sharp as flints, having twelve fathoms of water on the outside. In addition to these circumstances, we had every thing to dread from the designs and practices of some of our crew, who were as little to be trusted as the savages on shore. It therefore demanded all our skill to keep their minds in proper order, and to maintain due authority in so critical a situation, and particularly into whose hands we trusted fire-arms. It is but justice to say, that as far as we could judge from appearances, our representations and precautions on this trying occasion had the happiest effect.

'It was fortunate for us also, in this distress, that for some slight offence given by individuals of the crew, the natives had threatened to murder them, whenever an opportunity should offer itself. The apprehensions of these men were now extreme, and by communicating their fears to the other seamen, and persuading them that one common lot awaited them without distinction, they united all hands in the common effort of endeavouring to rescue the vessel from her present very perilous situation. It is indeed a remark which even my own experience has suggested, that however discontented from other causes, there is a generous sentiment in an English seaman which, in cases of difficulty and danger, retains them to their duty and fidelity. Thus it has not unfrequently happened, that symptoms of a mutiny on board our vessels have been restrained by the appearance of an enemy, when all as unanimously united to defend their officers, as they had before conspired to resist their authority.

'Having bent the remaining part of one of the cables, about thirty fathoms, to the anchor, it was carried out in the long boat to eighteen fathoms water, and the ship hauled seven or eight fathoms off from the reef. Whilst this was doing, we suddenly heard a loud and clamorous noise amongst the natives on shore, and seemingly close under the ship's stern; the wretches were rendered outrageous by the disappointment of their hopes, the ship being now visibly moved from the rocks. They had hitherto maintained a profound silence, in the expectation that her bulging would give the signal for the commencement of their plunder. They now began an assault with stones in such quantities, and with such force, that in the hopes of intimidating them, we were compelled to discharge some swivels and muskets over their heads. This however produced a volley of musketry from the natives stationed on different points of the shore. We now found it necessary to have recourse to our great guns, commencing a brisk fire; with what success we knew not, as they still kept up an irregular discharge of musketry in various directions, though we continued to play on those quarters whence their fire seemed to proceed. Their noise and clamour remained unabated, and we could discover, by the fury of their menaces, both their hopes of ultimate success, and the fate that awaited us in that event. Some of us were particularized as set aside to be roasted, whilst others were to be flayed alive to make tiaboolas, or jackets, of their skins, &c. with many similar expressions, which were not without a salutary effect in encouraging the resistance of our sailors, who, of all things, seemed to entertain the greatest horror of being roasted.'—

'That we might however neglect no means of security which our circumstances allowed, we got another anchor from the hold, and stocked and bent to it the remainder of the other cable, still keeping up our fire of musketry, and occasionally discharging a great gun. When this second anchor was run out to the last inch of cable, all on board felt as the condemned malefactor who receives a reprieve when on the eve of execution. The fury and menaces of the savages on shore seemed to encrease, and they continued to assail us with stones and fire-arms without ceasing, their numbers by this time being considerably augmented.

'As day-light was now approaching, we hoped to be enabled to dislodge them from their shelter; and menaced in our turn an effectual revenge; of this, however, confident in the safety of their posts, they appeared to entertain no apprehension. Our threatenings seemed only to call forth fresh attacks and new defiance of our power. We now learned the truth of what we had before often heard from others, that the fury of savages in battle is incredible, and bears no resemblance to that of a civilised being under the same circumstances. They forcibly recall to the mind the fables of heathen mythology; they appear possessed; a fury more than human seems to flare in their eyes, and convulse their souls. But I will not attempt to describe what no words can convey. I will only observe, that if their courage and talent of mischief were equal to their fury, they would be invincible.'

The Uliteans in great crowds, and the deserters, were constant and furious in their attacks; they had fourteen muskets; and with these and stones they greatly damaged the rigging, nettings, and boats. The shot from the ship did them little injury; because they were sufficiently acquainted with the use of guns to watch the motions of those on board; and when the latter were ready to fire, they suddenly skulked behind the rocks or trees, which were in great numbers along the shore. The crew repeatedly attempted to weigh the anchor, and carry the vessel farther out to sea: but the men who went into the boat for this purpose were always compelled by the fire of the enemy to abandon it, and return to the ship for protection. When the light failed, they expected a general onset:

'It was now four in the afternoon, and we were all fully employed in making every preparation to repel the grand attack expected in the night. Each man was furnished with twelve rounds of ball cartridge, and twenty-four pistol bullets. Our muskets, being thirty in number, were well cleaned and fresh flinted; the great guns and swivels were double-shotted and filled with old iron; and blunderbusses and cutlasses distributed on the deck, to be ready for service at a moment's notice. And, as much as possible to prevent the stones thrown by the natives from doing us injury, awnings were spread over the deck, and every other precaution taken to enable us to sell our lives at the dearest rate, and defend the ship to the last extremity. During all these operations, our worthy captain was suffering most severe pain, from firing off an overloaded blunderbuss in the beginning of the affair, when the swivels were dismounted.

'About half-past six in the evening, the wind, which had hitherto blown from the sea, shifted gently round to a land breeze, furnishing us with a most favourable opportunity for getting away unperceived in the night. That our operations might not be discovered, we muffled the pauls of the windlass, and began to heave away upon one anchor at a time; when this was done, we got the long boat a-head, hove short on the second anchor, and carried out the first to the last inch of cable. We then got up the second anchor, and carried it out to sea in the same manner; and in this way our hopes began to revive, having the prospect of getting well off the shore, or perhaps out to sea, before day-light should discover our motions. So deeply were the minds of all on board impressed with a sense of our situation and danger, that in all this time not a whisper was heard in the ship; we were even in terror lest the uncommon brilliancy of the stars should discover the passing and repassing of our boat, as it passed backwards and forwards in weighing and carrying out the anchors.

'In all these transactions we received signal services from poor Pulpit, whom we had taken on board here; for he was an excellent marksman, and was well aware of what his fate would be, should he fall again into the hands of the Uliteans; he therefore fought like a lion, resolved never to yield but with his last breath. His young Otaheitan wife likewise behaved like a heroine, carrying powder to the men, and exerting herself to the utmost in every way in which she could be useful; at the same time that she seemed to regret that so much ammunition should be expended, one half of which would have rendered her the wealthiest lady in all her native country.

'Notwithstanding all our difficulties, by the blessing of Providence on our strenuous exertions, we succeeded in getting some sail set before our motions were discovered by the natives on shore. The wretches, seeing the ship under sail, hailed us with a most hideous and savage howling, mingled with mutual reproaches and upbraidings for not keeping a better look-out, as the ship would now be for ever lost to them.

'By this time, nearly two in the morning, we had moved off far enough to be out of their reach; but the weather becoming thick and dark, we came-to with both anchors, and stood on our guard until day-light. We now thought it might be possible to recover the anchors we had lost; but the chief mate coming to the quarter-deck, brought a message from the ship's company, requesting they might be allowed to weigh the anchors and get under sail, lest we should be caught by the wind from the sea, and again be thrown into the hands of this treacherous and savage people. This proposal was agreed to; as it must have been extremely difficult, however desirable,

able, to recover our anchors. When we had now fairly escaped without the harbour, and were about hoisting-in the boat, one of the men, in hauling her from under the counter, perceived a long thick rope towing astern, which was fastened to the rudder five or six feet under water, and was most probably the very rope by which the natives had drawn the ship on shore, after they had cut her cables.'

Our navigators now passed the island Bollabolla, without seeking any intercourse with the natives: but they stopped a short time and procured some hogs at Maura, an island about fifteen miles in circuit. Then leaving for the present the Society isles, they shaped their course to the Sandwich islands.

It is in this part of the voyage especially, that the philosophical mind will derive abundant food for reflection, and that the thoughts which suggest themselves are most pleasant. A new spectacle in these remote regions is presented to the eye; savage manners are rapidly fading away; and the arts of civilized life are gaining ground. In the Sandwich islands, the land is beginning to be cultivated and inclosed; commerce not inconsiderable is carried on; general industry and activity prevail; and the people have profited by the repeated visits and intercourse of Europeans. This machine must have a moving power; these efforts must have a soul that inspires them; and this soul is chiefly Tamahama, the King of Whahoo and of some of the adjacent islands. Ambitious despots are occasionally of some benefit; through them in antient times men were assembled together, great empires were founded, and the useful and ornamental arts of life were cultivated: in modern days, and in a savage region, we find a Tamahama indulging extensive schemes, which he directs with a mind far above that of a savage.

Those who, in the accounts of former navigators, have observed the simple and almost patriarchal manner in which the Kings of the islands in these seas lived with their subjects, will no doubt be surprised to hear that Tamahama has regular body-guards clothed in uniform, who go on duty and relieve each other, calling out at every half hour, "*All is well*;" that he has a palace built after the European style, of brick, and with glazed windows; that he has about him European and American artificers of almost every description, and that his own subjects have acquired a great knowlege of several of the mechanical arts; that he has a naval force of upwards of twenty vessels, from 25 to 50 tons burthen, some of them even copper-bottomed; that he has a considerable trading connection with the western parts of America, and that he is about to open a commerce with China; in short, that he unremittingly spreads all knowlege which is useful, and perseveringly sets himself against abuses among his subjects. It seems, indeed, that his mind is always brooding over new designs; his soul burns with ambition and the love of conquest; he excites in the islands and the kings around him a continual alarm; and he is darkly suspicious of his chiefs. In these respects, do we not behold a Bonaparte of the South, constantly awake himself and keeping others awake, feeling terror and incessantly infusing it?

It must be obvious that the inhabitants of the Sandwich islands have, in improvement, left the Otaheitans, in whose favour we are naturally prejudiced, far behind them.—Among these islands our navigators spent some time, collecting salt, yams, and hogs. They touched at Owhyhee, where Captain Cook was unfortunately killed: the natives of which frequently spoke of him, and constantly lamented his untimely fate, as if giving proof of their progress to a better life by their deep repentance. Their advancement, like that of the other inhabitants of the Sandwich islands, is become very considerable in many mechanical arts.

The voyagers now returned to Otaheite; and leaving there Mr. Turnbull and a few men, the Captain went with the vessel to the Windward islands in order to collect hogs. In this expedition the ship was unfortunately cast away on a reef; which occasioned Mr. Turnbull's stay to be greatly lengthened among the Otaheitans, and gave him abundant opportunity for obtaining the information which he imparts to his readers concerning this singular people. In the second and third volumes, he minutely describes their usages and manners, and in many instances more satisfactorily than former narrators. Time, together with a better comprehension of the language, unfolded many particulars.—He speaks of their superstitions; their festivities; their general contempt of old age; their food and mode of cooking; the exclusion of the women from eating with men; their courtesy to strangers, and generosity to one another; their indolence; their propensity to theft; their houses and furniture; their form of government; their wars; the influence of their priests; the situation of the Christian Missionaries, &c.

One feature is very repulsive, and such as we should not expect to find in so mild a people, whatever influence we might suppose superstition to have among them; we mean the existence of human sacrifices. On this subject, Mr. T. observes;

'The human sacrifices are not put to death by their priests, as many have been led to imagine; the executioner is usually one of the miscreants about the person of the King, and generally adds treachery o the horror of his murder. He calls upon the victim under the pretext of a visit of friendship, and, seizing his opportunity when the poor fellow is off his guard, knocks him down and kills him on the spot. An instance of this treachery and murder occurred whilst I resided amongst them.

'One of the confidants of Otoo, upon our return from the Sandwich islands, a fellow who visited us daily previous to our voyage thither, was advanced to the command of a district at some distance from Matavai. This man had been often importuned for a human victim, and as often excused himself by the difficulty of finding any suitable object within his district. This passed for a time, but the King, or rather Pomarrie, at length insisted on his compliance. The wretch, now put to his shifts, and apprehensive of losing the smiles of his benefactor, found he could defer it no longer. He therefore sent a message requesting the immediate visit of a near relation. The unsuspicious man obeyed, and was received with the greatest friendship and cordiality by the treacherous chief, so that he departed enraptured with his reception. But he had no sooner left the house than the villain gave orders that one of his trusty agents should follow him, and, watching his opportunity, should kill him when off his guard. This was accordingly done one day when the unsuspicious man was walking down the beach. The body was then laid out in a long basket made of cocoa-nut leaves, and conveyed past our door. The natives in our yard beheld it with the most perfect apathy and indifference, and requested me to look at it as it passed; but I expressed my abhorrence at such an outrage to humanity, and refused to go out of my doors till it had proceeded beyond my sight.

'When the sacrifices arrive at the moreas, the eye is scooped out, and presented on a bread-fruit leaf. The King holds his mouth open as if to receive it. They imagine that he thereby receives an addition to his strength and cunning.

'Upon great solemnities the chiefs of every district bring one or more of these human sacrifices; it was supposed that not less than from twelve to fifteen would be offered at the inauguration of Otoo. The bodies, after the ceremony of the sacrifice, are removed to the moreas, and there interred.

'When upbraided with this most horrible practice they never want an excuse. They allege that the victims were bad men, and men to whose crimes their lives were just forfeits. But in my opinion this is only one of those excuses which, on every occasion that requires an excuse, these people have ready made for the purpose.'

Mr. Turnbull speaks with good sense of the small success which attended the very assiduous labours of the Missionaries:

'The Otaheitans consider the Missionaries as very good men, and love and esteem them accordingly, but they do not comprehend, and therefore do not believe, the articles of their religion.

'It is perhaps expecting too much of them in their present state, to expect any thing of christian faith from a people so rude and barbarous: perhaps the Missionaries, according to a trite proverb, have begun at the wrong end, preaching the mysteries of their religion, before they have laid a foundation by instructing them in its simple elements. It is doubtless wrong to temporize or falsify, in any of the slightest of its points of faith, the religion of truth; but there is room, ample room, for the exercise of discretion, in adapting their lessons to the natural capacities of their pupils. It is not necessary to teach them all, in circumstances under which they cannot comprehend one-half. The doctrines of the Trinity and the Incarnation are not for Otaheitan understandings.'

He adds, 'There are many mysteries in christianity beneath which an Otaheitan understanding must sink confounded.—It is not till the lapse of many years, that, in the true sense of the word at least, the Otaheitans can become Christians.—The first converts of the Apostles were the citizens of the most learned and polite nations of the antient world.'

After a long stay, the unfortunate voyagers were conveyed to Port Jackson, New South Wales, by a British vessel which accidentally touched at Otaheite.

It is sometimes amusing to contemplate people when they first go from home. Three Otaheitan boys, eagerly desirous of seeing England, of which they had heard so much, had come off with the ship:

'Upon touching at Norfolk island in our way to Port Jackson, these boys were very eager for permission to go on shore; they all entreated that they might be allowed to see the Englishmen's fenowa or land. This permission was granted to one of the most intelligent of them, in the expectation of deriving some amusement from his curious remarks. This expectation was not disappointed; nothing in fact escaped his observation; the military guard being under arms at the time of his landing, he was transported with a kind of extacy of astonishment and admiration. Twice or thrice he exclaimed in his country language, Arahie my tye the tata poo pooey; Noble man, the man of the musket. He doubtless supposed from the appearance of the soldiers that they were superior to the rest of mankind.'—

'On making the land about Port Jackson, the Otaheitans were again in raptures, probably thinking this was England: but seeing the barrenness of the country as they entered the harbour, and the scragginess of the trees, their spirits evidently sunk. Here again they looked at the trees for food, and seeing none, exclaimed in their country language, Very bad land, very bad country.

'On coming to an anchor in Sydney Cove, there was a coach and four horses standing almost opposite the ship. This astonished them beyond measure. Every one enquired of the other their opinion of this wonderful phænomenon. They concluded that it must be a travelling house; but they could find no names for the horses, having in their country no larger animals than hogs. Some of these indeed were uncommonly large. The Otaheitans therefore called them by the name of mighty hogs. A short time after this, the coach setting off at a good round trot, they exclaimed in extacy to each other, Oh! how they fly. It was impossible to recall their attention to any part of the ship's duty at this time. On the following morning, seeing the New South Wales corps under arms, they were in the most extravagant raptures imaginable; but when the band began to play, they began to leap about, their very eyes dancing in their head with the vivacity of their sympathy. So enchanted were they with this sight, that had the governor made his appearance, I am persuaded they would have regarded him only as a secondary character.'

Having again made some stay in this colony, in which various improvements are noticed, Mr. Turnbull and the Captain took their passage to England, where they arrived in safety after an absence of more than four years.

The hopes which were once entertained of Otaheite are by this voyage considerably sunk. By disease and wars, by want of care, and by practices altogether hostile to population, the inhabitants have dwindled away to an extent scarcely credible. The other Society isles, also, as well as the Friendly islands, do not promise much. Botany Bay convicts have found their way to many of them; and perhaps future times may unfortunately see these delicious islands, instead of being stations for trade and resting places for refreshment, become nests of pirates, and the dens of banditti, who shall there revenge the injuries which they imagine they received in Bow-street and at the Old Bailey.

On the whole, we have perused these three volumes with much pleasure, and do not hesitate to recommend them to our readers. They are written with neatness and interest, though not always with correctness, and promise to maintain their station among voyages which lie in the parlour, of which every one *takes a spell* when he can.

We have, however, one sin of omission to charge on Mr. Turnbull. He is a seaman by profession, and he visited many islands in the South Sea, some of which were not previously known, or at least before his voyage were not inserted in the charts. He had thus great opportunities of making geographical remarks; and he must have been aware that information of this kind would be expected from him. Yet he has given no latitudes, no longitudes, nor any charts!

Art. XII. *Instructions for the Conduct of Infantry on Actual Service:* being a minute methodical Detail of all the Duties of General Officers, Officers, non-commissioned Officers, and Soldiers, in every Situation incident to War; with an appendix, containing a system of Regulations for the interior Œconomy, Discipline, and Police of Infantry, with the common penal Code, and mode of Appeal and Trial, issued in 1792, improved, and now in Force; and concluding with Directions, specifying the particular attentions required on the Part of General Officers, in conducting Reviews and Inspections; and in reporting the real State of Discipline of all Ranks, in the French Infantry and Cavalry services. Translated from the French, with explanatory Notes, &c &c. By John Macdonald, Esq. F.R.S. F.A^{c}.S. Late Lieutenant-Colonel; Chief Engineer at Fort Marlbro'; and Translator of the French Tactics, &c. &c. &c. Crown 8vo. 2 Vols. 12s. Boards. Egerton. 1807.

The principal merit of this publication consists in its accuracy as a representation of the original, and in the translator's notes, which elucidate the text and contain a variety of useful observations. It would have been improper to give a very free translation of rules and orders in which technical terms and phrases constantly occur; and though the present is not *strictly literal*, it is sufficiently rigid to convey the meaning of the French work with correctness. Mr. Macdonald himself observes, more than once, that a striking similarity in plan, method, and reasoning, subsists between the French Regulations, and those which are published by authority for the use of our own army. He also remarks that those of the French were brought to their present degree of perfection during the existence of the monarchy, and have not been enriched by any scientific additions under 'the devastating dominion of Buonaparte;' which clearly shews that his extraordinary success has not been owing to his particular military *regime*, but to circumstances of a more influential and powerful nature. These considerations must operate to render the publication of the French tactics in English less interesting to a British public: but Mr. M. adds that, in our Rules, neither elucidation in detail nor perspicuity has been sufficiently observed in some material passages; and he thinks that in those of the French, which are more explicit, *the Dressing of a Battalion,—the passage of Obstacles,—Marching the Battalion to a Flank,—Passage of Battalions through each other,—Changes of Front,—Obliquing a Battalion on the March,—and Columns of Attack,*—are important articles, from which new and useful matter may be drawn, and incorporated with the English system.

Our Regulations are divided into four principal parts, on each of which the present translator makes remarks of some length; and independently of these he offers the few following general observations respecting them, which seem to be well founded:

> 'Such as are acquainted with the French Tactics, must readily perceive, that the division and arrangement of the subject, as laid down there, are judiciously adopted in the British *Rules and Regulations*, which are divided into four parts,—the discipline of the *Recruit*, of the *Company*, of the *Battalion*, and of the *Line*. These general divisions are similarly subdivided into SECTIONS, and these again into *Articles* numbered, and in many instances, into paragraphs not numbered. It seems to have been the study of the author to condense his matter, and to shorten his descriptions as much as possible. This has often prevented him from going into minute detail, where the subject required a clear elucidation. Though the text may not be obscure, important passages frequently occur, where perspicuity has not been sufficiently attended to; and where it requires an effort of the mind, and even the aid of projection with a pen, or percil, to comprehend the full import of the description. In a didactic work intended for capacities of various powers, minute illustration, and studied detail, ought never to be avoided: and the French *Rules and Regulations* offer, in this respect, an admirable copy for imitation. An additional hundred pages ought not to constitute any objection, where it is of the utmost importance that the subject should be fully treated. Another general remark applies to the *Plates* of our *Rules and Regulations*. These are on too small a scale; they are not sufficiently expressive: they do not readily correspond with the text they refer to; and do not exhibit a striking picture of the movement described. In a good military delineation, the mind ought not to be embarrassed between the linear appearance, and the text connected with it. The meaning of a good plate should what the French term "*sauter aux yeux*," almost without any aid from the written exposition It is probable that the present plan and style of these plates arose from a wish to avoid expence. Every Officer is required to have the *Rules*, and a few shillings of advance of price, as far as regards more expressive plates, can be no object to young men entering into the Army. A small volume of clear, well-drawn plates, should be distinct from the Volume containing the Text; and each plate ought to have a short description annexed to it, particularly marking the positions of the General-Officers and Superior Officers, in every situation. The limits of a Preface will not admit of entering into a close review of the valuable *Rules and Regulations* forming the British System of Tactics.'

Mr. Macdonald states that, besides the book before us, which entirely relates to infantry, two small works are circulated in the French service for the use of cavalry: but as their contents, he says, are extremely similar to the matter which he has here translated, and generally coincide with it, he has condensed the difference between them into notes, with a very inconsiderable increase of the size of the present treatise. It would perhaps have been more satisfactory to his readers to have had the articles, in which the two setts of Regulations differ, laid before them as they stand in each text: but his notes certainly furnish many sensible and useful observations. We so perfectly agree with him in regard to the impropriety of continuing to arm our third or rear-rank with firelocks and bayonets of the length now used, that we must extract his note on this subject for the perusal of our readers:

> 'It is to be seriously regretted that our *Third*, or *Rear Rank*, still continues armed with firelocks, and bayonets, of the present length. This Rank cannot fire while the Front Rank remains standing, without killing more friends than foes. As for kneeling, such a practice in Action is not eligible, nor can it be long practicable. It may be useful in firing distant Volleys. Troops ordered to kneel, have been known to remain in this position longer than was required. —A Line *two deep*, wants consistence and strength, and a third part of its fire may be deemed *lost*.– The use of the bayonet is becoming, daily, more general. This useful, and decisive weapon, is peculiarly adapted to the physical power, and determined courage of the British Soldier. Unless the barrels could be lengthened one foot, and the bayonets another, the Rear Rank men cannot act with any degree of safety to the Front Rank men, or effect against an enemy. This (though experiments ought to be made to prove practicability or the reverse) requires recourse to be had to some other expedient, *We* *. among others, in various publications, have animadverted to the only proper substitute—the *ancient* and *destructive* weapon called the *Pike*. The use of this powerful *Arm* would give additional confidence to the two other Ranks, and render an attack irresistibly decisive. The Pike should be of such length as to extend just as far forward, as the point of the bayonet of the Centre Rank when charging. In addition, the Rear Rank might be furnished with *one Pistol*, which might be useful when the Action came to *short work*. The Pike *once introduced*, Fire should be had recourse to as seldom as possible, and the *Charge* should be the object perpetually in view. A squalid skeleton file of Frenchmen would sicken at heart, and shew their dexterity in retreating, at the very sight of two British bayonets, *backed by a Pike*, advancing steadily to send them to their long-homes. On every principle arising from the changes which have recently taken place in the habits of Nations, of Governments, and of Warfare, not an *instant* ought to be lost in furnishing the Rear Rank of the British Army with what we may truly denominate, a *National Instrument of destruction*.—For the use of Artillery in defending their Guns against Cavalry or Infantry, the Pike is admirably calculated, and might be carried attached to the Limbers. In the year 1797—98, *we* trained an admirable and high-spirited Corps, consisting of Gentlemen of

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* Mr. Macdonald assumes in this work the plural pronoun, in a manner which often borders on the ludicrous.

Edinburgh, embodied as Artillery. The *Pike* and a short Roman-like Sword, were the defensive weapons, and were had recourse to, *in an instant*, on every supposition of an *attempt* on the Guns. The lower extremity was charged with about a pound of lead, to balance it *in a Charge*, and in going through the *Manual Exercise* corresponding to that in common use. *We* wrote a short Treatise on the peculiar mode of Discipline of this fine Corps, and in that work, a short account is given of the Pike, and of its manifold advantages.—Sooner or later, this most indispensable and essential *Arm*, must become the basis and concomitant of the bayonet.'

With respect to the use of arms, and the arrangement of troops, indeed, all Europe seems to be in a state of bondage to custom,—which is the most tyrannical of all despots. Every nation in this quarter of the globe, except indeed the Turks, adopts the musket and bayonet in all circumstances and situations; yet nothing can argue a greater want of military talent and genius, because one and the same arm cannot be equally applicable to every time and place, and be employed advantageously on all occasions. When troops are placed behind works, or when ditches, abattis, and other obstacles, are in the way to prevent their enemies from approaching them without being frequently exposed to their fire, it cannot be denied that fire-arms enjoy great advantages over any other: —but they generally become almost unserviceable in very wet weather; to use them in the dark is dangerous; and in many situations, the *armes blanches* might be employed with the greatest effect and success against musketry. A blind attachment to the arms to which people have been accustomed may occasion the loss of battles; since a change of them for others, to suit circumstances, may attract victory, in spite of even the greatest difficulties and inequality of numbers, to the side of those who have recourse to the expedient. Of this fact the battle of Clusius was a striking instance.

The translator says that it has frequently occurred to him, 'that the book of *Rules and Regulations* ought to conclude with a short and perspicuous chapter on *Grand Tactics*, which the French call *la Strategique*:' but it may be very fairly questioned whether precise, determinate, and perspicuous directions could be delivered on the subject, since there is a key to every camp and position, on which no previous instruction can absolutely enable an officer of ordinary abilities to seize; and the discovery of it depends on superior genius, which in its exercise is not reducible to positive rules. That Mr. Macdonald's own ideas, respecting this branch of the military art, are not altogether clear and distinct, is evident from the following definition of it which he gives; 'the former (Grand Tactics) would be demonstrated to be the movements of armies from their *base of operations*, or position of their magazines and covering fortresses, to advance on concentric *Lines of Operations*, to accomplish the object of the campaign.' What precise idea do the words *a position of magazines and covering fortresses* convey? What is exactly meant by concentric *Lines of operations?* Does Mr. M. wish us to suppose that the armies are to carry on their operations in the circumference of circles, or portions of them, or in curves having a common centre, or on right lines diverging from the same centre; or what does he mean? Were a chapter to be written on Grand Tactics with as little perspicuity as this definition exhibits, it could not convey much useful instruction.

Mr. Macdonald's introduction to this translation of the French Rules consists of 169 pages; affording, as we have said, much substantial matter, intermixed with no small portion that is less commendable, and with heterogenous subjects that have no immediate connection with these Regulations; such as the giving of salaries to the Irish catholic priests, the cultivation of waste lands, &c. &c. We have also been struck in the perusal of it by several errors, a few of which we shall take the liberty of pointing out, that he may have an opportunity of correcting them, if he should publish another edition of his book.

Page 1. we are told that the Romans made the double cutting sword of the Gauls, the Elephants of Pyrrhus, &c. subservient to their conquests: but the truth is that the sword, with which the Gauls fought, was not two edged, but, like the broad sword of the Highlanders, fit only for making a falling stroke, and at a certain distance. The Romans never used it: but the *gladius*, with which they combated in battle, was strong, short, two-edged, and sharp-pointed, equally adapted for cutting and stabbing, and was called the Spanish sword.

It is also asserted that, 'in the phalanx of the Macedonians, we discover the principle and groundwork of the celebrated three Roman lines.' The order of battle of the Romans, however, was completely different from that of the Macedonians, as is evident from the comparison which Polybius draws between them. A Roman soldier occupied twice as much space in front as a man in the phalanx, and was opposed to not fewer than ten pikes while it remained unbroken and entire. In the phalanx, the Macedonians stood in files, and were arranged sixteen deep. The Romans, on the other hand, did not stand in files; and if they had done so, they could not have made a proper use of their arms and armour. As we have formerly remarked, they had not even a word in their language to express *a file* of men. They were arranged checquer-wise, with the *Principes* opposite to the intervals of the *Hastati*, and the *Triarii* opposite to those of the *Principes*.

Mr. Macdonald's observation in the second page, that 'the system of Gustavus Adolphus, and of Nassau, approximated much, especially in depth of formation, to that of the Romans,' is also erroneous: for a *simplex acies* consisted of men drawn up only three deep, a *duplex acies* of two such lines, and a *triplex acies* of three. He may have been led into these mistakes by that wild and visionary French author *Folard*, who was ignorant of the Greek text, and has almost everywhere misrepresented Polybius's meaning.

At page 51, the writer calls this country a powerful monarchy, and Carthage a distracted republic: but the fact is that the government of Carthage was as monarchical in its form as that of our own island; it was a mixture of the three simple forms, monarchy, aristocracy, and democracy. We agree with him, however, in the observation that the present relative situation of Great Britain to France is widely different from that which Carthage bore to Rome during the second Punic war.

Mr. Macdonald does not steer a middle course in his composition, but seems equally a stranger to moderation in panegyric and forbearance in invective. His dedication to the Duke of York is full of coarse flattery; and his abuse of Bonaparte amounts to indecency. He is even led by his warmth into contradictions and absurdities; for in one place he allows that our enemy 'possesses talents that qualify him for making an able preceptor to the greatest of the fallen angels,' and in another he represents him 'as a poor creature, who is master only of half a dozen phrases and turns of expression, twirled and twisted into sentences.'

Among other extraneous matter, Col. Macdonald has introduced a long note relative to Mr. Pitt, which affords an additional sample of his talent at panegyric, but which at the same time conveys interesting traits of character. We shall quote some parts of it:

> 'The translator of these sheets had the honour of commanding a Battalion of Volunteers, under that distinguished ornament of human nature, and first of Statesmen, the late Mr. Pitt; and in that capacity, had the inexpressible felicity of enjoying the conversation and society of that wonderful man. With that astonishing grasp of intellect, and unequalled capacity of mind, that, as it were, intuitively, mastered every subject, a single perusal of the most abstruse work, not only enabled him to comprehend its contents, but to criticise it with an acumen and skill which might be supposed to be possessed only by *Professors* of the subject. The translator felt himself *rather*

at home, in conversing on the contents of our book of Tactics; but he found it always necessary to summon up all his recollection, to avoid being *caught at a fault*, by Mr. Pitt, who had the work at his *finger-ends.* The French Tactics he had perused with attention, and, at dinner, at Walmer-Castle, where General Dundas, and other superior officers were present, he remarked that he thought the French Tactics very similar to our own. Had he been bred a Soldier, he would have been as celebrated a General as he was an eminent Statesmen, for he possessed in the highest degree, the three essential Military qualities, courage, coolness, and an unbounded comprehension. In numerous, and mixed companies, he was rather reserved, and though unaffectedly polite and attentive to all, directed his conversation to a few around him. His favourite number was eight or ten at table. Here he descended from the towering superiority of his nature, and with a fascinating affability, and a winning and dignified kindness, if not a simplicity of manners, entered into familiar conversation, displaying the vast endowments, the cultivated taste, and stores of polite literature, of a mind peculiarly his own. On the subject of Invasion, he spoke with a guarded caution; and his sentiments were rather *elicited* than *volunteered.* He deemed the attempt more possible, than probable, though in a public capacity, he supported other opinions, with a view of animating the Nation to make the requisite preparations for meeting the contest. *We* have been uniformly of opinion that the attempt will be made, and were making it out at Walmer-Castle, that it might be proved from the logbooks of the blockading squadrons, that near 3000 vessels of all descriptions had entered the opposite ports. Here Mr. Pitt became animated, and said, "as Colonel Macdonald desires there may be that number, we shall suppose it for argument's sake." He, then, evinced a knowlege of the doctrine of the Channel-Tides, that would have amazed the most experienced Pilot, and concluded by proving satisfactorily, that the stated number of boats to contain 150,000 men, could not be got out in less than *three* or *four* tides, during which period, ample time would be afforded, effectually to meet the attempt, if made.'—

'I shewed him the original of a small French Military Work which I was translating. He glanced it over, and turning to his amiable, and intelligent niece, said, "Lady Hester, here is a *Recipe* for beating the English." On which he read from the work, (I quote from memory, as the book remains among his papers) "*il faut toujours attaquer les Anglais à jeune, et quand ils ne sont pas remplis de Rosbif.*" The work is intitled, "*The Experienced Officer,*" and the quotation is from the chapter on the subject of preparing for action. At our Regimental Mess, his urbanity and condescension inspired his Officers with an attachment bordering on enthusiasm. Good singing, where the subject was patriotic, particularly, he seemed to relish. It is well known that his *general Toast* there was, "The Land we live in, and those who do not like it, may leave it." Mathematics and calculation were two of his favourite studies, which he frequently applied to military movements. When the Battalion was to change front, by an Echellon-March, by having the length of the Battalion as the *base*, and the same of course, on the new line, with the included angle of change, he would readily compare together the sides and angles of the *Triangle of Change*, and tell, very nearly, the ground any Company had to move over. To calculate mentally, is one of the rarest gifts of memory. General Don remarked at Walmer, that in some foreign country, roads were made for a certain sum per league, mentioning the rate in the coin of the place alluded to. Mr. Pitt placed his hand for a few seconds before his eyes, and said, that a yard of road made at the same rate, would cost so much money of this country, stating the exact sum to a fraction.'

Mr. Macdonald has also recently published a work on the subject of Telegraphs, to which we propose to attend in our next number, with some minuteness.

Art. XIII. *Disquisitions on Population;* in which the Principles of the Essay on Population, by the Rev. F. R. Malthus, are examined and refuted. By Robert Acklom Ingram, B.D., Rector of Seagrave, in Leicestershire. 8vo. pp. 132. 3s. 6d. Hatchard. 1808.

WHAT a dire system is this of the philosopher of Hertford, which would discountenance early aspirations to connubial union, and strip of her glories the blooming young bride! Why these tributes to the daring innovator; why have critics, why have senators, why has public opinion, sanctioned his tenets, and complimented his ingenuity? Have not philosophers commended early wedlock, have not legislators held out encouragements to it, and does not divine writ itself even countenance it? This is in substance the proem of the tract before us. It does not appear, indeed, that the doctrines taught by Mr. Malthus are directly adverse to any of the thirty-nine articles, nor violate any of the barriers with which the church has encompassed her faith: but if the unwelcome creed does not so directly oppose revelation, the Rector of Seagrave is of opinion that it militates against natural religion; and he is pleased to think that it is unworthy of the divine benevolence to endow human beings with invincible propensities, and then to subject them at the summit of their vigour to such restraints as the new system imposes. He holds it to be unworthy of this divine attribute to prescribe so long a discipline of abstinence and mortification, and to allow of indulgence only when appetite begins to fail and desire has nearly ceased. The *sera Venus, inexhaustaque pubertas* of the sage historian, he must, we apprehend, regard as a barbarous or heathen usage, which the christian dispensation does not countenance. The foresight, which the same system inculcates, he deems not less heterodox; because, if generally exercised, it would preclude the practice of Christian beneficence, and allow no opportunity of enforcing this branch of religious discipline. Alarmed at these consequences of the new Stoicism, he has come forth with all the zeal of orthodoxy, and all the ardour of a church militant, to anathematize its rigid injunctions and ungenial precepts; to advocate the cause of our natural desires; and to defend improvidence in the most solemn and sacred of human contracts.

We believe that some share of the criminality of giving publicity to the tenets of the East-India Professor of Political Economy belongs to us: but we can assure the worthy Rector of Seagrave, that we were unwilling converts to the system; and that, if he can convince us that we adopted it without reason, we shall with cheerfulness and gratitude retrace our steps, chaunt our palinodia, and make all the atonement in our power for the error into which we were involuntarily but very honestly led. To do him justice, we must say that, if remonstrances strongly urged against the behests of high heaven, and declamation on the attributes of the Almighty, would answer the purposes of argument, we should be without excuse if we did not abandon the chilling scheme of the Professor, and become exulting converts to the gallant opinions, and the fascinating disregard of the future, which are preached by the orthodox Rector: who gravely says that the sentiments of Mr. Malthus cause 'the religious mind to revolt at the apparent want of intelligence and contrivance in the author of the creation, in infusing a principle into the nature of man which it required the utmost exertion of human prudence and ingenuity to counteract; and if,' he adds, 'such sentiments are admitted, we must cease to regard benevolence as the predominant feature of the Almighty mind.' He also observes 'that in this country, where there is so much wealth, where so many are desirous of practising Christian charity, many young men regard the benevolence of their fellow Christians as a *happy* and *abundant* resource, in case of their own inability to support their increasing families, and are thereby induced to enter into early marriages.'

On this idea of pressing the divine benevolence to provide for the early gratification of these desires of our nature, the only doubt which we feel is whether the doctrines of the prophet of Mecca are not more systematic and consistent than those of our christian divine:—but, however willingly we may lend an ear to the welcome tenets of Mohammed and of Mr. Ingram, how shall we get over the stubborn calculations and the invincible reasoning of the inexorable Professor, sanctioned as they are by the voice of experience; for have not wise and prudent people in all times, though ignorant of the principles, inculcated the lessons of the modern sage? Having interested our sympathies by his appeals, his complaints, and his declamation, let us see what Mr. Ingram will accomplish for us by his reasoning.

We must complain, *in limine*, of the worthy Rector's want of precision in stating his own views, and of his total want of fairness in setting forth those of Mr. Malthus. He throws away much of his strength and labour in refuting propositions which are not maintained by that philosopher, and which are neither parts nor consequences of his system; and having covered this system with reprobation, he proposes to beat down the foundations on which it rests, by projects which are either chimerical or wholly inefficient.

Even Mr. Ingram would impose some checks on early marriages: but he does not state precisely what they are, how far they are to extend, and how they are to operate: so that what it is which he concedes, and what it is which he disputes, we are left in a great degree to conjecture. He condemns the discouragements to early marriages, and protests against the restraints which Mr. Malthus invites societies to frame and enforce, in order to prevent them: but from not drawing the line between his own checks and those of Mr. Malthus, we are here, as in all the other parts of this tract, thrown on the wide sea, without rudder or compass.

The observations of this author, loose as they are, suggest to us an investigation which we would hope is not unworthy of attention. It will not be disputed that the feature of Mr. Malthus's system, or rather that consequence which he deduces from it,—and which prompts him to condemn early marriages, and to invite societies to frame restraints on them,—is that part of his doctrine against which our feelings most revolt. Let us see, then, whether this trait really belongs to his system, or necessarily follows from it. We admit the progressions, and all the force of the spring of population; that nature can only supply a limited number of covers at her great table; and that the youthful pair have no right to indulge their desires, and then come to their endowed or their industrious neighbours and demand a share of *their* good things for the subsistence of the fruit of their own union:—what we submit is, that the formation of the marriage tie may notwithstanding be left to the discretion of the parties, under the restraint and controul of prudence. If it be said that on this plan the population will excessively press on the limits of subsistence, that vast misery will follow, and

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that a great waste of life will be the inevitable consequence, we would ask whether this consequence, howmuchsoever to be lamented, is, all circumstances considered, sufficient to overthrow the rule which we propose? As political economists, contemplating the most prosperous and flourishing state of society, we must contend for the necessity of population pressing on the limits of subsistence, in order to secure an adequate supply of labour, to generate the requisite stimuli to enterprize, and to call forth industry and ingenuity to their utmost degree. If we are told of the misery which will be occasioned by scanty and unwholesome food, and the want of the essential comforts of life, the reply is that it is the system of things that considerable good is not to be attained but at the expence of a proportion of evil. This, however, is ground on which, we are aware, we must proceed with caution. It is not in true philosophy, any more than in religion, to undervalue human life, and to lower the dignity of our nature; and we must abandon our argument as indefensible, unless it be maintainable that it furnishes the safest rule for practice, best unites public and private interest, and promotes the well-being of society at the least expence of misery.

The suggestion which we have been offering does not militate against the existence of what has been called a vitious population. We allow that this is a fact; and that China in the full sense, and Ireland in a qualified sense, are examples of it. As far as Mr. Malthus's directions and councils tend to prevent or to remedy this evil, we fully approve them:—but it will be said that, howsoever mere political philosophers may decide on this subject, theology, which sets so high a value on each rational soul, must condemn the doctrine. This matter we shall leave to be settled by the two divines: but the precautions of Mr. Malthus seem to be more conformable to the spirit of religion, than the greater licence for which the Rector of Seagrave contends, and for which we would argue, though on principles very different from those of Mr. Ingram: since we do not set up or defend our rule because we question Mr. Malthus's system, nor because we deny the consequences of it. We have also the misfortune to regard all the devices proposed in the tract before us, in order to prevent the pressure of population, as either puerile or chimerical; and while we grant that it will produce misery, we only maintain its eligibility and expediency on a fair calculation of the balance of good and evil. We do not, with the writer before us, think that marriages require either public or private encouragement; nor would we in any instance sanction the improvident contraction of them; we only presume to question whether any positive legislative discouragements of them be either necessary or expedient, and merely propose to leave them very much as they stand at present, to the discretion of the parties. We are far, however, from thinking with the worthy Rector that persons may marry, relying on the supplies which may be derived from the vast fund of christian beneficence, or the provisions of the parochial code. Casualties and accidents will, in the best regulated polity, produce more demands than the scanty means of the fund in question will answer.—In what we have just laid down, we are not conscious that we materially depart from Mr. Malthus's views, for he only requires "that we should abstain from marriage till we are in a condition to support a family." *

Let us next take a view of some of the propositions which the Leicestershire divine most labours to refute.

Mr. Ingram asks his readers which are the countries where 'the wretchedness and sufferings of the miserable inhabitants are most deplorable.' He then answers that it is 'in those savage regions where the population is the thinnest.' Did Mr. Malthus ever controvert this position? Or can we find a line in his whole essay that is inconsistent with such a conclusion? He maintains on the contrary "that a great actual population is a grand desideratum." †

'Vice,' says Mr. Ingram, 'is calculated to overwhelm even a thinly inhabited community with a large portion of misery; virtue on the other hand might enable the same territory to maintain an abundant population with ease and happiness.'—Where does the *Essay on Population* call in question the acknowleged tendencies of virtue and vice? Because the author has shewn that a superabundant population occasions misery, is it to be inferred that no other causes of misery exist?

Mr. Ingram observes that

> 'If mankind, one with another, were in every country, and period of society, to continue to marry at the same age; if they enjoyed equal means of support, and were equally frugal in the use of them; if the average term of human existence continued the same, as also constitutional vigour, and the powers of generation; there is no doubt, but the population must continue to increase in a geometrical proportion. These, however, are suppositions, which are inconsistent with general experience, as well as the constitution of human nature,'

The ratio of the increase of population, where it is allowed its full spring, does not depend on reasoning:—the case of America, and the scriptural accounts of the peopling of the world, place the doctrine beyond all manner of doubt.

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* See Essay on Population, vol. ii. p. 337.

† Ibid. vol. ii. p. 346.

The author is next pleased to add that

> 'It is also absolutely impossible to assign any determinate ratio for the yearly average increase of the quantity of food, from a more and more extended, scientific, and elaborate agriculture. The more cultivators there are, the more rapidly is it likely to increase. And after the whole earth is cultivated nearly as a garden, there might still remain other resources for augmenting the quantity of subsistence. New articles of wholesome food might be discovered; plants indigenous in one country might be cultivated with advantage in another; more economical modes of preparing several articles of food might be acquired; all which, and many other profitable inventions, would afford ample scope for the exercise of human industry and ingenuity. And thus a population continually increasing for an indefinite period, though not with the rapidity of a geometrical progression, might be comfortably supported.'

Mr. Malthus's readers well know that he has most fully and ably, as well as impartially, considered all these schemes, given them their due weight, and proved that they in no degree affect the doctrines which he lays down, or the consequences which he has deduced from them. He shews that, let the means of subsistence be ever so much increased, population rapidly reaches its level, and the pressure on which he insists is renewed. Are we to understand Mr. Ingram as admitting the two proportions, and at the same time as denying the conclusion which has been drawn from them?

It is not with chimerical and inefficient plans and schemes alone that the author combats the Hertford Professor, but he deems it fair to wield against him suppositions as wild and extravagant as ever the heated brain of a visionary entertained:

> 'I have,' says he, 'that opinion of the perfection of the works of providence, even if his benevolent designs are impeded by that power of erring, which, in this state of trial, is permitted to reside in the breast of man; that I think it not unlikely, according to the opinion of Dr. Jarrold, that the farther increase of population would be prevented without any great degree of misery and wretchedness, by a principle originating in the constitution of human nature. As, in the earlier ages of the world, it pleased God to extend the period of mortal existence to 900 or 1000 years, that the globe might be speedily replenished with inhabitants; so, in a fully peopled kingdom, the constitutions of individuals may be rendered less prolific. Spare, though wholesome diet, and more constant exertion of the mind in procuring it, may produce this effect on the bodily frame without much conoomitant suffering. Savages, in general, do not appear prolific.'

If early connubial union be so important, that the Creator may be expected to produce a revolution in the human frame in order to favour it, may we not as well suppose that he would either enlarge this globe, or create new worlds in order to receive the superabundant population? Or why should we not hope that he would so alter our frames, as to render less food necessary to support life?

To all that is practicable in the schemes here suggested, and to all that is sober in the way of supposition, Mr. Malthus has allotted ample consideration in his essay. It would be a waste of our time farther to animadvert on a writer, who can place reliance on expectations so entirely destitute of foundation; and who is capable of opposing to the conclusions of Mr. Malthus, the measure of banishing luxury from the community, with those of stopping the distilleries and prohibiting the manufacture of hair-powder and starch!

It is thus that the Rector of Seagrave seeks to annihilate the credit of the Essay on Population; to banish it from the shelves of the learned; to force those elevated and honourable persons who so highly complimented it, to retract their praise; and to shame those critics who held it up to the world as a production which was an honour to the age, and which placed its author in the first rank of political philosophers! After having paid perhaps greater attention to Mr. Ingram, than many will think that he demanded, we must own that we retain our former opinion of the performance which has provoked so severe an attack on its author; and that we still regard it as a work in which principles of the highest importance are developed with singular ability, supported by masterly reasoning, and illustrated by a rich variety of interesting and well selected facts. We would joyfully quit the region to which we are confined by Mr. Malthus, for the more grateful clime to which Mr. Ingram invites us, did we not apprehend consequences: the one seems to be the arduous hill of virtue, the other the open region of pleasure; the one leads to a scene of security and repose, the other is subject to earthquakes, hurricanes, and storms; and though migrations from the former have sometimes proved fortunate, yet in the greater number of instances the adventurers suffer fatally for their temerity.

We find our labours in regard to the former opponents of Mr. Malthus sanctioned by Mr. Ingram, when he says that 'some answers have been produced; but they do not appear to have fully detected, or exposed with sufficient perspicuity, the fundamental errors, or established a more valid theory on the subject of population.' It is with concern that we rejoin, *mutato nomine de te fabula narratur.*

Art. XIV. *The Interests of Agriculture and Commerce inseparable*, by William Lushington Esq. Agent for the Island of Grenada. 8vo. pp. 72. 2s. Lloyd. 1808.

This pamphlet is written in opposition to the arguments by which the landed interest endeavoured to continue the use of corn in the distilleries during the last year, and by which they will probably attempt to obtain its re-introduction in the present session of Parliament. The author supports his side of the question with considerable force and ingenuity: but, as he is avowedly attached to the West Indian interest, his readers will be disposed to make on that score a considerable deduction from the weight of his evidence;—an abatement unfortunately too often necessary in regard to productions which, like this tract, discuss points at issue between the different interests in our legislature. Mr. Lushington has combated several of the favourite opinions of the landed interest with considerable effect, and has no scruple in going the length of alarming them with the probable injury to themselves from a perseverance in these opinions: but he would have laboured more successfully, had he taken greater pains to convince them that not only a general benefit accrues to agriculture from the prosperity of trade, but that, even in the point at issue, it is the interest of the landholder to submit to a temporary suspension of the use of grain.

In an article of our last number*, we gave an intimation that, if the question rested merely between the two classes of barley-growers and sugar-planters, we should be disposed to take the part of the former, and to object to any interference with the consumption of their produce. We added that, if corn should be dear at the time of discussing the question in Parliament, it would no longer be a point at issue between the sugar-planters and barley-growers, but between the latter and the British public. Since those remarks were written, intelligence has arrived that America, from which some expectation of supply was entertained, has not only confirmed her Embargo but corroborated it with additional restriction :—Poland, which some of our countrymen were sanguine enough to regard as likely to enjoy an increased degree of freedom, for the sake of soothing popular discontents while the French force was occupied in Spain, is now more closely subjugated than ever ;—and, which is of much more consequence than the prevention of import, our own crops of grain have proved so far inadequate, as to cause a rise of price which requires the adoption of every just and prudent measure to check its farther progress.

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* Bell on Distilleries.

Under the extraordinary circumstances, therefore, of obstructed import and insufficient supply at home, we are induced to believe that a temporary suspension of the use of grain in distilling may be a public benefit. Lest the advocates of the West Indian interest, however, should so far misinterpret our views as to apply them in support of a continued prohibition of grain, it is proper that we should explicitly premise our reasons for totally dissenting from that measure. In the first place, sugar-spirit, at least if made in Great Britain, is dearer than corn-spirit would be in ordinary times, and the difference is so much clear loss to the public; and in the next place, we are no advocates for permanent prohibitions of any kind. The investigation of political truth teaches the advantage of exemptions, but seldom, if ever, recommends exclusions; and we account it one of the greatest evils of protracted warfare, that the improvement of our home resources has been postponed for matters of more apparent urgency. Little do they understand the foundations of national strength, who prefer foreign conquest to domestic reform; and ill do they appreciate the power of Britain, who are perpetually urging an increase of our numerical force, without seeking to effect a more just re-partition of those public burthens by which that force is maintained, The great object of all financial legislation should be to give a free course to industry, without either bestowing bounties or imposing restrictions.

It is difficult to say whether the landed or the commercial interests have been most blameable in the transgression of this fundamental rule. Each appears to have been equally prepossessed with the magnificent profits of bounties and exclusive privileges; and never to have reflected that the preferences, so industriously coveted, were injurious to themselves. If, in combating the arguments of the merchants for the exclusive use of sugar in the distillery, we look into the laws on this subject, we find that the landholders have been beforehand with them; and that an act of parliament has provided for the exclusive use of grain, by burthening sugar with an extra duty when applied to distillation. Had we been fortunate enough to have had no law on the subject, we should not now have been called to discuss the policy or impolicy of a coercive measure; because the views which guide private traders, in the pursuit of their individual profit, would in this, as in all other instances, have given to national industry the direction most advantageous to the public. If the use of sugar or of corn then, had been optional to the distiller, he would have been governed in his choice by the plain and judicious consideration of their relative cheapness; and, although unconscious of the causes of national prosperity, he would have laboured more successfully in its promotion than the most eloquent advocate whom our colonial or agricultural interests can boast, in either branch of the legislature. The consequence of the restriction to corn is that, the buildings and machinery of the distillers being adapted to one process exclusively, a considerable degree of inconvenience is experienced whenever the public interests demand the substitution of sugar.

We have stated in the article of our last number already mentioned that, while we fully admitted the claims of the West India planters to relief, we were not disposed to agree with their advocates in the particular *mode* of relief which they demand. Our wish is to see them enjoy complete liberty, but no preferences. According to this principle, their claim to the distillery can rest only on the ground that, the prejudices of certain interests in the legislature being so strong as to prevent them from obtaining that liberty which is their due, they ask the distillery as a temporary aid. While we acknowlege that there is but too much truth in the alleged existence of these prejudices, we are averse from mixing a consideration of them with the present question, and prefer confining our views to the effect which it is likely to have on our countrymen at home. We shall offer, therefore, a few observations with reference to the situation of the barley-grower, the landholder, and the public at large, in the event of circumstances being such as may induce the Legislature to continue the suspension of grain.

1st. The barley-grower is indemnified, as Mr. Coke of Norfolk declared last year in the House of Commons, when barley obtains an average price of thirty-eight shillings a quarter. On looking back to the Gazette prices of grain since its use was prohibited in the distillery, we find that barley has averaged ten or fifteen per cent. (and sometimes more,) above this computation. It is clear, therefore, that the barley-grower has as yet been no sufferer; and the only question is whether he is likely to become a sufferer by a continuance of the suspension. As far as can be judged either from political circumstances abroad or from the nature of our supplies at home, we see not the most distant appearance that prices will fall so low as Mr. Coke's estimate: but, to prevent the possibility of injury to the barley-grower, a power should be lodged with the executive government, of resuming the use of barley if it should happen to fall to a moderate price. It is true that, in the event of the distillation from barley being resumed, prices would rise still higher than they are at present: but to argue in favour of such an enhancement would be to prefer the claims of a part of the community to the welfare of the whole; a mode of reasoning not only unworthy of the enlightened inquirer, but diametrically opposite, in its ultimate consequences, to the interests of agriculture itself.

2dly. As to the landholders, it is clear that they are not liable to suffer as long as the tenants do not receive injury; and the rents of barley-lands are not likely to fall, while barley is kept above thirty-eight shillings a quarter. We have heard it stated that a quantity of damaged barley of the last year is on hand, which is fit chiefly for distillation. If it can be shewn that it is not adapted for food, and that the distillers, when allowed to use it, can be prevented from making it a pretext for the use of sound barley, it is clearly our policy to appropriate it to the manufacture of spirits:—but, if the extent of damage be not so great as to prevent its use as food, it would be unwise, in this season of inadequate supply, to make any subtraction whatever from our means of subsistence.

To the body of landholders, who are by far the most opulent, and, where favourite prejudices do not interfere, are the most liberal class of our countrymen, we would earnestly recommend a consideration of the evidence given in the last year by the farmers of those districts in which the improved husbandry has been introduced. It appears from this evidence that these farmers have been at no loss to change their mode of culture, when an additional tax on malt suggested the substitution of oats or spring-wheat; and that they are not intimidated, like their less intelligent brethren, at the prospect of a suspension of barley-distillation. Why should these improvements advance so much more slowly in the southern than in the northern parts of the island? Would not an attention to the causes of such improvements, and an acceleration of their progress, raise rents much more effectually than a bounty on export? And is it not the effect of the latter to give only a nominal increase of income, while the increase of the former would be real?

3dly. In regard to the public, little doubt can be entertained that a moderate price of provisions (always understanding an indemnity to the grower,) is a great advantage, particularly in our mercantile competition with foreign nations. The enhancement of the price of labour, as well as of raw produce, is a very serious drawback on the success of our manufactures. The great cause of rise in both is the accumulation of taxes: but any compulsory regulation for the consumption of corn, either at home or abroad, operates as a tax on public industry, and tends to disqualify us for a successful competition with our neighbours. Hence a loss to our manufacturers; and hence, by a pretty direct course, a loss to our agriculture, since the prosperity of agriculture is promoted not by foreign but by home consumers; and the falling off of the export trade of grain, when it does not proceed from decay of agriculture, is the present test of increasing population and wealth.

The inferences from our reasoning are, therefore, that the permanent prohibition of grain in the distilleries would be an unjust and impolitic measure; that the distillation of spirits from sugar in this country, being more expensive than from corn, is unadvisable on the score of national economy: but that a temporary suspension of the use of grain, while its price is so high as at present, is not liable to the hazard of injuring the grower, and is besides a very convenient resource to the public in the apprehension of a scarcity of corn.

MONTHLY CATALOGUE,

For JANUARY, 1809.

RELIGIOUS.

Art 15. *A Second Letter to a Barrister*, in Reply to the Second Part of his Hints to the Public and the Legislature, on the Nature and Effects of Evangelical Preaching. By Robert Hawker, D. D. Vicar of Charles, Plymouth. 8vo. 2s. 6d. Williams and Smith.

If we were to applaud Dr. Hawker for his calm persevering spirit, we could not extend the praise by adding that his argumentative powers are equal to his fortitude. He returns gaily to the attack, but the onset is feeble, and he does not force the enemy from his strong positions. Of the five charges which he makes on the Barrister, not one in our judgment succeeds. As far as he is personally concerned, he may repel the accusation of having employed abusive language: but others, particularly Mr. Styles, have not been equally abstemious on this score. As to the contempt of morality attributed to the Evangelical Preachers, it is not we conceive meant to be insinuated that they are themselves immoral, or that they design to encourage immorality in others: but that some of their expressions exhibit a degrading view of morality, and reflect on moral preachers*.

The third and fourth charges against the Barrister, for accusing the Evangelical Preachers of shrinking from the full investigation of their doctrines, and particularly of declining inquiry concerning the New Birth, are managed in a most unsatisfactory way; and no real explanation of the points in question takes place, unless we allow Dr. Hawker's curious question relative to the New Birth in the note at p. 23, to be of this description; 'what, Sir! is there no difference between the verbs Μετανοεω *to repent*, and Γενναομαι *to be born?*' What answer the Barrister will return, we know not: but in our apprehension not the smallest shade of difference can, by the keenest optics, be discerned in the meaning of these two verbs in the sense in which they are used in the N. T.; the one implying simply and the other metaphorically the same moral renovation. *The new birth* to which Our Saviour alludes, in his discourse with Nicodemus, is synonimous with the phrase employed by him in another place, "*becoming as little children*." *i. e.* returning to a state resembling the innocence of children; and both are of equal import with "*repentance unto salvation.*" If indeed repentance and regeneration do not mean the very same thing, Dr. H should specify *wherein* they differ, or state the points which distinguish the man *who is new born* from the man *who sincerely repents*. On this head we have not an atom of investigation; and the observations here which are intended to serve as an answer to the Barrister, signify little more than that *the New Birth is the New Birth:*—a species of reasoning which the Ladies are ungallantly accused of appropriating to themselves.

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* Even Dr. Hawker, p. 88, gives them the nickname of 'merit-mongers.'

If possible, the Dr. makes a worse figure in his reply to the fifth charge, concerning 'the Covenant without terms and conditions:' but here he quits the defensive plan to carry the war into the enemy's country, by demanding the articles of the Barrister's creed on a point foreign to the matters in debate. We must, however, protest against this measure. Subjects enough are in discussion, without pulling in *head and shoulders*, as the vulgar say, the controversy concerning the *Trinity*. On the plan of thus having recourse on all occasions to irrelevant matters Dr. H. may write pamphlets of any number and magnitude, without settling a single point; and by this proceeding he may think to have the *last word*, but he will not have the word *that lasts longest*. It is a curious mode of reasoning with an adversary to tell him, (as at p. 42) 'I am convinced of the truth of my opinions because you disapprove them;' and if Dr. H. derives such complacent satisfaction from this circumstance, why does he endeavour to convince the Barrister?

Art. 16. *Sermons on several Subjects.* By the Rev H. B Wilson, M. A. Curate and Lecturer of St. Michael's, Bassishaw; Lecturer of the united Parishes of St. Anthony and St. John Baptist, and one of the Masters of Merchant-Taylors' School. 8vo. pp. 464. 10s. 6d. Boards. Rivingtons.

The style of these sermons is perspicuous and correct, rather than flowing and easy: the texts are well chosen; and the author does not aim to dazzle and astonish by a display of rhetorical skill, but, in a plain and even tenor of discourse, to convey instruction to his parishioners. We can, without flattery, congratulate him on a visible improvement in his later performances; which, in point of force and animation, are superior to those at the beginning of the volume, which are also first in the order of time.

Mr. Wilson is very zealous in his endeavours to refute the errors of the Roman Catholic, the Arian, the Socinian, and the Methodist churches: but he appears to adopt implicitly all those which eluded the search of the reformers, or which, though they were discovered, the times and human prudence suffered them not to expose and discard. In consequence of such unlimited devotion to the decrees of the English protestant reformed church, as by law established, we are not surprized to find him on all occasions of doubt, and on every controverted point, guided and determined in the first place by the thirty-nine articles, and only in the second by the holy scriptures.

From the merits of that learned and respectable body of men, the English clergy, far be it from us to detract. We are disposed to allot to them all the praise that is due to their attachment to the interests of literature, to their patriotism, loyalty, religion, and virtue, and to the diligence with which they discharge their sacred functions: but we will presume to remind them that they are the clergy of a Protestant church; and that the liberty which they justly vindicate to themselves, of protesting against the errors of that communion from which they have separated, they cannot, without a flagrant violation of their own principles, do otherwise than grant to the clergy and laity of every other church. Is it not, then, a little surprizing that any member of this enlightened and respectable body should furiously assail the very ground and foundation, on which that whole building rests which he views with so much delight, and is so zealous to preserve in every respect unimpaired? In a note at p. 143, we find Mr. W. thus complaining: ‘ In how many instances do parishioners desert their minister, on the supposition that they preach false doctrine; *ignorantly* and *perversely affirming*, that in the concerns of their souls, no one can judge for them but themselves!’ Does not this remark proceed on the assumption that it is *impossible* for the clergy of the church of England to preach false doctrine? If that idea be founded in truth, and the clergy of the church of England be infallible and impeccable, then doubtless their parishioners are wrong when they suppose that the minister does at any time preach false doctrine: but whence does the clergyman of the church of England derive that infallibility and impeccability? From the hand of the bishop? No; for the bishop was a protestant. Does he derive it from the thirty-nine articles? No; for they refer themselves to the word of God. Does he derive it from the scriptures? No; unless the clergy of the church of England claim that which was denied to the prince of the Apostles: “ But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed.” Gal. ii. 11. What other source, then, is left, whence the protestant clergy of the English reformed church can derive infallibility and impeccability, except the see of Rome;—and if this be the case, how can Mr. Wilson wonder, as he does p. 28, that ‘ Popery is insinuating itself among us?’

While we thus endeavour to shew that Mr. Wilson has here advanced a proposition that is untenable with Protestantism, it is with greater pleasure that we applaud his sedulous attention to the spiritual wants and emergencies of his parishioners, his apparent diligence in discharging the duties of his profession, and the ingenuousness with which he avows the convictions of his own mind.

Art. 17. *No False Alarm*: or a Sequel to *Religious Union*, &c.; being the Result of a parochial Visitation through the Archdeaconry of Bedford. By the Rev. R. Shepherd, D.D. Archdeacon of Bedford. 8vo. 1s. 6d. Maxwell and Wilson 1808.

This sequel to a pamphlet formerly published by Dr. S. (see M. R. Vol. liii. N. S. p. [illegible]9,) is written with the best intention, and manifests, on the whole, a liberal spirit: but it surely is not very politic to irritate, by sarcasm and contemptuous epithets, those Dissenters whom the writer professes to be desirous of conciliating, and of uniting to the established church. The growth of sectaries is certainly an evil, and their language respecting the beneficed clergy is often very indecorous: but it is not by returning "railing for railing" that the mischief will be rectified. It is not by contemptuous sneers at 'tub oratory,' at 'the illiterate drawlings in the meeting-house,' or at 'the wild conceits of self-ordained functionaries,' that Dissenters will be inclined to listen to any propositions of comprehension. Dr. S. does not seem to consider that, by allowing, as he freely grants, that the articles and liturgy stand in need of revision, he admits that Dissenters have some reason for their conduct: but, as he touches this subject with a trembling hand and in very general terms, he affords no idea of the specific matters which require amendment. If, however, the alarm which he sounds be well founded, and the necessity of union be imperious in the present state of the empire, an application ought to be made to the bishops to order that revisal which Dr. S. recommends; and then, if Dissenters continue their schism, they may fairly be suspected of being *State Puritans*. The power of amendment rests not with Sectaries, but with those who complain of their increase.

Art. 18. *A Letter on Toleration and the Establishment*: addressed to the Right Hon. Spencer Perceval. With some Remarks on his projected Bill. 8vo. pp. 52. 1s. 6d. Rivingtons.

While we commend this writer's views of the importance of the establishment, and of the necessity of providing for the decent maintenance of its clergy, we cannot think, with him, that the security of the one or the comfort of the other requires any abridgment of the existing toleration of Dissentients. With the protection which the state affords to the established church, and with the learning and ample revenues of the clergy, ought they or their friends to entertain any serious apprehensions from the efforts of Methodistic teachers, who exist only on scanty subscriptions, and are merely tolerated as men "*pretending to holy orders?*" By the toleration act, it is true, these ministers of congregations of separatists obtain certain civil exemptions: but it is scarcely credible that any one is induced, merely by these exemptions, to become a minister. It is a mistake, moreover, to suppose that schism will be counteracted and suppressed by any restriction of religious liberty. The times are not favourable to such a measure, nor would the establishment be strengthened by it. Let that revisal of the liturgy and articles be made, which Dr. Shepherd and others recommend; let incumbents and curates do their duty in the parishes consigned to their care; and the interference of the legislature,

gislature, by abridging the present toleration, will not then be necessary to check the growth of schism. The success of Methodistic teachers cannot be attributed to the toleration which they have received from the law, but arises from very different causes;—from causes which some persons are unwilling fairly to investigate.

Art. 19. *A Letter to the Right Hon. Spencer Perceval, Chancellor of the Exchequer*, on a Subject connected with his Bill now under Discussion in Parliament, for improving the Situation of Stipendiary Curates. 8vo. pp 19. 1s. Hatchard.

Some good reasons are here adduced, to shew that the case of *perpetual curates*, as well as that of stipendiary curates, requires parliamentary consideration; since many of the former as well as of the latter have not, owing to the change of times, a competent stipend. The income of the perpetual curate having been long ago fixed, he has been continually suffering under a depreciation of money. Objections to his being relieved, and adequately remunerated, are answered by this letter-writer in a satisfactory manner.

POLITICS.

Art. 20. *Political Papers*, comprising the Correspondence of several distinguished Persons in the Years 1792, 1793, &c. with the Editor, the Rev. Christopher Wyvill, Chairman of the Late Committee of the Association of the County of York. Vols. V. and VI. 8vo. 14s. Boards. Johnson.

We have great satisfaction in announcing these additional volumes of a valuable publication. The communications which they embrace are not only in themselves interesting, but they rouse curiosity as containing the undisguised sentiments, on important subjects, of the most distinguished characters of the times. Among the names which figure in these volumes, we meet with those of Batley, Lindsey, Martin (James), Mason, Burgh, Milbank (Sir R.), Stanhope (Earl), Lofft, Duncombe, Priestley, Hollis, Towers, Constable, Bigge, Shore, Fenwick, Loyd, Smith (William), Francis, Erskine, Fawkes, Disney, Honeywood, Polhill, Millar (Professor), Milnes, Thanet (Earl), Wray (Sir Cecil,) Cartwright, Holland (Lord), Knox, Grafton (Duke of), Buchan (Earl of), Lansdowne (Marquis of), Fox (C. J.), and other respectable and steady friends of liberty.

The recorded opinions of so weighty a phalanx cannot fail to keep inquiry alive, and in a course of time to lead to desirable changes. We unfeignedly wish well to the object sought by the excellent editor, and his patriotic coadjutors: but we do not think that it was indifference to British rights, nor political apathy, that exclusively operated in preventing the public from uniting to promote it. Grounds existed, we think, for doubting whether some, if not all, of the plans proposed were the remedies which would meet our case. Let a plan at once safe and effectual be produced, and we shall not despair of its being at some time or other adopted: but we have no hesitation in stating our opinion that nothing of this character has been hitherto offered. We would not be sup[illegible]d to [illegible]eflect reflect on the intentions, nor to depreciate the services of those who have laboured in this cause; we fully admit the purity of their motives, and readily acknowlege their claims on the country: great advantages have already flowed from their exertions; and it is from persevering in the path in which they have led, that we shall finally attain what they so anxiously and laboriously sought, we mean the renovation of our invaluable political system. The collection, of which these volumes form a part, will guide the steps and animate the zeal of those who, in future, shall prefer integrity and patriotism to baseness and corruption.

We cannot attempt a detailed notice of the multifarious correspondence here published, nor even a selection of those *morceaux* which many of the letters would afford: but in the interesting communications between Mr. Wyvill and the late Mr. Fox, we meet with a remark from the former, eliciting a similar observation from the latter in reply, which we are tempted to quote.

In Mr. Wyvill's letter, dated December 5th 1799, he says;

'I am sorry for the dishonourable part lately acted by two of the greatest men produced by the French Revolution: I mean, Sieyes and Buonaparte. They might have been, and I hoped they would be, the Franklin and Washington of France. But to that glorious distinction, they have poorly preferred power; and their names will now be handed down to posterity, with the disgrace justly merited by usurpers. Their usurpation may be successful, indeed, both at home and abroad.

'Like Cromwell, they may make the powers of Europe tremble, and aggrandise their country; but, like him, they have violated every principle of liberty, retarded the peaceful settlement of their own nation, and injured freedom in every other. It more than ever confirms, however, the propriety of that course of conduct, which has been pursued by you, Sir, and the other friends of liberty and moderation in this country. I trust, that your endeavours, peacefully to restore our constitutional rights, will be successful at last. But whether they succeed or not, they will intitle you to the everlasting gratitude and reverence of your countrymen.'

Mr. Fox states in his answer;

'I think exactly as you do, with respect to the last revolution at Paris, except that, perhaps, I never had conceived so high an opinion of Sieyes, as you seem to have entertained. That a great General, like Buonaparte, should be inclined to military means of effecting a military government, is less to be wondered at than lamented; but he had, to be sure, a field of glory before him, such as no man ever had before; and by taking the common and beaten path of ambition, he has, as you observe, done much against the liberty of mankind, in every part of the world. But for Sieyes, there is no excuse.—The only good that could come from this event, so pernicious to the cause of general liberty, was peace; and that you see our ministers are determined to refuse.'

What does Mr. Wyvill — what would Mr. Fox — say to the present career of this arbiter of the continent?

Art. 21. *Memoir of the Mosquito Territory*, as respecting the voluntary Cession of it to the Crown of Great Britain; pointing out some of the many Advantages to be derived from the Occupation of that Country; more especially after our ill Success at Buenos-Ayres; as set forth in a Memorial presented to Lord Castlereagh, Secretary of State for the Colonies, &c. By John Wright, Esq., late Commander of His Majesty's Ship Swift, and Senior Officer of His Majesty's Naval Forces at Honduras and on the Mosquito Shore. 8vo. pp. 32. 1s. 6d. Hatchard. 1808.

Though circumstances, as unexpected as they have been welcome, have completely superseded the proposal stated in this pamphlet, they do not in any degree affect the value of the information which is here imparted; nor weaken the claims on government and on the public, to which the patriotic and well intended labours of the writer intitle him.

Art. 22. *Reflections on some Questions relative to the State of the Nation:* addressed to the Rev. Francis Randolph, D.D., occasioned by a Letter to the Duke of Bedford lately published by Dr. Randolph, and by some other recent Publications. By John Pern Tinney. 8vo. pp. 117. 3s. 6d. Cadell and Davies. 1808.

The political principles and measures of the Duke of Bedford and his friends, which found in Dr. Randolph an eloquent supporter, have not the good fortune to be approved by Mr. Tinney; who is enamoured of the men by whom and of the maxims by which our public affairs are at present directed. Widely as we differ from Mr. Tinney, we are persuaded that he is sincere in what he states, and he claims respect for his openness, manliness, and ability. As he professes an ardent attachment to our present ministers, we would recommend to their attention his observations relative to a powerful party, from which they receive very zealous support, and which some of them are supposed to countenance and patronize. It might be worth Mr. Percival's while, who is so tremblingly alive to the evils of popery, to consider this passage, which points to danger from another quarter:

'In England, about sixty years ago, a few individuals, who laid claim to a character of peculiar sanctity, began to act upon a principle of proselytism. At first they confined themselves to enjoin a stricter morality than the weakness of our nature will probably allow, and to impose upon every one the indispensible obligation of particular assent to all the prescribed articles of faith, to acquire any share in the advantages of their covenant of grace. They pretended to be bound as firmly as ourselves by the civil ordinances of our national church, and assumed no right to abrogate or to alter, by forced interpretation, those liberal rules of doctrine which she adopted at the time of her reformation. They preached often and loudly, with that sort of impassioned eloquence which takes hold of the imagination, and with that principle which alarms and perplexes the reason of ignorant and illiterate men.

'As the number of their converts encreased, they changed their doctrines and their policy. Whether they were at first impelled by personal vanity, or dangerous enthusiasm; by resentment to that enlightened clergy, which could not conform to their wild speculations; by greediness to acquire the appropriated emoluments of that clergy; or by ambition to regain the temporal power which similar enthusiasts enjoyed in this country in a former century, may be matter of disputation rather than of doubt. But it was not long before they deserted the church altogether. They abolished our liturgy, they scoffed at the sanctity of that succession of sacred orders which we think we derive by uninterrupted descent from the apostles themselves, and established a new ministry, and religious discipline, to propagate their new doctrines, of a character and tendency which future times may better estimate than ourselves. They held their conventicles in market places and in the fields. Like the Puritans, they substituted fanaticism for piety, credulity for faith, monkish learning for ornamental literature and useful science, enthusiastic rhapsody for sober devotion, and gloomy melancholy moroseness for the joyful hopes of rational religion. They laid claim to peculiar inspiration; they impiously made themselves the instruments of a miraculous agency; they assumed the sole power of dispensing the means of salvation; they condemned all, who were not their converts, to irremediable perdition; they made a conversion to their wild dogmata the only possible condition of the divine mercy; and that condition being performed, they reprobated the necessity of any one of the moral duties, and substituted in its place the all-sufficiency of grace.

'Restless in the activity of proselytism, they spread themselves in every city and in every village; they proclaimed something like impunity to crime, by declaring that the divine favour is not obtained by a strict observance of the duties of religion, and that the pardon of sins is the necessary result of that faith which they enjoined. It is not extraordinary that they obtained a multitude of converts, especially among the lower unenlightened classes of society. The novelty and affected simplicity of their manners and deportment, in this as in similar instances of former times, brought them crowds of hearers; and among those crowds some relished the extravagance of their doctrines; some thought them exceedingly convenient; some of fiery fancies were converted by their inflated eloquence; some became their disciples, in astonishment at the greatness of their pretensions, and in alarm at the bare possibility of their being founded in truth. By railing at the vices of the rich, they gratified the passions of the discontented and the avaricious; by withdrawing all honour from power and rank, and conferring it not upon virtue but upon pretended sanctity, they stimulated the prejudices of low minded levellers; by their railleries and contempt of literature and refinements of art, they acquired influence with the ignorant and the uninformed; and by the dominion which they assumed as well over the fortunes as the consciences of all their followers, ambition without merit, (which in our orderly institutions can never have advancement), being converted to them, had a hope of attaining to a share of that dominion. From these and from similar causes, their numbers have prodigiously increased, and may yet continue to increase.

'This numerous and increasing sect, with unalterable hatred and resentment to that hierarchy which we established to give a form and

consistency,

consistency, and a political weight, to our reformed and rational religion, is organised with a fixed policy and a system of regular government, which render that hatred and resentment peculiarly formidable. Their whole body is subject to the observation and controul of ministers, endowed with political authority over their affairs, continually removed from one society to another, that the exercise of that authority might never relax by the gentler affections of friendship and gratitude; which, as human beings, they would gradually acquire by a prolonged association with other human beings. The authority by which these men rule their disciples is not thought less than that of Divine inspiration; the penalties and rewards which they ordain and dispense are no less than eternal glory or eternal condemnation. Every separate society is governed by a select number of elders, or the richest and most respectable of its members, under the controul of that temporary minister; and the whole is subject to the absolute direction of a very limited number of persons, who exercise their functions in the metropolis. Under such regimen, they naturally have been, and remain, subject to the controul and impulse of a *few* leading individuals, to whom the whole body of the sect look up as their spiritual fathers and guides. By a general conference, which meets every year in London, as a sort of parliament, and to which deputies are sent from all parts; and by an ever active correspondence among all the societies in the kingdom, the whole are held in a compact political union. Their funds are in so flourishing a condition, that they are already possessed of a considerable portion of the church patronage, the sort of property which they chiefly covet. They have their schools for children and for adults, regularly superintended and liberally endowed, in almost every parish. They are known to have acquired powerful influence in the Universities, and our other national seminaries of education, in the East India House, and even in the House of Commons: their converts are known to spare no expence and no labour, to object to no artifices and no means of fraudulent intrigue, to make new converts. The whole body, and every individual of it, is governed and actuated by a restless spirit of proselytism: they have all those means of operation which history has shewn to be most powerful for the producing of all sorts of revolutions completely matured, and daily increasing in power.'

Not less anxious than the author, to draw attention to the silent but alarming progress of this sect, our sentiments are too well known to require that we should state, that like him we wish to apply no other force to check it than that of 'reason and good sense.' Though we think that the danger to our establishment from this quarter infinitely outweighs any other to which it is exposed, we are far from recommending either pains or penalties, or disqualifications or persecution, whether positive or negative. Let them still retain their weight in Parliament, let them carve out the patronage of India, let them have their conferences and their religious Freemasonry, and the gracious smiles of the author of the Curate's Bill: but place not within their reach the horrors of persecution, nor the distinctions of civil stigmas; let the friends of religion, science, and decorum only be true to themselves and their cause, and we shall have no ground to dread the subversions here anticipated.

Art. 23. *Public Spirit*. 8vo. pp. 104. 3s. Asperne. 1808.

This writer is a zealous defender of the system and public measures of the present administration: but his approbation of them and their proceedings is not unqualified. Speaking both of ministers and opposition, he justly observes with respect to late debates in Parliament;

'In every discussion, the least part of the time of the house has been occupied with the real business brought forward. Arguments have been drawn much less from the merits and demerits of the measures themselves, than from the merits and demerits of the opposing orators. Parliament has been entreated to adopt or reject measures, because such and such men had adopted or rejected them. Thus, almost every speech has diverged into personalities; and the nation, while listening for information respecting the projects of the enemy, and our means of resistance, has been disgusted to hear details of criminations and exculpations of the past transactions of public men, involving no responsibility, and in which it has in vain tried to seek excusable motives for dwelling on or for divulging them. The nation has only learnt, that, in the heat of debate, one member, whose talents had stood very high, was now to be rated very low, whilst some other member was raised into notice in a contrary proportion; or that two contending orators drew comparisons between themselves, each complacently in his own favor!'

'To descend to circumstances of another description, it is curious to remark, too, the changes in habits which have taken place. For instance, we may perceive one man, who, when acting with Mr. Pitt, was classed as the most subtle reasoner in the house, now condescend to be known as a sporter of witticisms. In proposing a measure, the most important, and of the nicest bearings, which ever occupied attention, his whole speech was studied to entrap laughter, being composed of a tissue of jests and pleasantries, to obtain which, he was not ashamed to show that he had consulted even the facetious Mr. Miller. Another member, who formerly kept within the bounds prescribed to him by Mr. Fox, now thinks himself entitled to constant attention, because he can stand on the floor, with confidence, and declare, that he believes nothing which he hears, and that he has opinions different from every one else; although his own opinions may be unsanctioned but in his breast, and his beliefs may rest in his own bold assertions.'

The great events and signal atchievements, which now forcibly attract the anxious attention of all just and generous minds, in every country to the western extremity of Europe, so materially affect the question of peace and war, as to deprive of interest all discussions relating to it, previously to the decision of the present struggle.

NOVELS.

Art. 24. *The Castle of Roviego; or* Retribution. A Romance. By Mary Pickar. 12mo. 4 Vols. Booth.

On endeavouring to retrace the impressions made on us by the perusal of these volumes, nothing seems to strike us more forcibly than the confusion which we experienced from the intricacies in the building of this old Castle. We are therefore led to suggest that, in cases like the present, it might perhaps add to the interest or at least facilitate the comprehension of the story, if the writer would subjoin an architectural plan.

Art. 25. *William De Monfort;* or the Sicilian Heiresses. By Agnes Musgrave. 12mo. 3 Vols. Richards.

If a ground-plan was necessary to the preceding work, the present stands as much in need of a genealogical table.

Art. 26. *The Private History of the Court of England.* 2 Vols. 12mo. 12s. Boards. Crosby and Co. 1808.

Those who attend to the lighter productions of the press cannot fail to have observed the mischievous taste for libels on individuals, which has for a long time prevailed; gratifying at once the too general love of indiscriminate detraction, and the vulgar thirst after fashionable anecdote, by the mixture of a small portion of truth with a great share of falsehood and malignity. When any publication of this nature shall acquire some degree of consideration by the ability with which it may be executed, we may perhaps feel it to be our duty to counteract its poison by a severe exposure;—in the mean time, we are glad to be relieved from so irksome a task by the ignorance and dullness which, in every instance that has fallen beneath our notice, have fortunately deprived these ill-designed works of their pernicious tendency.—On this principle, the clumsy fiction before us may be safely left to itself.

POETRY.

Art. 27. *Pathetic Tales, Poems,* &c., by J. B. Fisher, Author of The Hermitage, Mort Castle, &c. &c. 12mo. pp. 155. 4s. Boards. Longman and Co. 1808.

Some of these poems are not destitute of imagination, but the author shews equal good sense and self-knowlege when he anticipates the censure to which his style is liable, and fairly promises that he will endeavour to improve it:

> 'If you should blame my style, I'll try to mend,
> And deem reproof the censure of a friend.'

Criticism may be useful, where its value is so justly appreciated; and we had accordingly intended to lay before Mr. Fisher a list of inaccuracies that might as well be avoided in his future works: but we really have not leisure for the task; and we hope that his skill in composition, increasing with practice, will supersede the necessity for it. One poem in this collection, which is intitled 'an Elegy on returning from the funeral of Mr. Fox,' and is said to be 'a present from a friend unknown,' though extremely unequal, and occasionally bordering on vulgarity, contains some good thoughts well expressed:

'In forms of fire, stamp'd on my heart and brain,
This day's funereal pomp shall still remain;
Still I'll repeat—"Fate gave me once to see
"Malice herself, to virtue bend the knee,
"Yes! Fox was mourn'd, as Fox deserv'd to be."—
The Sovereign's power enjoin'd no public shew;
The *pomp* was public, for the *grief* was so!
No courtier here display'd his gilded wand,
And mourn'd, obsequious, at his king's command;
No pension'd hireling shewed his careless face,
To please his Patron, and preserve his place.
Here throng'd, with swelling hearts, and streaming eyes,
The Good, the Great, the Learned, and the Wise,
Here met to grieve, firm faith, and love sincere,
And patriot worth sustain'd the kindred bier:
Here Britain sighed o'er many a ruin'd plan,
Friends o'er the Friend, and nature o'er the Man.

'Nor did the nobler ranks all tears engross;
A general anguish spoke a general loss.
As mov'd with measur'd pace the pomp along,
How reverent grief to statues turn'd the throng!
No smile of vacant pleasure shock'd the eye,
No sound the ear, unless a stifled sigh.
The mourners past, alone mark'd out to view
By weeds of black: the crowd were mourners too;
And though nor flowing scarves, nor sable dress
Declar'd by outward signs the mind's distress,
They wore, what grief of heart more surely speaks,
Swoll'n eyes, dejected looks, and bloodless cheeks.
It seem'd, as slowly swung the passing bell,
On each full heart the solemn chimings fell:'—
'To meet his corse ye kindred shades, arise,
Shades of the good, the glorious, and the wise,
For he was glorious, wise, and good, like you!
Give place, ye kings, and pay him reverence due!
Nor plead superior power, nor loftier birth;
His deeds are greatness, and HE ranks from worth.'

"That strain I heard was of a higher mood!"—and the most lamentable circumstance in the history of Mr. Fox—the interruption of his designs for the public good by his untimely death—is represented by a just and affecting image:

'There *History* droops, absorb'd in speechless grief,
Blotting with idle tears the unfinished leaf,
And trampling in the dust those useless boughs
Of bays, she gathered to adorn his brows.'

Art. 28. *The Pastoral Care.* A Didactic Poem. In Three Parts. Addressed to the Junior Clergy. Crown 8vo. pp. 174. *Twelve Shillings*, Boards. Hatchard. 1808.

We suppose that the author of this performance is himself one of those for whose use he states it to be principally designed; and he seems to be animated with all that enthusiasm which is natural to a young man, who has lately entered from choice on the sacred functions of the priesthood. He appears fully persuaded that a good country-clergyman is "the noblest Work of God;" and we have no desire to attempt to disturb him in his conviction. As for the work itself, though we cannot say that religious inspiration has in the present instance greatly aided the efforts of the Muse, we are of opinion that the precepts which it contains are such as it would be well if a larger proportion of the holy order would adopt for the rule of their practice; and we are happy to add that it evinces some proofs of a liberality of sentiment, which is too frequently supposed to be at variance with the profession of *pure orthodox* faith.

We shall not stop to dwell on the many 'errors and imperfections' of style that are observable in every page; hoping for his own sake that the pious author lays no great stress on the *poetical* merits of his work for its passport to general notice: but, as a fair specimen of its usual tenor, we select a few lines from the Panegyric on Howard, which seems to be a versification of Mr. Burke's celebrated speech on the same subject:

'Hail! thou, whose labours have curtail'd thy span,
Hail! more than patriot,—general friend of man;
Whose love, not narrowly confined to place,
Embraced the world,—and yearned towards thy race,
Who—not in breasts, in cabinets to pry,
(No loitering wanderer, and no licensed spy,)
Not to mark nature in each changeful grace,
Her living lakes,—her blooming landscapes trace;
Not your proud piles to scan,—Greece, Egypt, Rome;
The fane, the pyramid, the swelling dome:
—But down infection's dismal depths to dive,
Where wept captivity—inhumed alive;
To shed a beam on mansions of distress,
To cheer the lonely, the forsaken bless:
A holy strife with cruelty to wage;
To take depression's altitude and gage:
—To fill the outlines of THIS glorious plan,
Didst circumnavigate the world of man.
Hail to thee, sainted, venerated shade!
If here thou hover'st where thy bones are laid;
These swampy scenes will to the moral view,
Charmed by thy smile, assume a lovelier hue;
Soft to its beach the ripling Euxine flows;
And Cherson's wildness blossoms as the rose.'

We will farther add the description of a Country Sunday, leaving our readers to judge between this poet and Mr. Grahame:

'Mute are all harsher sounds upon the earth,
The clang of labour—the wild notes of mirth;

Soft murmurs wake alone the hallowed morn,
As the faint echoes of the distant horn;
Soft as the sheep-bell, tinkling from the steep,
Soft as the streamlet that persuades to sleep.

'This is the day of rest:—the school-boy rests,
Whose decent pride his sabbath-suit invests:
Who loves to leave his weekly task, and bear
The gold-clasp'd Bible to the house of prayer.
The labourer hails the respite from his toil,
His spade flung loosely on the new-turned soil;
Forth from the town the sons of commerce stray
To scent the morning of reflection's day:
While artists pause, to view their skill bestowed
The slave of nature,—of the work of God.
All, all repose but thou:—'tis thine to run
A ceaseless course, unwearied as the sun;
Thine, lik that orb, all-cheering and all bright,
To pour around thee streams of life and light.'

The engravings which accompany this handsome little volume are well executed, and present very graceful varieties of the clerical figure. Nevertheless, on looking at the price marked on the book, and comparing it with the use for which it is said in the title-page to be designed, we might suppose that the one which we have seen is a presentation copy, or one out of two or three dozen *extras* printed off for the use of Dignitaries; since we fear that very few of the junior clergy can afford to purchase the Instruction here provided for them at so expensive a rate.

Art. 29. *The Burniad*; an Epistle to a Lady, in the Manner of Burns. With Poetic Miscellanies, original and imitative. By John Henry Kenney. Crown 8vo. pp. 143. 4s. 6d. Boards. Vernor and Co. 1808.

The style of Burns is very successfully imitated in the leading poem of this collection; though some slight inaccuracies in the Scotticism of its language prepared us for the information that its author, instead of being a countryman of the Ayrshire bard, 'was born a Connaught Paddy.' The circumstance that gave occasion to the poem certainly required an acknowlegement on the part of Burns:—a young lady, who had borrowed his works, wrote on the back of his portrait, "I wish this was my property." With reference to this wish, the poet is made to exclaim with pride and enthusiasm:

'Ye ca'd me, lass? or what's the same,
Ye *wish'd* for me, an' here I am;
Frae aff *Benlomon'* just I cam,'
Wi' rattlin' glee,
To throw me, blest beneath the beam
O' *Kitty*'s ee!
An' did ye truly *wish me thine*?
Fly down frae Heaven, ye tunefu' Nine!

Come, chime a lilt o' verse sae fine,
That *Kate* shall say
We've drown'd *John-Barleycorn* in wine
This monie a day.'

We think that the following stanzas are very much in character:

'Of a' the griefs my heart maun bear,
(An,' och! 'tis prest wi' monie a care)
There's naething gars it half sae sair,
In a' life's range,
As that the lovely blooming Fair
Should ever change!

'Their virtues, youth, an' beauty whiles,
Their native innocence, an' smiles,
Their artless——an' sweet *artfu' wiles*,
Sin' the warl's birth,
Make; (spight o' a' its cares an' toils)
A Heaven o' earth!

'Och! wicked *Time!* then sure thou'rt curst,
An' of Man's monie foes the warst;
Of a' Heaven's favourite works, the *first*,
To be sae bauld?—
I ferlie how, vile carle! ye durst
Make *young* Maids *auld*?'

The remaining poems are not, in our opinion, so fortunate as these imitations; those of Ossian, in which "Aurora's steeds" and "the fiery eyed Phœbus" are celebrated, are not quite in unison with the productions of which they aim at a resemblance.

MEDICAL, &c.

Art. 30. *A Letter containing some Observations on Fractures of the lower Limbs*; to which is added, an Account of a Contrivance to administer Cleanliness and Comfort to the Bed-ridden, or Persons confined to Bed by Age, Accident, Sickness, or any other Infirmity; with explanatory Plates. By Sir James Earle, F.R.S. &c. 8vo. 3s. 6d. sewed. Johnson, &c. 1807.

Sir James Earle remarks on the advantages which are derived from the practice introduced by Mr. Pott, in fractures of the lower extremities, of keeping the muscles in a state of relaxation: which, he conceives, may be still farther improved. Instead of the limb being placed on its outside, in fractures of the thigh, he advises that the patient should be laid on the back, and that the leg be made to rest exactly on the heel; while the muscles are brought into the proper state of relaxation, by having the knee bent, and propped up at a suitable angle.

For the contrivance mentioned in the title-page, we are indebted to Mr. Henry Earle, the author's son; which will be best described in his own words:

'The contrivance consists in a double bed; the upper one has an opening in the sacking, in a suitable place, and of a proper size, to which a thin mattress, blanket, and sheet, are made to correspond, with a similar aperture: this, by a very simple piece of mechanism, may be elevated to a sufficient height for the nurse to introduce a proper receptacle between that and the fixed bed. The patient being relieved, the bed is gently let down again upon the under one, a thin cushion being placed on the under bed to fill up the opening and make the upper bed level.'

An useful addition was afterward made, consisting of a cross bar passing over the patient from the head to the foot of the bed; which, like the frame itself, can be gradually raised up, so as to afford a fixed point, by which either the whole body of the patient or any of his limbs may be elevated, with less trouble and more safety than by manual assistance.

Art. 31. *Observations on Emphysema*; or the Disease which arises from an Effusion of Air into the Cavity of the Thorax, or subcutaneous cellular Membrane. By Alex. Halliday, M. D. &c. 8vo. pp. 168. 5s. Boards. Longman and Co. 1807.

We are informed that this tract is little more than a translation of the author's inaugural dissertation, which he published in Edinburgh on his graduation. It must certainly be considered as far superior to the generality of works of this description; and it is not indeed without value as given to the world in its present form. Although emphysema be not a frequent disease, it occasionally happens, and is productive of great distress to the patient, as well as some embarrassment to the practitioner. With laudable diligence, Dr. Halliday has collected together a considerable body of facts and opinions on the subject, and has placed them in a connected form, so that we may easily obtain a complete view of all that has been written concerning it.

Dr. H. begins by explaining the condition of the respiratory organs in the different states of expiration and inspiration, and shews what changes will be induced when the thorax is affected with emphysema. He then presents us with a collection of some of the most important cases of this disease that are recorded, principally extracted from the different periodical works of France and England; to which are added some original cases supplied by Dr. Monro, Mr. Wardrop, and Dr. Hamilton. The last is very valuable, as it furnishes an instance of the disease being generated by the rupture of a vomica in the lungs. It occurred in the Edinburgh infirmary, and terminated fatally: an opening was made into the thorax, but not until the patient was in such a state as to afford little hope of any benefit being derived from the operation.

In giving directions for the treatment of emphysema, the author discusses at some length the propriety of evacuating the air which may be contained in the cavity of the abdomen, by an external opening into it. This practice appears to have been first suggested by Dr. Monro, although the merit of the invention was claimed by Mr. Hewson, and has been lately ascribed to M. Littre. Dr. Halliday examines, with some minuteness, the effects that are produced by making an opening into the thorax; and he particularly refers to the experiments that were performed by Houston, Bremond, Van Swieten, and others, for the purpose of determining this point. His conclusion seems to be a fair inference from the facts:

'In every case of Emphysema, then, where there is great oppression of breathing and much anxiety, I would recommend the performing of the paracentesis; it is attended with little or no danger, and is the only remedy which can give certain or permanent relief. But it is an operation which ought not to be performed in a rash or unguarded manner.'

Art. 32. *Practical Observations on the Radix Rhataniæ,* or Rhatany Root of Peru. By Richard Reece, M.D. &c. 8vo. 2s. Longman and Co. 1808.

It is here stated that this root has been imported by Portuguese merchants, for the purpose of improving the colour and flavour of Port wine; and that a cargo of it having been accidentally brought to London, its sensible qualities induced Dr. Reece to conjecture that it might be a valuable addition to the Materia Medica. We are also told that it possesses, in a considerable degree, both astringency and aroma, while it is almost without bitterness, or any other unpleasant taste; that its effects on the stomach and bowels are highly grateful; and that it has been found to agree in some cases in which the Peruvian bark could not be taken. The author indeed concludes that it is much superior to that celebrated drug; and he adduces the following considerations in support of his opinion:

'1. That from its more grateful nature and pleasant taste, it can be administered to patients who cannot, from particular dislike or other circumstances, take the Peruvian bark.

'2. That from its possession of more active principles, its powers exceed those of the bark in a high degree, and accomplish cures where the bark, previously used, has failed. And

'3. That its administration is not attended with those unpleasant symptoms that often accompany the bark, in affecting the stomach and bowels, and which occasion it either to lay upon it as a heavy load, or to produce irritation, looseness, and gripes, thus defeating the very intention of its exhibition.'

Without pretending to speak so fully and decisively as the author, we do not hesitate to say that the Rhatany root deserves a trial; and, as an additional argument in its favor, we may add that its cheapness renders it peculiarly proper for public charities.

Art. 33. *Cases and Observations on Lithotomy;* including Hints for the more ready and safe Performance of the Operation. (With an Engraving.) To which are added, Observations on the Chimney-sweeper's Cancer, and other miscellaneous remarks. By W. Simmons, Surgeon. 8vo. 1s 6d. Vernor and Hood. 1808.

This pamphlet may deserve perusal, as containing some remarks founded on the experience of a man of observation, engaged in extensive practice; yet it will probably be thought that they are scarcely of sufficient importance to have been made the subject of a separate publication. The cases of lithotomy are four. The first is that of a patient on whom the operation had been performed five years before for the same complaint, and in which the second operation terminated fatally, owing to the bladder being in a diseased state. Nothing remarkable occurs in the second and third cases, and they are introduced only for the purpose of illustrating the effects of the smoky atmosphere of a large town, in retarding the healing of wounds. In the fourth case, the bladder seems to have contracted round the stone, very much as the uterus occasionally does on its contents, and to have opposed a considerable obstacle to its extraction.

The case of chimney-sweeper's cancer is detailed principally for the purpose of shewing the effects of the arsenical solution in alleviating the pain of the disease in its latter stage, when there is no longer any prospect of curing it. Mr. Simmons takes occasion also to mention the benefit which he has experienced from the application of the *argentum nitratum*, in the inveterate ulcer of the *alæ nasi*.

MISCELLANEOUS.

Art. 34. *Hints to the Bearers of Walking sticks and Umbrellas.* Illustrated by six Engravings. 8vo. pp. 32. 2s. 6d. Murray. 1808.

Imagine not, gentle reader, that these hints are to be classed with Swift's Meditations on a Broom-stick: but allow this writer and designer to enjoy his laugh, since it is not without its utility. Gentlemen and ladies certainly require to be drilled into the proper mode of carrying sticks and umbrellas in crowded streets; and many accidents happen from aukwardness in this respect. The engravings which illustrate the pamphlet are humorous illustrations of this remark, and cannot be inspected without a smile. If the letter-press possesses not so much spirit and *vis comica* as the etchings, it is by no means destitute of such qualities. The author exhibits the numerous encroachers on the public right of way by the improper use of sticks, under the denominations of 1. the Fencer; 2. the Twirler; 3. the Arguer; 4. the Trailer; 5. the Parthian; 6. the Unicorn; 7. the Turnstile; while umbrella-bearers are classed under the characteristic names of 1. Shield-bearers; 2 Sky strikers; 3. Mud-scoopers; 4. Inverters.

The awkward-squad of walkers may derive benefit from taking a half crown lesson from Solomon Supplejack, as the author styles himself.

Art. 35. *The New Boethius*; or, Of the Consolation of Christianity. 8vo. pp. 214. 5s. Boards. Mawman. 1806.

The work of the estimable Roman, whose name this volume adopts, contains many just and valuable reflections, blended with mysticism and error; and its present attraction is unquestionably owing less to its own excellence, than to the circumstances in which it was penned, and to the character of its author.

However great was the merit of Boethius, if we take into our consideration the time in which he lived, we shall not be thought to rate very highly the claims of his imitator, if we admit that he equals his original; a praise to which he is at least intitled.

The nature and design of the present volume may be collected from the following passage, which occurs in the short account which the author gives of the antient christian philosopher:

'Boethius had experienced, as in his work he informs us, a long and uninterrupted series of prosperity; on his sudden fall from the summit of human happiness to the lowest pitch of adversity, in the resources of an excellent mind he sought his consolation: and during his confinement, wrote his treatise on the CONSOLATION OF PHILOSOPHY. The work is comprised in five books, written in prose and verse; and the latter in varied metre, which agreeably diversifies the composition. A sixth book, it is supposed, he intended to have added; concerning that eternal life of happiness, which awaits the virtuous in another and a better state than this, and the variety of sufferings and afflictions through which the primitive christians made their way to it: forming an inexhaustible fund of consolation under the stroke of adversity of whatever kind, and in every degree. And the supposition is supported by several allusions to such a design, interspersed in the work he hath left us.

'But the axe of the executioner interposed: and death compelled him to lay down his pen, and leave this his last literary labour unfinished. He was beheaded in prison in the year 525: and his tomb is shewn in Pavia, the ancient Ticinum, with the following inscription;

' *Mæonia & Latia lingua clarissimus, et qui*
Consul eram, hic nunc missus in exilium.
Et quid Mors rapuit? Probitas me vexit ad auras,
Et nunc Fama viget maxima, vivit Opus.

' Famed in the languages of Greece and Rome,
A Consul once, here I an Exile come.
And what did Death of ill or horror bring?
It gave the soaring soul an angel's wing,
Gave to Fame's silver tongue my deathless fame to sing.

'What the christian philosopher intended, and the tyrant's mandate obliged him to leave unfinished, the author, far as his slender abilities permitted, has in the following pages endeavoured to supply.'

In this volume, a novice is represented as disconsolate from the failure of all his attempts to realize happiness; in which situation he is successively addressed by Common Sense, the Stoic Philosophy, Pleasure, and the Philosophy of the day. At length he has the good fortune to fall into the hands of a more effective instructress. We are told that

'While absorbed in a train of thought, a tall majestic person presented herself to me. She appeared of more than mortal mien; and as she approached me in slow and solemn step,

" *Incessu patuit Dea.*"

'A snow-white veil she wore, which half concealed her modest charms: complacency smiled in her countenance, and contemplation raised her eye, as soaring above all sublunary objects, in holy reverence to heaven. She held in her hand a scroll, on which was written, THE BOOK OF TRUTH. The title caught my eye; and observing curiosity strongly charactered in it, she thus addressed me: Young man, you seem to look with an enquiring eye on this book.

The title, replied I, doth indeed greatly interest me; and your appearance, in the present dissatisfaction of mind my doubts have created, induces me to ask why I am not as happy as the cheerful birds, and frisking quadrupeds, around me. My enjoyments are imperfect; and I feel wants that I cannot supply. Because, replied she, regarding me with a smile of serenity, you have forfeited your happiness; and they have preserved theirs. The Author of Nature committed to you a much greater trust, than was received by them; and you have proved unfaithful. Your intimations, said I, seem to mock at reason, and affect a higher flight. If, however, they be founded, I will allow them better shaped to solve my doubts, than all the vain surmises of philosophy have yet taught me. Do not, answered she, disparage the name of philosophy. According to the true import of the word, I honour it; which, if I understand the term aright, is the love of wisdom. It is a name of the highest honour; but, having been abused to many bad purposes, is much soiled in wearing. And therefore, answered I, waving the name, according to your ideas of it, from your lips I will be contented to hear explained the thing. The love of wisdom, replied she, is the love of truth; and, as the title of this volume declares, that subject forms its sole contents. It teaches happiness, and the road that leads to it; and the book that teaches happiness, that, and that only, is the book of truth. It came from heaven, not as the statue of the Ephesian goddess fell from Jupiter: it is the record of a divine Person, who, by an act of unexampled love, opened to mankind the way to happiness; and Himself came down from heaven to direct them in it. This is, in brief, the contents of the book, and the substance of my philosophy.

'Taught caution by the specious professions of those philosophic guides, who had already so largely promised, and so imperfectly performed, and my despondency increased in proportion to my disappointments, instead of reposing with implicit confidence on this promised anchor of hope, I could not help betraying an air of diffidence; and smilingly asked, whether it were not merely a book, instead of a statue; and whether the cœlestial origin of both did not stand on equal ground. With a degree of austerity, she fixed her eyes on me, then impressing kisses on the scroll, raised it to heaven, as if intreating pardon to me for my inconsiderate reflection. The singularity of her action and expression at that moment, a little embarrassed me; and in a more submissive and humbled tone, I inquired her name; and from what fountain of philosophy she drew those wondrous stores of knowledge, of which, with so much confidence, she had boasted.

'Of eye contemplative, and aspect staid,
Benignly thus replied the heavenly maid:
I boast no knowledge of the laws, that tie
The hidden soul of this world's harmony.
My eye with philosophic pride explores
No hidden springs of nature's mystic stores.
Far from these scenes I wing my bolder flight,

Rapt into visions of eternal light.
To guide the wanderer, and to lead the blind,
In happier spheres to re-instate mankind:
Thither my teaching tends, and that my aim:
Man is my care, RELIGION is my name.
'In the bright radiance of my virgin zone
Fond Hope erects his adamantine throne;
The cherub Hope, that smooths the gathering frown
Of care, and makes even future joys our own.
I strew this world with pleasantness and peace;
And give a better, when these blessings cease.
I purge, 'midst real ills, and seeming good,
Those sadly felt, and this misunderstood,
While all is darkness, diffidence, and doubt,
And one chimæra drives another out,
The light mind's visual ray: while at my call,
When pleasure flattens, and when fears appal,
New worlds arise, new wings to Hope I lend,
Man's doubts I silence, and his views extend.

'If, replied I, your professions be not illusory as those, to which I have already listened, the visionary sallies of imagination; if what you propose will bear the review of cool examination, and stand the test of reason: your philosophy, call it by what name you please, seems the most unexceptionable that has yet been proposed to me; and you, by whatever title you wish to be addressed, shall be my guide, my philosopher, and friend.'

From this extract, the reader will perceive the spirit of the work. If performances are not wanting which will prove more satisfactory to our reason, and more gratifying to the taste, few will leave on the mind impressions more favourable to virtue.

From the dedication, it appears that the author's name is *Shepherd.*

Art. 36. *Thoughts on the Present Condition of the Stage*, and on the Construction of a new Theatre. 8vo. 43 pp. 1s. 6d. Clarke.

This pamphlet appears to have been suggested by the late catastrophe at Covent-Garden; and we think that much good sense is displayed in the observations of its author, who attributes the present very low state of our theatrical amusements, first to the immense size of the houses, which precludes the possibility of dramatic excellence; and next to the monopolizing patents at Drury-Lane and Covent-Garden, which operate to the suppression of all competition, and every motive for great and honourable exertions on the part both of managers and actors. We fear, however, that no representations of public convenience will have much effect on the proprietors of our theatres, whose sole object appears to be the greatest possible extension of *immediate* profit: but we hope that the cautions of benevolent persons, for the prevention of future calamities by fire, will obtain more complaisant attention.

Lord Carlisle is said to be the author of these *Thoughts.*

SINGLE SERMON.

Art. 37. *The Wisdom from Above,* a Fast Sermon preached at St. James's Church, Bath, Feb. 17, 1808. By the Rev. Richard Warner, Curate of St. James's. 8vo. 1s. 6d. Cuthell and Martin.

Imbued with the spirit of the Christian religion, which is a spirit of purity and peace, Mr. Warner disclaims the intention of converting the pulpit on a fast-day into a political rostrum, and of rendering his discourse subservient to the views of those who would

> ———"give edge unto the swords
> That make such waste in brief mortality."

His sentiments of true religion correspond with those which are to be found in the gospel of his Divine Master; and if persons who call themselves Christians would reduce them more to practice, private evil and national calamity would prevail less in the world.

Correspondence.

The remarks of A. B. of Saltcoats are candid, but we cannot advise him to print them in the form of a pamphlet; to which purpose, indeed, six pages of M.S., not very closely written, can scarcely be considered as adequate. If he wishes to have the paper returned to him, his directions shall be followed.

A. B., of Camden Town, seems surprized at having discovered not merely a similarity of sentiment but an identity of expression, between Mr. Wright's Life of Servetus and La Roche's Memoirs of Literature for 1712 and 1713, which contain a series of letters on that subject: but Mr. Wright's book must in course be a compilation from all the sources and authorities which he could obtain; and we see no cause for surprize, under such circumstances, if he has copied sentences as well as borrowed information.

Mr. Fawcett is informed that the historian to whom we alluded, in the passage to which he refers, (Rev. for Nov. p. 293,) was Mr. Gibbon; see his Roman History, vol. iv., in the chapter on Civil Law. Respecting the other part of Mr. F.'s letter, we can afford him no information; nor is the inquiry within our province.

'A Constant Reader' adverts to our *note* on Mr. Ensor's work, Rev. for Dec. p. 411., in which we remarked that when he spoke of *Syracuse* he seemed rather to be alluding to *Corinth*. Our annotation was made in reading the proof sheet, and we did not then turn to Mr. Ensor's reference to Livy: but on again perusing the passage and that reference, we find that Mr. E. *was* speaking of the spoliation of *Syracuse* by *Marcellus*. He has, however, confounded two events and two Generals, by ascribing to Marcellus the anecdote respecting the paintings and statues which is due to *Mummius*; and the recollection of which induced us to make the remark in question.

*** The Appendix to Vol. lvii. of the M. R. is published with this Number, and contains the Foreign Literature as usual, with the Title and Index for the Volume.

THE MONTHLY REVIEW,

For FEBRUARY, 1809.

Art. I. *A Description of Ceylon,* containing an Account of the Country, Inhabitants, and natural Productions; with Narratives of a Tour round the Island in 1800, the Campaign in Candy in 1803, and a Journey to Ramisseram in 1804. Illustrated by twenty-five Engravings from original Drawings. By the Rev. James Cordiner, A.M., late Chaplain to the Garrison of Columbo. 4to. 2 Vols. pp. about 800. 3l. 13s. 6d. Boards. Longman and Co. 1807.

It is well known that the island of Ceylon was first colonized by the Portuguese, soon after its discovery by D. Lorenzo Almeyda in 1505. The Dutch made themselves masters of the Portuguese settlements in 1658: but they were in their turn dispossessed by the British in 1796; and in 1802 the fifth article of the treaty of Amiens expressly guaranteed all those dominions "in full property and sovereignty to His Britannic Majesty."

Whether their intrinsic value be equal in fact to that "security for the future" of which they thus became the type*, or whether they do or do not, together with the Isle of Trinidad, amount to a full compensation for the blood and treasures of a nine years' war, still it cannot but be a matter of curiosity and importance to us to become acquainted with the actual state of colonies acquired at so enormous an expence; and we are therefore willing to thank Mr. Cordiner for his information respecting them, without complaining that he did not follow the steps of honest Robert Knox, (an *unwilling tourist* of the 17th century,) or go to witness the mode of trampling to death by Elephants, of impaling, and of extorting fines by the pressure of heavy stones, as practised by His humane Majesty of Candy and the nobility of that refined and fascinating court.

Although, however, we are very well satisfied with the more peaceful field on which Mr. Cordiner has been pleased to expatiate, it is yet possible that the mode in which he has executed his proposed task may in some respects be obnoxious to censure; and accordingly, before we proceed to a regular examination of his work, we shall briefly state the general objections which have occurred to us on the perusal of it.

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* See Mr. Sheridan's celebrated Speech on the Peace of Amiens.

First, then, we think that a great portion of trifling and uninteresting matter might have been well spared; as for instance, almost all that relates to the state of society at Columbo, as well as all the descriptions of decorated Bungaloes, festooned Palanquins, &c. &c. of which a very few words would have conveyed sufficient ideas for the use of all persons except furniture-makers. We also think that much might have been supplied which now is wanting. One of the objects of Mr. C.'s tour was to inspect the state of provincial schools throughout the island; yet, though he frequently reminds us of his function, he makes no report whatever founded on his exercise of it, and leaves his readers as much in the dark respecting the general progress of religious and moral instruction among the inhabitants, as if he had never been appointed chief school-master to the British settlements. We mention this as the most prominent deficiency in the work, from the very circumstance which renders it the most unaccountable: but many other disappointments of a similar nature will occur to those who thirst for new and valuable information. Few readers are so well disposed to follow a traveller who reclines at ease in a palanquin, as to accompany the laborious pedestrian or the unassuming horseman. Yet this would be a very unfair ground for condemning Mr. Cordiner; since his travels were undertaken in a region in which both the last-mentioned modes of conveyance would be regarded, probably, as rather *outré*; and we cannot expect a gentleman to run the most imminent hazard of reputation, health, and life, merely for the purpose of indulging our appetite for amusement in "hair-breadth 'scapes" and perilous adventures. We are therefore more inclined to be complacent on this head,—reflecting also, that a palanquin, open on all sides, is by no means a bad situation for commanding views of the surrounding country,—than to repine because Mr. C. did not ride or walk himself into a fever for our gratification.

Mr. Cordiner commences his work, in all due formality, with a general description of the island; in which, after a chronological detail of its discovery and subsequent changes of possession, he informs us that

'The territory which now belongs to Great Britain forms a belt round the island, extending, in some places, not more than six, in others thirty, and on the northern side even sixty, miles into the interior country. The inland provinces, cut off from all communication with the sea, and occupying the greater part of the island, are still retained by the King of Candy, whose capital is situate in the centre of his dominions.

'Almost the whole circumference of the coast is lined with a sandy beach, and a broad border of cocoa nut trees, behind which are seen double and treble ranges of lofty mountains covered with wood. The south-east coast, viewed from the sea, is particularly picturesque and romantic. The country, in the highest degree mountainous, presents hills beyond hills, many beautiful and verdant, others huge and rocky, of extraordinary shapes, resembling ruined battlements, ancient castles, and lofty pyramids. The northern parts of the island are flat, and frequently indented with shallow inlets of the sea.

'The interior, or Candian territories, contain many hundreds of mountains, some of which, as well as the extensive plains between them, are highly cultivated. The grounds about the capital, bounded by mountains, rocks, and woods, are beautifully varied, and exhibit a flourishing state of agriculture. Access to the country is difficult, on account of its natural barriers; and the greater part of it continues still to be very imperfectly known. The insalubrity of the climate, and the almost constant hostilities of the Portuguese, Dutch, and English with the natives, have, in a great measure, prevented the researches of travellers. Excepting the lines of three or four different rugged paths to Candy, our acquaintance with the nature of the inland districts continues to be extremely limited. From what has been seen, however, they appear equal in point of culture to any part of the sea coasts.'

The most entertaining part of the chapter, however, consists of a few extracts from the old book of Robert Knox abovementioned.

After having stated that, according to Mr. C., the principal settlement of Columbo is a heaven on earth, whether considered in reference to the uncommon salubrity of the air, the delicious temperature of the climate, the luxuriance of the foliage, the exuberance of the fruits, the agreeable structure of the buildings, the remarkable paucity of deaths, or the gay, social, lively, good-humoured, urbane, and courtly temper of the English gentlemen and ladies residing in it, we shall, in our opinion, have done ample justice to the contents of the second and third chapters. Those of the fourth are rather more important; presenting a tolerably full, and, we doubt not, as far as it goes, an accurate account of the different classes into which the native inhabitants are separated. Of them, the great body consists of three divisions, the first and second aboriginal, viz. the Candians and the Cingalese; the third (or the Malabars) the offspring of Colonies, which have emigrated from the Indian Peninsula. The Candians occupy the whole interior (or mountainous region) of the Island; the Cingalese inhabit the southern coasts (from Batticaloe, East, to Chilauw, West,); and the whole of the remaining line of coast is possessed by the Malabars.

The Candians and Cingalese are the same people, distinguished by circumstances of situation; of which the principal (perhaps the only one) is that, for the last three centuries, the former have been governed by their own laws and their native princes, while the latter have been subject, more or less, to the dominion of European settlers. This is our own inference; for Mr. C. can hardly intend that we should take in its full extent his vague and insufficient characteristic of this distinction, viz: that 'they differ no more than the inhabitants of the mountains, of any other country, differ from those of the plains and sea-coasts.' He does not, for instance, mean to say that no wider distinction subsists between them than between the Highlanders and Lowlanders of Scotland, or between the Welsh and English, who have for so many centuries been incorporated with one another as one people under the same laws and government. Of the Candians, separately considered, he can indeed have little to say from authentic information; owing to the extreme (and, we must add, prudent) jealousy of the Candian government, which prohibits all intercourse with the British Colonies. As far as we can judge, very little alteration has taken place in the customs or constitution of that people, since the time of Robert Knox, who may be still consulted as authority in the absence of all later documents; and to whom the present author constantly refers for information which he is himself unable to afford. The most striking and important peculiarity in the government of Candy is the limitation of the supreme power, which is said to be purely despotic, and at the same time elective; with this restriction, that the sovereign can never be a native, but must be of the race of the Malabars. The right of election is confined to a small number of nobles; and the consequence of so preposterous a scheme is continual faction, conspiracy, and rebellion in the country, with 'jealousy, rivalship, and discord' in the court. The truth is, however, that we require much more information than it is possible for any traveller to give us, in order to account for the strange phænomenon of a state so ill organized and so surrounded by enemies, preserving its laws, its constitution, and its independence entire, during a succession of years of which we are unable to ascertain the extent.

In the mean time, it is principally from the Cingalese of the sea-coasts that we must form our ideas of the character, disposition, and manners, of their brethren in the interior of the island; ideas vague, indeed, and erroneous enough; since they must be admitted with an unqualified allowance for the diversities introduced by three hundred years of commercial servitude on the one hand, and of fierce uncultivated independence on the other. Thus, where Mr. Cordiner assigns indolence as the leading characteristic of the Cingalese, although he ascribes it entirely to the effect of the climate, we may more fairly impute it, perhaps, to the debasing consequences of foreign subjugation; and we have certainly no reason for believing that the subjects of the King of Candy, though breathing the same air, and derived from one common origin, are in any degree infected with that mental disease. In other respects, it would appear that, notwithstanding the jealousy of the Candian government, the task of assimilating and reconciling the natives might be less hopeless in Ceylon than in most parts of the adjacent continent; since they are said to be exempt from pride of cast and hereditary religious prejudices, those insurmountable obstacles to all schemes of *fraternization* in Hindostan.

Their political attachment to the internal modes of government which they have immemorially exercised among themselves, and which they derive probably from the times of their independence, is, however, more firm, or more obstinate; and the same contempt of popular feeling, which we have evinced in our colonial system all over the world, had (within the first twelvemonths of our settlement in Ceylon) nearly produced the same effect that we have since experienced from its influence at Vellore. Mr. Cordiner is rather indulgent to our *truly British* spirit in this instance, and politely ascribes all *sedition* to the turbulent natives, leaving the inference of venial *error* only in the gentle invaders:

'The Cingalese are governed through the medium of their own chiefs, who act under the orders of the English servants of His Majesty. The highest class of native magistrates is known by the name of *modelears*, who, to mark their rank, may be styled captains, although their employment is more of a civil than a military nature. Subservient to these, to conduct the business and maintain the peace of the country, are *mahoottiars*, or secretaries, *mahondirams*, who may be called lieutenants, *aratchies*, serjeants, *canganies*, corporals, and *lascoreens*, private soldiers. All of these wear swords of a moderate size and antiquated appearance, with silver hilts and scabbards, except that the scabbards of the lower orders are made of wood instead of silver, and their belts of somewhat less rich materials. In the district of Columbo alone are registered for the public service 114 *aratchies*, 234 *canganies*, and 2815 families of *lascoreens*.

'A certain number of *lascoreens* are attached to every modelear, mohoottiar, and mahondiran, as a guard of honour. And the British governor, in all his excursions, is attended by an *aratchy*'s guard, independent of his regular escort.

'But although the modelears still retain the insignia of greatness, they are deprived of that unlimited power which they possessed under the Dutch government. The extent of their prerogatives has of late years been much diminished; and their personal consequence consists more in outward shew than in real power. They are, however, invested with authority to assemble the natives on all occasions, and to employ them on any service which the exigencies of government require. The most implicit obedience distinguishes all under their command; and their own immediate vassals look up to them with much reverence.

'The modelear system in its original form resembled the ancient feudal governments of Europe. The lower orders of natives possessed no real property, but held of their superiors, on whose will they were entirely dependent; and the higher ranks lived in the same subjection to the despotism of their king.

'Under the controul of British agents, one modelear is placed at the head of every department of government; and one maintains the chief authority in every county. The MAHA MODELIAR, who resides at Columbo, is the chief of that district, and of all the Cingalese. The other modelears, subordinate to him, are distinguished by the names of their employments, or of the divisions of the country over which they preside; as the cinnamon modelear, the fish modelear, the elephant modelear, the revenue modelear, the hinashire modelear, &c.

'Soon after the English East-India Company obtained possession of Ceylon, its servants attempted to abolish the system of governing the natives through the medium of their own chiefs, and substituted Malabar agents in their room. These men, having no interest to support amongst the natives, abused the authority of their masters, and disgusted the Cingalese by acts of tyranny and oppression. This galling yoke immediately induced them to revolt; and the British government, after suffering much inconvenience from their tumultuous conduct, was at length obliged to appease them by the restitution of their own legitimate rulers.'

We fear that the picture drawn by Mr. Cordiner from the inhabitants of the country, whom the contagion of European luxury has not yet approached, is too *poetical* to be credited in its full extent. Peaceful, and contented with a life of domestic inactivity, their simple wants are fully supplied without toil by a luxuriant climate; they breathe only the softest zephyrs of spring; their trees all yield fruit of the most delicious qualities, and are at the same time equally picturesque with our barren oaks and beeches; every hut is an ornamented cottage; and a light roof of cocoa-leaves is substantial enough to shelter its inmates from the gentle dews which fall in the place of rain.

Their domestic regulations are not less Utopian. They are in no danger of a blunder-headed 'squire assuming the privilege of seniority, to plunge a respectable family into dishonour and distress. The case is quite otherwise in this "land of Cokaigne." There, 'the son in a family who possesses the greatest natural talents is considered as the representative of his father, invested with the authority of the first-born, and looked up to by all his brethren with voluntary deference and submission.' We beg Mr. Cordiner's pardon: but we really cannot give a serious ear to such romantic absurdities.

We have reluctantly noticed one instance of baleful misconduct in the British government of Ceylon; and therefore we turn with the more pleasure to a reform of a very different nature, introduced by Governor North in the mode best calculated to be attended with effect, viz. that of his own personal example and forbearance. We fully agree in the wisdom of Mr. Cordiner's conclusion; though individuals of great weight exist both in the councils of our own government and in those of the East India Company, whose bigotry would lead them to put a very different construction on it from that which is warranted by sound reason and true religion;

> 'During the Dutch administration on the island, when a governor, collector, clergyman, or modelear, travelled through the country, the indigent natives were obliged to furnish him and his retinue with all the necessaries and refreshments of life raised in their province, with the absolute certainty of not receiving any recompence. Conditions of this nature were considered as attached to the precarious tenures on which they held their little crofts. But a system so impolitic and oppressive could not be countenanced by a more liberal government: and this abuse of power has been happily abolished by the influence and example of the British governor. When Mr. North set out on his first tour round Ceylon, large detachments of the Cingalese repaired from all quarters to his camp, loaded with the rich productions of the country, which they presented in willing offerings, without the smallest expectation of recompence. They were, therefore, not a little surprised, when, by his excellency's orders, every man was paid in money a full compensation for the value of the articles which he delivered. To meliorate the condition of the poorer class of Indians, is an object worthy of the attention of an enlightened mind; and the government that lends its aid in a work of such high utility, will be remunerated ten fold in the augmentation of its revenue and resources.'

Of late years, the higher orders of Cingalese have become *very European* in their customs, manners, and habits of thinking and acting. They even, in general, profess the christian religion, and perform, says Mr. C. 'their *marriage ceremonies* according to the *rights* (not *rites*) of the Church of Holland.' Are we to infer from this that their notion of religion extends no farther than the *marriage-ceremony*? or that they *perform* the *rest* of their religious duties, according to the *rights* of some and what other church?

The Malabars are represented as very different from the Cingalese;—'they are stouter, more active and enterprising, but less innocent, and more fraudulent.' They have been so long settled on the northern coasts, that not even a tradition is extant of those regions having ever been possessed by the aboriginal natives of the Island. Yet, notwithstanding the length of time that these Malabars have been separated from the parent continent, they retain with little variation the laws, religion, and language, of their ancestors. Those among them who profess Mohammedanism are distinguished by the appellation of *Lubbies*, and 'follow the occupations of pedlars, jewellers, taylors, fishermen, and sailors.'

A considerable number 'of free Malays' also are resident on the Island, particularly at Columbo.

The most singular class of inhabitants, however, which we have not yet mentioned, seems to be that of the 'Bedahs or Vedahs;' who inhabit the mountains in the vicinity of Batticaloe on the eastern side of the Island, and are subject neither to the King of Candy nor to the British Government, but 'exist entirely in a savage state, living on the game which they obtain by hunting, and the spontaneous productions of the forests, holding no intercourse with any other inhabitants, and cautiously shunning to be seen by any other species of the human race.' Occasionally, it seems, one of these wild hunters is caught: but they are very shy of giving information; and Mr. Cordiner does not appear to have deemed it worth his while to take much trouble in order to obtain it. Perhaps these men are the descendants of natives who were driven into the woods by the first Portuguese settlers. 'They speak a dialect of the Cingalese, and possess a religion similar to that of the Brahmins.'

Chapter V. treats on the important subject of religion, particularly the present state of Christianity throughout the Island.

All the Cingalese, who are neither Christians nor Mohammedans, and all the Candians, profess the religion of Buddha, which is said to have superseded that of Brahma so long ago as the sixth century before Christ, and is preserved 'in its greatest purity' in this Island:—but at least one half of the British subjects are reported to be Christians, partly of the Roman Church, and partly of the reformed Church of Holland. The former are the descendants of those who were *forcibly* converted by the terrors of the Portuguese missions, and many

families

families retain the Portuguese names given to them by their sponsors at baptism. On the arrival of the Dutch, measures not so violent, but scarcely less coercive, were adopted to reform the Babylonish faith of the Island; and all, who aspired to offices of dignity or emolument, assumed the name of "Protestant Christians."* A public school was erected in each of the four provinces into which the European possessions were then divided; and the solid and important advantages of these institutions must (if credit may be given to the present author's statements) have fully answered the views and expectations of the founders. The surrender of the Dutch settlements to our arms, in 1796, operated for the three succeeding years as a fatal check to the farther progress of religious instruction; the whole system was interrupted; the ministers and teachers were made prisoners of war; and (to our disgrace be it spoken) the *frequent and urgent memorials* presented by the poor inhabitants themselves were disregarded, and thrown aside as relating to objects of perfect indifference. Thus, while in some quarters of the globe our zealous missionaries were cramming the bread of the gospel down the throats of unwilling Gentiles, the wretched inhabitants of Ceylon prayed for it on their knees, and were refused. Governor North, on his arrival in the latter end of 1798, was the first who paid any attention to these complaints and remonstrances; and according to the author, Ceylon has now no reason to regret the change of masters on this or any other account. It appears, however, that many defects still prevail in the ecclesiastical government of the Island, which might be altered and supplied at little expence, and greatly to the advantage of the inhabitants. The progress of instruction does not seem to be very rapid among the lower orders; the greatest number of whom remain, (as Mr. C. would have us conclude) rather from want of opportunity than want of inclination to learn, attached to the shadows of antient superstition, even while the better sort of people are universally made converts to the christian religion:

> 'The state of religion in Ceylon is very different from that of any country on the continent of India. Here the ancient form of worship is almost totally forgotten; and the inhabitants live in uninstructed ignorance, perfectly free both from prejudice and bigotry. They have so long wandered in darkness, that they gladly follow the least glimmerings of light. The first openings of religious knowledge are received by them with transport: and they look up, with adoration, to any person who bestows pains in endeavouring to teach them. The arguments, therefore, which have been advanced against attempting to introduce Christianity amongst the more polished nations of the East, are entirely void when applied to the uncultivated people of this island.

'There is no doubt that if ever the government of England pay attention to this subject, the religion of Christ will become as clearly understood and as well practised in Ceylon as in any part of the King's dominions.

'Early in the year 1803, instructions, in His Majesty's name, were received at Columbo, directing that the expence of all the schools in the island should be limited to the amount of fifteen hundred pounds sterling per annum. This sum was not more than sufficient to support the different asylums for European orphans, and the academies for instructing the natives in the English language. The salaries, therefore, of all the country schoolmasters and catechists were once more suppressed: and the sum thus saved to government hardly amounts to one thousand eight hundred pounds sterling per annum. The virtue of public economy, however, is now directed towards a more productive channel; and it is to be hoped that the indigent teachers of Ceylon have again the prospect of being restored to their humble employments.

'Early in the year 1805, three missionaries arrived at Columbo, having been sent from England under the protection of the British government; they are now studying the languages of the country; and, if they possess virtuous dispositions and persevering industry, they must be greatly delighted with the appearance of so rich a harvest, and cannot fail to become an invaluable blessing to the natives of the island.

'The most effectual means of disseminating the blessings of the gospel throughout the East would be for the Christians who go to those parts to live in a manner worthy of their profession. Had all the Europeans who have visited India been sincere and enlightened Christians, more numerous converts would have been made, without force or solicitation. The native servants never fail warmly to love a master who leads a christian life. They receive every lesson of religious instruction, which is offered to them by such a person, with delight and gratitude: and they naturally feel a desire to embrace a system of faith and practice, of the beneficial tendency of which they enjoy so comfortable and impressive an example.'

The remainder of the first volume is occupied, from p. 167 to p. 347. with a narrative of the author's tour round the Island in the train of Governor North, in 1800; and, from p. 348. to the end, with rather a copious account of the animal and vegetable productions with which it abounds. Mr. Cordiner's journal, it must be confessed, is somewhat less entertaining than those of travellers who do not repose every night in elegantly festooned bungaloes, and travel all day in palanquins over a smooth velvet turf, among trees of everlasting verdure, with tempting fruits hanging from every bough, the air perfumed with scents from a thousand flowers, re-echoing with the songs of birds, and the yet more animating sounds of a Governor's band of music. Yet it is not altogether void of amusement; and (except that Mr. C. was in such extreme good humour with every thing about him, that a less complaisant reader might doubt the cool accuracy of his descriptions in all points,) Ceylon must indeed be the land of enchantment, the real and long-sought terrestrial Paradise.

That our readers may have a more accurate idea of the author's talents for description, we shall select a passage which appears to us one of the most picturesque in the book; viz. his account of the sacred hill of Mulgeerelenna, and the prospects of the surrounding district. This romantic spot is situated some miles up the country from the port of Tengallee; and it was visited by Mr. C. from mere motives of curiosity, while the Governor and his retinue were detained at Matura by public business.

'The stupendous mountain of stone, called by the Dutch Adam's Brecht or Berg, by the Cingalese Mulgeerelenna, *alias* Mulgeeregalla, is one entire rock of a smooth surface, rising in the form of a cube, on two sides completely perpendicular. From a measurement lately made it was found to be only three hundred feet high: it strikes the beholder, however, as being much more; and the Cingalese, the only inhabitants of this part of the country, say, that by dropping a rope from the top to the bottom of the rock, they ascertained the height to be three hundred and forty cubits. We ascended its highest summit, on the side where the rising is most gentle, by a winding flight of stairs, formed of five hundred and forty-five deep steps of hewn stones. These stairs must have been a work of prodigious labour, and are said to have been constructed fifteen hundred years ago, at a period long before European conquerors made their appearance in the island. At one place it is necessary to ascend a part of the rock which is nearly perpendicular. There twenty hollow steps are hewn out of the stone on a smooth surface, by the side of which is hung an iron chain to assist the traveller in climbing. To render the ascent less dangerous, it is prudent to put off one's shoes; but coming down is attended with more difficulty, and requires still greater caution. A journey up such a flight of steps affords a powerful exercise to the lungs; and, under the full blaze of the meridian sun, the excessive heat cannot be described. On the summit, which is circular and level, stands a bell-shaped tomb of Buddha, similar to that which accompanies every temple dedicated to the Cingalese divinity. From this eminence we are gratified with a sight of one of the most extensive and romantic prospects which nature can display. The eye looks down upon a wide country, in appearance the richest and most luxuriant which imagination can conceive. The nearest mountains look like hillocks: mighty ranges of hills rise one behind another, the most distant appearing the most majestic: green valleys wind among them like rivers; and the fields are enclosed with borders of trees and flowering shrubs planted without the aid of art. In cutting down the *jungle* and clearing the soil for the purpose of agriculture, belts of wood have been allowed to stand dividing and protecting the cultivated grounds, and presenting a highly ornamental as well as useful inclosure. A level country appears running behind many of the mountains, the picturesque appearance of which is heightened by multitudes of massy rocks and aged trees. On one side, the view is terminated by the sea, at the distance of eight miles, making a large sweep along the coast, on which we discover the situations of Tengallee, Matura, and Belligam. In another direction, the prospect is bounded by fine mountains within the British territories: in a third we look into the wild dominions of the King of Candy. The broadest valleys resemble the most beautiful parts of Yorkshire in England, but are still more highly adorned. The whole scenery combined exhibits an appearance of the most perfect culture disseminated through an extensive province, the hedges of which have been nourished with care, and the woods and lawns laid out by a person of the finest taste.

'On the second flat from the top is the entrance into a remarkable cave. By some violent convulsion, the solid mass seems to have been split asunder; the perforation at first descending perpendicularly, then slanting, and issuing out, about the middle of the rock, in a round orifice, through which we see the light, and part of the country below. People have gone down into the cave, and when at the end of it could discover no means of descending to the ground. On the same flat stands an elegant *bogaba*, or hallowed fig-tree, having a circular wall, three feet high, built, at some distance, round it, the intermediate space filled with earth, and a small temple erected under the shade of its spreading boughs.

'About half way up the stair-case are two gloomy temples of Buddha contiguous to one another; they are both caverns excavated out of the solid rock. Front walls and tiled roofs are united to a projecting cliff, which is formed within into arched domes. In each of these temples is an image of Buddha, in a reclining posture, forty-five feet in length, and of proportionable breadth, formed of stone and plaster. There are likewise a great many statues, of the common size, standing in ranks, all in the dress of Buddha, and called his disciples. The inner walls are covered with hieroglyphic paintings, not meanly executed. One of these sanctuaries is at present undergoing repair: the roof is heightened by a strong fire kindled within the cave, occasioning large splinters to fall from the hollow cliff, and supplying materials for building the walls. Before the portal of this temple stands a square reservoir of good water, enclosed with walls of hewn stone. About fifty steps from the bottom of the rock are other two temples, executed and furnished in the same manner.

'At the foot of this rock are situate the houses of the priests, built of stone and lime, with tiled roofs, and stored with every comfort necessary to their happiness. Ten of the sacerdotal order reside here, some of them old men, others only boys, all having their heads shaved bare, and wearing the same yellow mantle, which is the dress of Buddha, and very graceful. Those who have been once dedicated to the priesthood never engage in any secular employment besides decorating the temples, and designing historical paintings on the walls. In the province of Matura there are said to be two thousand individuals of that description, a great many temples of Buddha, and a considerable number of inhabitants. It is the most beautiful and best cultivated tract in the southern corner of the island, and yields a considerable revenue to government. It abounds in oranges, pomegranates, pine-apples, and other fruits, all of the most delicious quality. But notwithstanding the advantages which this part of the country enjoys, it is unhealthy; and the inhabitants are frequently attacked with fevers, attributed to the quantity of putrid vegetable matter, obstructed circulation, and sudden transitions from sultry heat to chilly cold. We descended, however, from the mountains without feeling any unpleasant consequences, and not a little captivated with the striking aspect of the province which we visited. There is something so extravagantly romantic in those sequestred spots, that they inspire the mind with unusual pleasure, A traveller, who delights to contemplate the face of sportive nature, may there behold her unblemished features and undisguised charms; and a person who is fond of meditation, and recollection of past events, may here enjoy all the luxury of solitude. Every discordant passion is lulled to rest: the most complacent benevolence warms the soul; and the mind triumphs in unbounded freedom amidst peaceful tranquillity. The wildness and luxuriance, the sublimity and beauty, of the scenes probably equal any combination which rural grandeur can display. Whilst employed in contemplating them, the power of utterance is lost in silent admiration, and the eye wanders with astonishment and rapture from the rocky brow of the lofty mountain to the rich pastures of the fertile valley.'

This detail is accompanied by two very pleasing engravings; and here we cannot omit to pay the compliment due to the powers of Mr. Cordiner's pencil, which has illustrated the prominent features of his tour in a manner that does him great credit, and adds much to the value of his labours.

From Matura, which is situated near Dondra-head, the southern extremity of the Island, and to which the travellers had gone from Columbo by way of Point de Galle and Belligam, the author continued his tour in the same good company along the eastern coast, by sea, to Batticaloe and Trincomallee; and from the last named place he again proceeded by land to Cockley, and thence, across the country, (the British settlements in this northern division penetrating full sixty miles into the interior,) to Aripo on the western coast. As this was the only part of his journey in which Mr. C. had any opportunity of examining the state of the inland region, except during his short excursion to Mulgeerelenna in the south, we hoped for some more particular information concerning the productions and appearance of the country: but, on the contrary, he is unusually sparing of his communications in this very place, and traverses the whole breadth of the island in less than eight pages. Of the other points of the tour already mentioned, Trincomallee is by far the most important, and is described by Mr. C. with a great degree of circumstantiality. On account of the excellence of its harbour, a plan has been in agitation to transfer the seat of government thither from Columbo; and the author's account of its situation would appear to recommend the execution of this project.—We must not neglect to notice the very particular and interesting narrative which he gives of the mode of catching elephants, which he had twice an opportunity of witnessing during his residence on the Island, first with the Governor and his suite in the neighbourhood of Tengalle, and again in the year afterward in the woods of Topoe, six miles from Negumbo. The account, however, is much too long to be extracted; and we despair of rendering it intelligible to our readers by an abridgement suitable to the space yet remaining for this article.

At Aripo, the author and his companions were disappointed in their hopes of witnessing the celebrated pearl-fishery, by the state of the weather; they therefore left that place, and proceeded to Jaffnapatam, the most northern of the British settlements: but we do not meet with much that is very interesting, either here or in the return home by Manaar, Chilauw, and Negumbo. After a most luxurious tour of six months, during which Mr. C. encountered no greater distresses or dangers than the possibility of being devoured by alligators in the Cockley river, and the inconvenience attending a land-flood on the route from Jaffnapatam, he returned safely to Columbo on the 21st of December; and he passed, without doubt, a delightful winter in relating his adventures to the very elegant, kind, friendly, and excellent inhabitants of that place.

Volume II. opens with the account of another expedition undertaken by the author for the purpose of exploring the holy Island of Ramisseram, and viewing the pearl-fishery in the Gulph of Manaar, of which he had been disappointed in the former tour. A chain of little islands, coral rocks, and shoals, commonly known by the name of Adam's Bridge, extends from the point of Bengaly in the north west quarter of the Island, to the opposite coast of Caromandel. The Island of Manaar forms the nearest, and that of Ramisseram the farthest, link of this chain; the latter lying at the distance of twenty miles from the most western extremity of the former, and being separated only by a very narrow channel from the continent of India. This singular place is exclusively devoted to religion, and inhabited almost entirely by the priests of Brahma. Mr. Cordiner speaks highly of the hospitality shewn by them to strangers and pilgrims, whether travelling from mere motives of curiosity or for religious purposes. Their life seems to be a continued scene of luxury and inaction, the means of which are supplied from the possession of extensive demesnes on the adjoining continent.' It is to be presumed that the holy proprietors, though removed from all the tumult and bustle of life, do not in any respect practise the austerities of the antient Cœnobites of the Christian world, since, besides the 200 Brahmins, and the inferior priests and servants, who occupy the principal pagoda, we read of a troop of dancing girls; and we know what are the female qualifications comprized under that description in all eastern vocabularies. Lest we might mistake them for Nuns, however, Mr. C. modestly gives us to understand that 'they are prohibited from marrying, but not bound down to a life of virginity.' The exterior appearance of this 'land of voluptuousness' must be very imposing. It is crowded with magnificent buildings: but trade, agriculture, and every occupation of common life, is unknown throughout its precincts.—At this late period of our article, we are unable to dwell more minutely on the details with which Mr. C. has furnished us; although, from their novelty and singularity, they form a very interesting portion of his work.

Returning from Ramisseram, the traveller inspected the pearl-fishery of Manaar; of which also he has given a very particular account; but this we must pass in silence, for the same reason that we assigned for omitting the description of the elephant-hunt.

About a hundred pages are next occupied with notes communicated by friends of the author, respecting parts of the Island which he was unable to visit; and these are followed by a full and curious account of the Candian war and the unfortunate campaign of 1803, which terminated in the atrocious massacre of a British force of more than 400 men. This horrible event is too recent in our memories to require an abstracted account of the proceedings which led to it: but our readers may probably find several particulars with which they were before unacquainted, very clearly and (as we suppose) faithfully detailed in Mr. Cordiner's narrative.

A medical report of the diseases prevalent in the country, and an entertaining narrative of Major Macdowall's embassy to Candy in 1800, taken from the diary of Captain Macpherson, his secretary, complete the original contents of the volume: but a chapter from old Knox is appended, "concerning the King and Government of Candy in the year 1681—the King's great officers and governors of the provinces—military strength, and mode of warfare."

Mr. Percival's account of Ceylon was reviewed in our 42d. Vol. N. S. pp. 113. and 243.; and the curious reader will be interested in comparing the details of that gentleman and those of the present tourist.

Art. II. *Cœlebs in Search of a Wife.* Comprehending Observations on domestic Habits and Manners, Religion and Morals. Crown 8vo. 2 Vols. 12s. Boards. Cadell and Davies. 1808.

"To be, or not to be—a husband, is the question*?" Are the sentiments, habits, and manners which modern education generates and the style of fashionable life promotes among females, propitious to the happiness of domestic union? Do those *accomplishments*, (as they are termed,) in the attainment of which so much time and money are consumed, assist or retard our young ladies in the performance of the duties which, as mothers and superintendants of families, must naturally devolve on them? What is the kind of woman that a truly prudent man should choose for his wife; and what are the principles and dispositions with which he would desire her mind to be imbued? Unfortunately, the attention which has been given to these questions has been in the inverse ratio of their importance; and hence the usual methods of education seem to have been professedly calculated to render women frivolous instead of useful, vain rather than humble-minded, ambitious of idle shew rather than lovers of their own homes, and more disposed to vie with the other sex than to win them by the display of virtues truly feminine.

By the usual furniture of circulating libraries, deceptive views of life, a false taste, and pernicious principles, have been disseminated; and it is the commendable object of the writer of the volumes before us to counteract the poison of novels by something which assumes the form of a novel; to read a lecture to the fair sex on "their being, end, and aim;" to repel the tyranny of fashion and the fascination of example; to shew them what they ought to pursue, in order to qualify themselves for wives; and to inculcate those religious and moral principles by which they ought to be governed. *Cœlebs*, a young man of handsome fortune, is made to take a glance at the follies and frivolities of the London world, from which he passes to a well regulated and pious family in Hampshire; where his own good understanding, assisted by that of an enlightened friend, appreciates the merit of such characters as the existing state of society in town and country may be supposed to furnish. Being of a serious and devout turn of mind, he perceives no attractions in the empty, time-killing, monotonous avocations of fashionable circles, and is not induced to select a partner for life from any of those women who have only fashionable accomplishments and fashionable manners to recommend them. In his estimation, the gentlemen and ladies of the world are *seeking the living among the dead*, mistaking dissipation for pleasure, wasting life instead of enjoying it, and whirling in a vortex of folly by which they are rendered insensible to the real charms of religion and virtue. Influenced by a high-toned morality, and by the sublime views which Christianity inspires, he is not satisfied with those amusements which are generally considered as harmless, and endeavours to make all his pleasures emanate from his exercise of the christian duties. In the family of the friend of his deceased father, to whose opinion he is referred in selecting a partner for life, he is happy to find a young female exactly suited to him in every respect; whose piety and humility, whose cultivated yet unostentatious mind, whose domestic and benevolent habits, and whose pure morality connected with strict notions of religion, point her out as an object on whom he may safely place his affections. A religious courtship (if indeed a courtship it can be called) commences, and Cœlebs looks forwards with pleasure to the day in which he is to become—a married man.

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* See *The Padlock.*

Such is the story of this novel; which consists more of delineations of character and of discussions than of surprising incidents; and which, though it displays the reading and talents of a male writer, bespeaks in the nature of its plan the ideas and system of a female. That intimate acquaintance with controversial divinity, which is discoverable throughout these volumes, might be adduced as presumptive evidence that the author was of our sex, and probably a clergyman: but it is scarcely credible that an intelligent man would figure to his imagination a girl of eighteen possessed of that matured judgment, of a soul so entirely divested of all feminine vanity, and of religious principles so predominant over all the most powerful affections of nature, as are given to Lucilla, the heroine of this tale; or that he would represent a circle of society, a course of thought, and a bias of conversation, so very different from the actual state of things and the characteristics of the world. We venture to say that such a portrait as that of Lucilla is not drawn according to the truth of nature; and if the writer should observe that the delineation was intended to shew rather what women should be than what they actually are, we must still reply that the inculcation of an almost impracticable degree of excellence is more likely to discourage than to excite reformation. In several respects, we cordially adopt the views and subscribe to the sentiments which are presented to us; and we are so decidedly impressed with the marks of genius and reflection which are exhibited throughout the whole work, that we cannot hesitate warmly to commend its author, whether male or female.

Much, however, as we applaud the zeal here manifested in combating the fashionable modes of female education and employment, and the too prevalent habits of elevated society, we cannot conceal our apprehension that the scheme suggested for remedying the evil is too *spiritual* to be adopted by man in his present social state. More time is now devoted to the music-master and the drawing-master, than may be requisite to qualify the generality of our young females for the stations which they are designed to occupy in future life: but we are forced to question whether the best mode of counteracting the modern rage for ornamental accomplishments is by converting our misses into petticoat-polemics, and our young men of fashion into zealous clergymen in brown coats. Though religion will make a chief ingredient in every wise plan of education, it must in the early stage of life be regarded as a simple principle, rather than as a metaphysical and argumentative system.

By religion, this writer means faith, piety, and moral obedience, modified and displayed according to a certain code of belief. The story is framed for the exhibition of several characters who are made to sustain religious dialogues, in which the topics of human depravity, grace, and good works, are discussed. Here the orthodox doctrines of the Church are nicely discriminated from the orthodox doctrines of the Tabernacle; and it is endeavoured to shew that the principles of the true Churchman are in several points different from those of the true Methodist. The radical corruption of human nature, and the necessary existence of sin in the best human beings, are urged as reasons for the habit of self-examination, and for the practice of the deepest humility. *One* person only in the kingdom (see vol. 2. p. 52.) is complimented with a total exemption from this general depravity: but, in reviewing the passage, can the author maintain it as a specimen of loyalty and orthodoxy united?

Cœlebs commences the account of his search for a wife with a critique on Milton's Eve; and with declaring that, whenever he formed an idea of conjugal happiness, his mind involuntarily adverted to the grace of that finished picture. Among the ladies of the world with whom this young man of twenty-four was brought into company, he could find none who in any degree resembled the Miltonic portrait; and he appears disgusted with the plan on which their characters are formed.

'The education, (he observes, in the 2d Chapter,) of the present race of females is not very favourable to domestic happiness. For my own part, I call education, not that which smothers a woman with accomplishments, but that which tends to consolidate a firm and regular system of character; that which tends to form a friend, a companion, and a wife. I call education, not that which is made up of the shreds and patches of useless arts, but that which inculcates principles, polishes taste, regulates temper, cultivates reason, subdues the passions, directs the feelings, habituates to reflection, trains to self-denial, and, more especially, that which refers all actions, feelings, sentiments, tastes, and passions, to the love and fear of God.'

On the same subject, it is remarked by Mr. Stanley, the friend of Cœlebs and of his father, (towards the end of the 2d. Vol.) that 'the inculcation of fortitude, prudence, humility, temperance, self-denial—this is education.'

Of Lucilla, on his early acquaintance with her, the hero of the tale gives the following negative and positive description:

"First," replied I, "I will, as you desire, define her by negatives—she is *not* a professed beauty, she is *not* a professed genius, she is *not* a professed philosopher, she is *not* a professed wit, she is *not* a professed any thing; and, I thank my stars, she is *not* an artist*!" "Bravo, Charles, now as to what she is!" "She is," replied I, "from nature—a woman, gentle, feeling, animated, modest.—She is, by education, elegant, informed, enlightened.—She is, from religion, pious, humble, candid, charitable."

As the character of the heroine developes itself, no person can refrain from admiring it, and from applying to her the language of scripture; "Many daughters have done virtuously, but thou excellest them all. Favour is deceitful, and beauty is vain: but a woman that feareth the Lord, she shall be praised." Yet we are confident that no young woman, under nineteen years of age, however good, would have made such a reply as this to what even the author has described as 'a *natural* expression' of compliment from a favored lover:

'Nothing humbles me more than compliments; for when I compare what I hear, with what I feel, I find the picture of myself drawn by a flattering friend, so utterly unlike the original in my own heart, that I am more sunk by my own consciousness of the want of resemblance, than elated that another has not discovered it. It makes me feel like an impostor. If I contradict this favourable opinion, I am afraid of being accused of affectation; and if I silently swallow it, I am contributing to the deceit of passing for what I am not.”

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* Though a wife who is an artist, and scarcely any thing else, might not suit a man in the ordinary stations of life, we see no reason why a gentleman of four thousand a year should *thank God* that the object of his choice should be unable to play him an animating tune, or to sketch a pleasing landscape, or to depict the features of their first born cherub.—"Man," as Lord Bacon observes, "knows not how to keep a mean;" and his condemnation of one extreme generally pushes him to the opposite. *Rev.*

In the book of Proverbs, from which we made the above quotation, warm praise is bestowed on a virtuous woman,—a praise which she does not disclaim; and had Lucilla suffered her virtues to have received their due meed of commendation, without the affectation of a humility which it was impossible for her to feel in her circumstances, her character would have been more natural. Every rational being, who acts conscientiously in the fear of God, has a source of self-gratulation, which will render an undue self-abasement as uncongenial as undue pride. We lament that the author should encourage such an affectation of humility, in a character which is meant to be exhibited as a model of female perfection. Indeed, when the methodistic Mrs. Ranby is brought forwards to be exposed, this feigned self-abasement is treated as it ought to be, with deserved ridicule instead of with respect; and it is classed with the vices, not with the virtues:

> ‘ In the evening Mrs. Ranby was lamenting in general and rather customary terms, her own exceeding sinfulness. Mr. Ranby said, “ You accuse yourself rather too heavily, my dear,—you have sins to be sure.” “ And pray what sins have I, Mr. Ranby?” said she, turning upon him with so much quickness that the poor man started; “ Nay,” said he meekly, “ I did not mean to offend you; so far from it, that hearing you condemn yourself so grievously, I intended to comfort you, and to say that except a few faults,—” “ And pray what faults?” interrupted she, continuing to speak however, lest he should catch an interval to tell them—“ I defy you Mr. Ranby to produce one.” “ My dear,” replied he, “ as you charged yourself with all, I thought it would be letting you off cheaply by naming only two or three, such as ——.” Here, fearing matters would go too far, I interposed, and softening things as much as I could for the lady, said, “ I conceived that Mr. Ranby meant, that though she partook of the general corruption—” Here Ranby, interrupting me with more spirit than I thought he possessed, said “ General corruption, Sir, must be the source of particular corruption. I did not mean that my wife was worse than other women.”—“ Worse, Mr. Ranby, worse?” cried she. Ranby, for the first time in his life, not minding her, went on, “ As she is always insisting that the whole species is corrupt, she cannot help allowing that she herself has not quite escaped the infection. Now to be a sinner in the gross and a saint in the detail; that is, to have all sins, and no faults, is a thing I do not quite comprehend.”

Is it not, however, an equal violation of truth to maintain that a person who has no faults, or at least whose conduct is remarkably conscientious and pure, is all sinful, as it is to make a character self-convicted of sin which is exhibited without stain? The Bible, to which this writer always appeals, describes the "good man as satisfied from himself," "rejoicing in the testimony of a good conscience," and "enjoying in himself the fruits of peace and assurance:" but, according to the ideas which some persons wish to give of religion, the more christians abound in virtue the more uncomfortable they will feel, and the more degradingly they will speak of themselves.

After having made these observations, we shall now quote a passage of some length, as a very fair and pleasing sample of the work, without offering any specific remarks on parts of it, which are open to criticism, but leaving them to be included under our preceding strictures.—Towards the close, the following little adventure is recorded:

'After tea, I observed the party in the saloon to be thinner than usual. Sir John and Lady Belfield having withdrawn to write letters, and that individual having quitted the room, whose presence would have reconciled me to the absence of all the rest, I stole out to take a solitary walk. At the distance of a quarter of a mile from the Park-Gate, on a little common, I observed, for the first time, the smallest and neatest cottage I ever beheld. There was a flourishing young orchard behind it, and a little court full of flowers in front. But I was particularly attracted by a beautiful rose-tree in full blossom which grew against the house, and almost covered the clean white walls. As I knew this sort of rose was a particular favourite of Lucilla's, I opened the low wicket which led into the little court, and looked about for some living creature, of whom I might have begged the flowers. But seeing no one, I ventured to gather a bunch of the roses, and the door being open, walked into the house, in order to acknowlege my theft, and make my compensation. In vain I looked round the little neat kitchen; no one appeared.

'I was just going out, when the sound of a soft female voice over head arrested my attention. Impelled by a curiosity which, considering the rank of the inhabitants, I did not feel it necessary to resist, I softly stole up the narrow stairs, cautiously stooping as I ascended, the lowness of the ceiling not allowing me to walk upright. I stood still at the door of a little chamber, which was left half open to admit the air. I gently put my head through. What were my emotions when I saw Lucilla Stanley kneeling by the side of a little clean bed, a large old Bible spread open on the bed before her, out of which she was reading one of the penitential Psalms to a pale emaciated female figure, who lifted up her failing eyes, and clasped her feeble hands in solemn attention!

'Before two little bars, which served for a grate, knelt * Phœbe, with one hand stirring some broth which she had brought from home, and with the other fanning with her straw bonnet the dying embers, in order to make the broth boil; yet seemingly attentive to her sister's

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* The younger ſiſter of Lucilla.

ter's reading. Her dishevelled hair, the deep flush which the fire, and her labour of love gave her naturally animated countenance, formed a fine contrast to the angelic tranquillity and calm devotion which sat on the face of Lucilla. Her voice was inexpressibly sweet and penetrating, while faith, hope, and charity seemed to beam from her fine uplifted eyes. On account of the closeness of the room, she had thrown off her hat, cloak, and gloves, and laid them on the bed; and her fine hair, which had escaped from its confinement, shaded that side of her face which was next the door, and prevented her seeing me.

'I scarcely dared to breathe, lest I should interrupt such a scene. It was a subject not unworthy of Raphael. She next began to read the forty-first Psalm, with the meek, yet solemn emphasis of devout feeling. "Blessed is he that considereth the poor and needy, the Lord shall deliver him in the time of trouble." Neither the poor woman nor myself could hold out any longer. She was overcome by her gratitude, and I by my admiration, and we both at the same moment involuntarily exclaimed, Amen! I sprang forward with a motion which I could no longer controul. Lucilla saw me, started up in confusion,

"and blush'd
Celestial rosy red."

Then eagerly endeavouring to conceal the Bible, by drawing her hat over it, "Phœbe," said she, with all the composure she could assume, "is the broth ready?" Phœbe, with her usual gaiety, called out to me to come and assist, which I did, but so unskilfully, that she chid me for my aukwardness.

'It was an interesting sight to see one of these blooming sisters lift the dying woman in her bed, and support her with her arm, while the other fed her, her own weak hand being unequal to the task. At that moment, how little did the splendors and vanities of life appear in my eyes! and how ready was I to exclaim with Wolsey,

"Vain pomp and glory of the world, I hate you."

'When they had finished their pious office, I enquired if the poor woman had no attendant. Phœbe, who was generally the chief speaker, said, "she has a good daughter, who is out at work by day, but takes care of her mother at night; but she is never left alone, for she has a little grand-daughter who attends her in the mean time: but as she is obliged to go once a day to the Grove to fetch provisions, we generally contrive to send her while we are here, that Dame Alice may never be left alone."

'While we were talking, I heard a little weary step, painfully climbing up the stairs, and looked round, expecting to see the grand-daughter; but it was little Kate Stanley, with a lap full of dried sticks, which she had been collecting for the poor woman's fire. The sharp points of the sticks had forced their way in many places through the white muslin frock, part of which, together with her bonnet, she had left in the hedge, which she had been robbing. At this loss she expressed not much concern, but lamented not a little that sticks were so scarce; that she feared the broth had been spoiled, from her being so long in picking them, but *indeed* she could not help it. I was pleased with these under allotments, these low degrees in the scale of charity.

'I had gently laid my roses on the hat of Miss Stanley, as it lay on the Bible, and before we left the room, as I drew near the good old Dame to slip a couple of guineas into her hand, I had the pleasure of seeing Lucilla, who thought herself unobserved, retire to the little window, and fasten the roses into the crown of her hat like a garland. When the grand-daughter returned loaded with the daily bounty from the Grove, we took our leave, followed by the prayers and blessings of the good woman.

'As we passed by the rose tree, the orchard, and the court, Phœbe said to me, "An't you glad that poor people can have such pleasures?" I told her it doubled my gratification to witness the enjoyment, and to trace the hand which conferred it; for she had owned it was *their* work. "We have always," replied Phœbe, "a particular satisfaction in observing a neat little flower garden about a cottage, because it holds out a comfortable indication that the inhabitants are free from absolute want, before they think of these little embellishments."

"It looks also," said Miss Stanley, "as if the woman, instead of spending her few leisure moments in gadding abroad, employed them in adorning her little habitation, in order to make it more attractive to her husband. And we know more than one instance in this village in which the man has been led to give up the public-house, by the innocent ambition of improving on her labours."

'I asked her what first inspired her with such fondness for gardening, and how she had acquired so much skill and taste in this elegant art? She blushed and said, "She was afraid I should think her romantic, if she were to confess that she had caught both the taste and the passion, as far as she possessed either, from an early and intimate acquaintance with the Paradise Lost, of which she considered the beautiful descriptions of scenery and plantations as the best precepts for landscape gardening. Milton," she said, "both excited the taste and supplied the rules He taught the art and inspired the love of it." From the gardens of Paradise the transition to his heroine was easy and natural. On my asking her opinion of this portrait, as drawn by Milton, she replied, "That she considered Eve, in her state of innocence, as the most beautiful model of the delicacy, propriety, grace, and elegance of the female character which any poet ever exhibited. Even after her fall," added she, "there is something wonderfully touching in her remorse, and affecting in her contrition."

"We are probably," replied I, "more deeply affected with the beautifully contrite expressions of repentance in our first parents, from being so deeply involved in the consequences of the offence which occasioned it."

"And yet," replied she, "I am a little affronted with the poet, that while, with a noble justness, he represents Adam's grief at his expulsion, as chiefly arising from his being banished from the presence of his Maker, the sorrows of Eve seem too much to arise from being banished from her flowers. The grief, though never grief was so beautifully eloquent, is rather too exquisite, her substantial ground for lamentation considered."

'Seeing me going to speak, she stopped me with a smile, saying, "I see by your looks that you are going, with Mr. Addison, to vindicate the poet, and to call this a just appropriation of the sentiment to the sex; but surely the disproportion in the feeling here is rather too violent, though I own the loss of her flowers *might* have aggravated any common privation. There is, however, no female character in the whole compass of poetry in which I have ever taken so lively an interest, and no poem that ever took such powerful possession of my mind."

'If any thing had been wanting to my full assurance of the sympathy of our tastes and feelings, this would have completed my conviction It struck me as the Virgilian lots formerly struck the superstitious. Our mutual admiration of the Paradise Lost, and of its heroine, seemed to bring us nearer together than we had yet been. Her remarks, which I gradually drew from her in the course of our walk, on the construction of the fable, the richness of the imagery, the elevation of the language, the sublimity and just appropriation of the sentiments, the artful structure of the verse, and the variety of the characters, convinced me that she had imbibed her taste from the purest sources. It was easy to trace her knowledge of the best authors, though she quoted none.

"This," said I exultingly to myself, "is the true learning for a lady; a knowledge that is rather detected than displayed, that is felt in its effects on her mind and conversation; that is seen, not by her citing learned names, or adducing long quotations, but in the general result, by the delicacy of her taste, and the correctness of her sentiments."

Of the subordinate characters which are displayed in this work, it is not necessary for us to give an analysis; nor can we specify either the many excellent moral observations which occur, or the few religious dogmas which we should be disposed to controvert. It will suffice to remark that the motive of the writer is not more commendable than the skill, the discrimination, and the general taste with which the whole is executed. We cannot, however, avoid the conjecture that, had less been attempted in the way of female reformation, more would probably have been accomplished; that young people will be repulsed instead of being attracted to imitation by the character of Lucilla; that the cause of Methodism, though such is evidently not the intention, will be rather promoted than retarded by the religious dialogues contained in these volumes; and that many professors will be misled to adopt the cant of humility for humility itself.

Report assigns this production to Mrs. Hannah More, and in some instances has associated with her name that of Miss Bowdler.

Art. III. *The Works of John Dryden*, now firſt collected. Illuſtrated with Notes, historical, critical, and explanatory, and a Life of the Author, by Walter Scott, Esq. Royal 8vo. 18 Vols. 12l. 12s. Boards. Demy 8vo. 9l. 9s. Miller. 1808.

A complete edition of the works of Dryden has long been numbered among the wants of the literary world of England. The edition in four folio volumes, which was published by Tonson in 1701, and is now become scarce, did not contain the whole of this author's productions; and it consequently still left the curious and the lovers of genius, who were solicitous to possess themselves of every line which had fallen from so affluent a pen, in a state of disappointment and inquiry. We will not now discuss the question whether some of the writings of our great classic might not, with equal advantage to the reputation of the author, and to the benefit of the reader, have been abandoned to that state of obscurity into which they had lapsed. It is sufficient that, from respect to the illustrious name of Dryden, they were all required; and for having complied with the requisition, their present editor may be regarded as intitled to the thanks of the public.

With a very natural though not, in every instance, a perfectly just prepossession, a poet has usually been considered as best qualified to be the editor of a poet: but of all those who in the present day pass in the catalogue for poets, Mr. Scott, whose rhapsodies and ballads discover no connection with the school of Dryden, is perhaps the very last from whom we should have expected the publication which is now before us. Yet Mr. S. brings to the task which he has undertaken, an abundance of the requisite knowlege; and in his illustrations of his author, we have no reason to complain of a deficiency of information: if he any where fails, it is in that higher department which belongs to criticism and to taste.

Mr. Scott, however, offers himself to our notice not only as the editor and the commentator, but as the biographer of Dryden; and in this latter character, which is the most difficult to be sustained, we are first and principally to consider him.

The life of a literary and studious man is generally very barren of incident—of incident, we mean, which is not to be found in our common walks and habitations. The library is the sequestered theatre of his glory; and the uniform tenor of his days is seldom broken by any of those great exploits of fortune, which arrest and agitate the attention of the world. He may be said to exist only in his works; and, unlike to that of the warrior or the statesman, his biography cannot be made interesting by the detail of any of those splendid events which, with the fate of armies or of empires, involve the happiness or the misery of a large association of the human race. His mind, in short, is to be delineated, rather than his actions; and little more can be said of him than that he who was elevated above the multitude by his writings was confounded with them in the ordinary course of his conduct.—As the life of Dryden was not recorded by his contemporaries, many of its minor circumstances are inevitably lost; and of so great a man, placed at so short a distance from our own times, it is the subject of surprize and regret that not more is to be known. His biographers have not been numerous; and of their small number only Dr. Johnson and Mr. Malone are intitled to any notice. The characters of these two writers, in the instance before us, stand in the most direct opposition to each other, and may be regarded, like the zenith and the nadir, as separated by the diameter of a world. Each of them, however, has his merits as well as his defects; and both of them must be allowed to possess a distinct literary value.

The narrative by Dr. Johnson is inaccurate and meagre; and it is rendered also unpleasant by that levelling and debasing spirit which prevails through all his biographical tracts, and from which even Dryden, exalted as he was into favour by his Tory principles, could not altogether escape. This piece of biography, however, is enlivened with some brilliant and happy, though not always unexceptionable, criticism; and, as a literary history of its subject, it must be admitted to display very considerable merit. On the other hand, the production of Mr, Malone is not enriched with any splendid criticism, and is not made seductive of the reader's attention by any of the charms of superior composition: but, by the labour and researches of its indefatigable author, it is so replenished with information, as to leave those whose power of patience can struggle through its heavy pages, in possession of all that can now be known respecting the person of whom it treats. In the adjustment of dates and the collection of minute facts, Mr. Malone is perhaps without a rival; and, as he writes in the excursive and episodic style which has been adopted by some modern biographers, (and particularly by Sir John Hawkins, of celebrated memory,) his volume supplies us with much extraneous matter; which, however ill-placed, cannot be regarded by us as altogether unacceptable.

With these two works before him, then, an able biographer of Dryden has little labour to undergo:—from the one he can receive his facts as they are accumulated to his hand:—from the other, he may light his torch of criticism; and with the materials supplied by both, if he possess the ability of a master-builder, he may construct an edifice that shall be complete in its symmetry and beautiful in its ornaments, to the memory of the man whom he professes to celebrate. Mr. Scott's ambition, however, aims at a higher mark; and he affects to invest his 'Biographical Memoir' (as he calls it) of Dryden with more novelty than could be attained by the obvious process which we have suggested. We shall state his pretensions in his own language, on the happiness of a part of which we can by no means compliment him; and we shall then proceed to examine how far these pretensions are justified by his performance.

> 'In the Biographical Memoir it would have been hard to exact that the editor should rival the criticism of Johnson, or produce facts which had escaped the accuracy of Malone. While, however, he has availed himself of the labours of both, particularly of the latter, whose industry has removed the cloud which so long hung over the events of Dryden's life, he has endeavoured to take a different and more enlarged view of the subject than that which his predecessors have presented. The general critical view of Dryden's works being sketched by Johnson with unequalled felicity, and the incidents of his life accurately discussed and ascertained by Malone, something seemed to remain for him who should consider these literary productions in their succession, as actuated by, and operating upon, the taste of an age, where they had so predominant influence; and who might, at the same time, connect the life of Dryden with the history of his publications, without losing sight of the fate and character of the individual.'

He who undertakes to write the life of a man, highly eminent in any walk of genius or of science, cannot, as we should think, well avoid the connection of the history of the individual in some degree with that of the literature and the taste of the times in which he lived: the link in this case is so strong, and the action and re-action are so apparent, as to force themselves on the notice of the writer; and in very few instances of respectable biography, when its subject is a literary character, have we any reason to complain that this association has been disregarded. If, occupied in groping for facts and in wrestling with dates, Mr. Malone has in this respect insulated his author, Dr. Johnson, with more just and comprehensive views, has connected the poet with the age; and he has remarked not only the gradual improvement effected in the productions of the former, but the beneficial influence also of these compositions on the composition and the judgment of the latter.

From the professed design of Mr. Scott, however, we expected something, we knew not what, of a kind superior if not absolutely dissimilar to any thing which had yet been given to the world.—We opened his pages, therefore, with much excited expectation: but we could discover in them nothing to gratify it, and our disappointment has been proportionably acute. In the first of the sections, into which his work is divided, after a second profession of the biographer's object 'to connect with the account of Dryden's life and publications such a general view of the literature of the time, as may enable the reader to estimate how far the age was indebted to the poet, and how far the poet was influenced by the taste and manners of the age,' we are presented with some preliminary remarks on the literature of the earlier part of the 17th century: but in these we can perceive nothing that is either new or striking, unless it be a repetition of the twice-refuted falsehood of Milton's upbraiding Charles the First with the crime of reading Shakspeare. 'It is true,' says Mr. S., 'that Milton descended to upbraid that unfortunate prince (Charles I.), that the chosen companion of his private hours was one William Shakspeare *a player*.' [Life of Dryden, p. 13.] If we were to call on Mr. S. for the authority on which he makes this extraordinary assertion, he would be much puzzled to produce it; for in truth it could no where be found. How Mr. Warton, the original arraigner in this instance of Milton, could draw so false an inference from the passage which he has cited from the Iconoclastes, has always appeared to us, who believe him to have been an honest man, extraordinary and wonderful: but that he should be followed by Mr. Scott in a mistake so gross and so disadvantageous to Milton, at a time also when the error has been rectified by two writers of the present day, is surely most strange, and not to be passed over by us without a strong expression of censure. A glance on the passage in question, to which we shall refer at the foot of the * page, will satisfy Mr. S. of the danger, if not of the impropriety, of making any strong assertions to the disparagement of an illustrious character, without examining the evidence on which those assertions are to be supported.

After these preliminary observations of Mr. Scott on the literature, or rather the poetry, of the age immediately preceding that of Dryden, we meet with very little, if with any thing, in the volume under our review that can justify the pretensions of its writer. We find in it, indeed, some remarks on the revival of the drama in this country after the Restoration, and on its immediate result, the heroic or rhyming tragedy, which, brought to us from France, prevailed on our stage during the reign of Charles II.: but in this part of the work, which seems to have been laboured by the author, we are presented only with trite or erroneous observations, and with nothing in performance of his engagement to exhibit Dryden as he influenced or was influenced by his contemporary age. In this instance, indeed, the poet and the age seem to have been actuated by no common interest or feeling:—for the heroic tragedy, so ably defended by his criticism, and so illustriously promoted by his Muse, was a favourite only with the Court, or could not make that general impression which was requisite to identify it with the taste of the period.

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* See Prose Works of Milton, 2d vol. p. 407, last edit. 1806.

From this to the concluding section of Mr. S.'s volume, nothing beyond the usual demand of common biography is any where perceptible; and unconscious of any deep and recondite reflections on the literary history of Dryden and of the times, the intervening pages give us little more than the mere narrative of the poet's life and writings, the friends whom he courted, and the foes whom he satirized, detailed in no very interesting manner, and expressed in language which, at once ambitious and poor, more frequently solicits our pardon than lays claim to our praise.

The personal history of Dryden, who has justly been called the father of our criticism, and to whom the harmony of our poetic numbers is indebted for its last approach to perfection, may be comprehended in a small space. He was born in 1631, in the parsonage-house of Oldwinckle All Saints, in Northamptonshire; of which parish his maternal grandfather, a brother of Sir John Pickering of Tichmarsh, was at that time the curate, and eventually became the rector. This family was respectable, and had been long classed with the gentry of Cumberland, when it passed, in the reign of Elizabeth, into Northamptonshire; and there, by a marriage with the heiress of Sir J. Cope, acquired the estate of Canons-Ashby. Soon afterward, it was raised by James I. to the honours of a baronetage; and, in consequence of a subsequent marriage with the heiress of Sir John Beville, its affluence was increased by the property of Chesterton in the county of Huntington. Our poet, who, being the son of Erasmus Dryden, was the nephew of the second and grandson of the first baronet of his family, was removed at an early age from a provincial school to that of Westminster, (then under the government of the famous Busby *,) where he was admitted into the college; and thence he was elected † to Trinity College, Cambridge. Here he took

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* Spelt by Mr. S., if it be not an error of the printer, Bus*b*by.

† Mr. S. says, to a Westminster scholarship: but there are no *Westminster* scholarships at Trinity College, Cambridge.

his B. A. degree: but he neither obtained a fellowship, nor ascended higher on the scale of academical honour; the degree of M. A., which we find in an after-period attached to his name, having been obtained by a faculty from the Archbishop of Canterbury. From the University, he issued into the world with a small property bequeathed to him by his father; and under the auspices of Sir Gilbert Pickering, his maternal uncle, who was a rigid puritan, and a man of some consequence in the Protector's Court. The Restoration, however, soon intercepted any hopes which young Dryden might have encouraged from his republican connections; and, when he had committed his Muse in a panegyric on Cromwell, he relinquished his fortunes altogether to the exertion of his talents. Being formed, however, of materials which were not inflexible, he soon adapted himself to the times, and convinced the world that he could with equal dexterity bind laurels round the throne of a king, or strew them on the hearse of an usurper. From this epoch, his life was that of a student and an author; and, with maturing judgment and increasing powers, he won his way with steady progression till he reached his proper place in the public estimation, and was acknowleged by universal suffrage as the first poet and critic of his age. During this term, the gratification of his literary ambition was insufficient to compensate him for the discomfort of uneasy circumstances, for the want of domestic felicity, and for the irritation resulting from those numerous enmities which he had excited by his proud superiority of talents, and by his plunging zealously and deeply into the envenomed politics of the time. Though he mingled familiarly with the great, and enjoyed the favour of some of the first men in the State, — nay, though he flourished during two successive reigns in the sunshine of a Court, — his fortunes perpetually hovered between competence and want; and, having been nearly starved by the carelessness of the selfish Charles, and kept only a few steps from indigence by the cold and œconomical James, he was finally consigned by the Revolution to the booksellers for his subsistence. In 1665 he married the Lady Elizabeth Howard, eldest daughter of the Earl of Berkshire: — but whatever might have been his inducement to this connection, its consequences were unfavourable to his happiness: for, while the noble alliance produced no beneficial result to his fortunes, the lady's bad temper and weak intellects, which eventually terminated in insanity, fretted and disordered the hours of his family retirement. Soon after the accession of the bigot James to the throne in 1685, our poet renounced the church of England, and professed himself a papist. Having thus exposed his motives to obloquy, and increased the number and the virulence of his enemies, he closed a life, in which the bitter had strongly prevailed over the sweet, on the first of May in the last year of the seventeenth century;—before he had completely attained the age of sixty-nine.

This is the outline of the life of the great Dryden; and it will now be proper to examine the manner in which Mr. S. has executed the more finished picture.

To glean after so industrious and minute a gatherer as Mr. Malone must be regarded as an unpromising occupation; and we were not so unreasonable as to expect from the last biographer the exhibition of any great mass of new matter. From a writer, however, of Mr. Scott's reputation, (on the justice or solidity of which it is not a part of our present duty to determine,) we conceived that we had a right to demand that species of novelty which every subject necessarily acquires in its transit through a vigorous and thoughtful mind. We encouraged ourselves, therefore, to expect in his pages, perspicuous and lucid arrangement, apposite and striking observations, with harmonious and strong colouring:—but of these expectations, warranted as they were by reason, we have cause to complain of the disappointment. In the disposition indeed of Mr. Scott's materials, we do not see much to censure. If the principal subject of his work be sometimes withdrawn from our sight, it is soon restored to us; and the digression which has occasioned its temporary disappearance, having reference to some kindred topic, may be considered as intitled to pardon. We are permitted by him to travel on our road without any essential obstruction; and our attention is certainly not harassed by him, as it is by some other modern biographers, with the desultory attack of episode after episode. For this we are obliged to him: but here our professions of thankfulness must terminate; for besides a disproportion in the parts of the work which is occasionally observable, and the undue importance with which trifles are sometimes obtruded on our notice, the general want of dates and references must be censured as a fault; and neither in the observations which are scattered through the volume, nor in the language in which the whole communication is made, can we distinguish any thing that calls for our praise;—any thing which is splendid, or instructive, or entertaining;—any thing, in short, which enlarges the sphere of our knowlege, or gratifies our fancy or our ear. For his observations, indeed, when he does not avowedly borrow from Dr. Johnson, Mr. S. seems generally to be indebted to Mr. Malone; below whom, in consequence of his higher pretensions, he must, in our opinion, be placed as an artificer of style. His

'Biographical Memoir,' therefore, must for every reason be assigned to one of the inferior classes of compositions, and not be delusively held out to the public as a work which is deserving of very general attention.

A more minute examination of this volume may be as uninteresting to our readers as it certainly will be fatiguing to us: but, after the judgment which we have been compelled under the impulse of justice to pass on it, the duty which we owe to all parties will not allow us to dismiss it without shewing something of the ground on which our decision has been founded; and in this part of our critical task we shall not arrange our remarks by their subjects, but shall offer them as they are successively suggested to us by the pages of the work.

In the advertisement prefixed to his volume, Mr. S. mentions the assistance which he had derived from a curious collection of fugitive pieces, published in the reigns of the two last Stuarts, of William, and of Anne; and to his intercourse with this collection, which, from the name of its maker, he calls the Luttrell-collection, he refers with so much satisfaction and such a feeling of his good fortune, that we should have been inclined to imagine him the discoverer of this treasure of libels and lampoons in its hiding place, if we had not known that, under another title, it had already opened its stores of information to Mr. Malone, and by him had been converted to considerable profit. Whatever tends to give a false impression is liable to censure; and we have a right to find fault with Mr. S. for not acquainting us that the collection in question did not occur to him in its virgin state, but had been previously rifled by a writer on the same subject with himself. Of this collection also, it may be observed, Mr. M. favours us with a fuller and more satisfactory account than Mr. S.

In p. 12, speaking of the natural and the affected, or, as Dr. Johnson terms it, the metaphysical style of composition, Mr. Scott says; 'The one is like an ancient statue, the beauty of which springing from the exactness of proportion does not always strike at first sight, but rises upon us as we bestow time in considering it; the other is a representation of a monster which is at first only surprising, and ludicrous or disgusting ever after.' In this passage, to the general sentiment of which we give our full assent, the wrong placing of the adverb, 'only,' offers a meaning not intended by the writer; for the monster is only at first surprising, and not at first only surprising, and something more afterward [not *after.*] P. 15. is accountable for more faults. 'But his (Cowley's) talents recommended him,' observes Mr. S., 'at the military court of

Oxford; and the most ingenious poet of the metaphysical class enjoyed the applause of Charles before *he* shared the exile of *his* consort Henrietta.' Here, by the confusion of antecedents and relatives, it is left to the reader's sagacity to discover who, besides Henrietta, went into exile, and whose consort she was. A mere grammarian would maintain that if '*he*' must be separated from its proper antecedent, (Charles,) Henrietta was unquestionably the wife of the poet. 'All these and others,' says Mr. S., 'unnecessary to mention, were read and respected at court.' Of this elliptical mode of expression, which is at once ungrammatical and vulgar, Mr. Scott is particularly fond. In this place, he ought to have written, all these and others whom it is unnecessary to mention, &c.—As we advance in this page, we find a metaphor which we cannot pass without notice. It induces us to conclude that the author is a sportsman, and more conversant with the exercises of the field than with the intellectual labour of ascertaining and arranging ideas, which is indispensably requisite for the production of accuracy in composition;—'and however much they' (the metaphysical poets) 'might differ from each other in *parts* and *genius*, they sought the same road to poetical fame by starting the most unnatural images, which their imaginations could conceive; or by hunting more common allusions through the most minute and circumstantial particulars and ramifications.' In this sentence, we are introduced to a set of strange men, who seek a road by starting images, conceived by their imaginations, or by hunting allusions through particulars and ramifications.

'The elegy on Lord Hastings, the lines prefixed to "Sion and Parnassus," and some complimentary stanzas which occur in a letter to his cousin Honor Driden, would have been enough to assure us, even without his own testimony, that Cowley was the darling of his youth, and that *he* imitated *his* points of wit and quirks of epigram, with a similar contempt for the propriety of their application. From these poems, we learn enough to be grateful, that Dryden was born at a later period in his century; for had not the road to fame been altered in consequence of the Restoration, his extensive information and acute ingenuity would probably have betrayed the author of the "Ode to St. Cecilia," and the father of English poetical harmony, into rivalling the metaphysical pindarics of Donne and Cowley.'

Against this passage we have more than one objection to allege. Not to remark a slight confusion occasioned by the inartificial management of the antecedent and relative in the clause, 'and that *he* imitated *his* points of wit,' &c., we must ask whether Cowley has indeed discovered any contempt for the proper application of his 'points of wit, and quirks of epigram?' These, such as they are, are in general very happily applied; and when the case is otherwise, the fault most certainly was not intentional on the part of the poet. Surely the sentiment, however, which occupies the concluding sentence of this paragraph, is erroneous, and inconsistent both with the commonly received opinion and with that which is supported in other places by Mr. Scott himself. We have always considered the improved style of poetic composition, which distinguished the close of the seventeenth century, as principally if not wholly resulting from the superior powers and judgment of Dryden, operating by instruction and the influence of example on the literary taste of the age. Now the same powers which were so efficacious at this period would, as we think, have produced, with respect to their possessor himself and to the surrounding literature, an equal or very nearly an equal effect if they had existed and been exerted half a century before. Under the reign of the first James, the youth of Dryden would have been tainted, as it was under the protectorate of Cromwell, with the vitiated taste of the times: but we see no reason for concluding that the vigor of his ripened judgment would not have recovered him from the malady, and have enabled him to relieve it. Whether or not, unassisted by those masters of the English Muse who have preceded him, he would have carried the harmony of his numbers to its ultimate perfection, may be regarded as a doubtful question; for he cannot, with any reference to truth, be called, as Mr. Scott styles him, 'the *father* of English poetical harmony.' To disprove his right to this title, we have only to appeal to the fine rhythm in numerous passages of Shakspeare; or to the varied and exquisite harmony which delights us in almost every page of the Paradise Lost. Even in rhymed verse, and to throw Fairfax out of the question, the harmony of Spenser, of Waller, and of Denham, was much too considerable to allow the appellation of father of our harmonious rhythm to belong to any of their poetic successors. On *their* harmony, however, Dryden very nobly improved; and by them, as his steps, he advanced to a system of versification, which seems to be as perfect as any object can be that depends for its perfection on human artifice and taste.

Mr. Scott's account of the formation of the metaphysical poets, (to which he refers in this passage,) and the causes to which he assigns the transition of the public taste to a more easy and natural style of composition, appear to us to be fanciful and mistaken. Much learning may have made a man mad, as it was supposed by Festus to have done in the case of Paul: but it certainly never made a man a metaphysical poet, though with this false bias of his taste it may have assisted him in the indulgence of his perverse fancy. If Waller's learning (to say nothing of the superior erudition of Milton) were not equal to that of Donne, Cowley, or Butler, it was adequate to supply him with all the materials of metaphysical poetry; and to his more correct taste alone must we necessarily attribute his adoption of more natural thought and of more harmonious verse. On this occasion, the present editor seems to have struggled hard for something new, and in the exertion to have fallen into error; his ambition caught at a Juno, and embraced only a cloud.

Since neither our time nor our limits (to say nothing of the patience of our readers) will permit us to remark on the minuter improprieties and aukwardnesses, which are every where visible in Mr. Scott's pages, we shall content ourselves with noticing those only which are the most prominent, and which in some degree compel our attention.

As metaphysical poetry survived the Restoration, and Mr. S. is desirous of referring to that event the revival of taste with every other beneficial effect, he accounts for a circumstance in opposition to his system, by the production of two similes, as he calls them, both belonging to the same class of images, but one borrowed from his nursery-reading, and one, as we are left to conclude, from his own common observation. P. 42. 'The muse awoke,' he says, 'like the sleeping beauty of the fairy tale, in the same antiquated and *absurd* vestments in which she had fallen asleep twenty years before.' Now why these vestments, merely in consequence of their having been made twenty years before, should be *absurd* as well as antiquated, we cannot conjecture: but Mr. S. proceeds, 'or if the reader will pardon another simile,' (we do not pretend to know the extent of the reader's placability, but this is certainly a trial of it,) 'the poets were like those who, after [a] long mourning, resume for a *time* their ordinary dresses, of which the fashion in the mean*time* has passed away.' Here again we are at a loss to guess why the fashion of these *ordinary* dresses, which are nothing more than their common or every-day suits, should have passed away during the period of mourning. If Mr. S. intended to say that these ordinary dresses were those which had been laid aside at the commencement and were brought again into use at the expiration of the mourning, he should have expressed himself differently; and then it might have been allowed that, if the term of such mourning had been unconscionably long, and the instability of fashion unusually

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great, the clothes in question, on their being drawn from their hiding-place, might not have been altogether of the modern cut.

To drop any farther reference to Mr. S.'s similes, which neither illustrate his subject nor adorn his composition, let us profess an opinion in direct opposition to his, and avow that we do not feel any sense of obligation to the return of Charles for the advancement of our literature or the improvement of our taste. The theatres, indeed, which had been closed during the ascendancy of the Puritans, were opened on the restoration of the monarchy: but they were opened under such pernicious influence, that they could not be beneficial either to national taste or national morals. The drama, though patronised, was corrupted by the Court; and, with respect to any of the other provinces of poetry, none of the flowers which incidentally grew in them were indebted for their vigour or their beauty to the fostering effect of the new and more gaudy government. If Dryden belonged to the restored monarchy, Milton, with a taste not less classical and pure, was the creature of the subverted commonwealth, and metaphysical poetry ceased not to be cultivated during the whole reign of Charles. Mr. S indeed informs us (p. 45.) that 'it continued to be occasionally employed even to the end of the eighteenth century.' Though we know not to what particular instances the editor in this place alludes, we know that false taste, like all the other failings of the human understanding and heart, can perish only with our imperfect race; and we are assured by our own experience that, even in the beginning of the luminous nineteenth century, wild and strange rhapsodies, without plan, combination, or rhythm,—rhapsodies which would scarcely have been tolerated by our rude forefathers previously to the days of Fairfax or of Spenser,—have been able to possess themselves of transient popularity, and to shine as the meteors of an hour. To return however to our subject;—the Muses, whatever the Laureats might assert, did not follow in the train of Charles; nor did they experience from his voluptuousness any more efficacious encouragement, than they had derived from the rigour of their more avowed adversaries. The reign of Charles the 2d, though generally and openly hostile to the constitution of his country, was incidentally productive of beneficial laws: but it cannot claim even the casual and adventitious merit of having promoted the cause of literature and poetry. It generated, we allow, "the mob of gentlemen who wrote with ease;" and if it did not vitiate the judgment, it polluted the labours of Dryden, and compelled him for his bread to be libellous and obscene.

In p. 47, we find some remarks, for the originality of which we are willing to give credit to Mr. Scott, since we are unable to assign to any other parentage observations which strike us as so trifling and so erroneous. 'To those,' he says, 'who still retained a partiality for that exercise of the fancy and memory, *afforded* by the metaphysical poetry, the style of satire then prevalent *afforded* opportunities of employing it.' He then proceeds to affirm that 'almost all the features which characterized the poetry of Cowley may be successfully traced in the satire of Hudibras:' that 'the sublime itself borders closely on the ludicrous; but the bombast and extravagant cannot be divided from it:' that 'although Butler pursued the ludicrous and Cowley aimed at the surprizing, the leading features of their poetry differ only like those of the same face convulsed with laughter or arrested in astonishment:' that 'the district of metaphysical poetry was thus invaded by the satirists, who sought weapons there to avenge the misfortunes and oppressions which they had so lately sustained from the puritans;' and that, 'as it is difficult in a laughing age to render serious what has been once applied to ludicrous purposes, Butler and his imitators retained quiet possession of the style which they had usurped from the grave bards of the earlier age.'

Now from all this *hubbub* of ill-assorted expression in which Mr. S. has involved himself, we can collect only very trite and common-place truths, or assertions which possess not even the merit of being ingeniously false. We are told that the fancy and the memory may be exerted in satire; and in what species of poetry may, or rather must, they not be exerted?—that in Cowley and Butler, both of whom were wits and scholars, may be traced, aye and *successfully* traced, a similar exhibition of wit and learning;—that, although they pursued two very different objects, yet were their productions very like,—as like as the expression of the two very different emotions of laughter and astonishment;—and that, as that which has once been employed by the ludicrous cannot easily, in a laughing age, be recovered by the serious, the satirists retained quiet possession of the metaphysical style of poetry; which we know to have flourished in other hands throughout the extent of this *laughing age*, and which, if we may believe Mr. S., has continued to subsist, (not surely in the hands of Satire,) almost to the present moment. On the whole of this egregious passage we shall leave our readers to form their own comments; while we confine our notices to that sentence of it, which asserts that 'the sublime borders closely on the ludicrous.' To us, nothing can appear more extraordinary than

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this position. In our view of them, the sublime and the ludicrous possess no one common property, which can make even their contingent contiguity possible. In the former, no disproportion can exist; of the latter, disproportion is the very essence:—of the former, simplicity is one of the principal characteristics; of the latter, the vital substance is incongruity, and a variety of dissimilar parts made to touch in some unexpected point of union:—for the production of the former, is required a grand and comprehensive mind, intent on large objects, and contemplating them in the whole; for the production of the latter, an acute and discriminating intellect, accustomed to the dissection of ideas, to the survey of objects in parts, and to the observation of their minuter differences and resemblances:—the effect of the former is to elevate; of the latter, to degrade;—and while *that*, by raising its object, positively raises the mind, *this* only relatively raises it by throwing the object beneath it. Where, then, is the vicinity of the sublime to the ludicrous? Mr. Scott knew that the extreme points of a line, when bent into a circle, would coincide; and the delusion of analogy might perhaps induce him to think that the two metaphysical extremes, the sublime and the ludicrous, might sometimes be neighbours, and be thus in a situation to embrace; or, being told by his author that "great wits to madness nearly are allied," he might be led to conceive that the same could be predicated of the sublime and the ludicrous; and he might thence therefore be tempted to surprize us with this novelty of paradox. Between these two qualities, however, separated as they are in their production, their constituent substances, their characters, their objects, and their effects, a broad and impassable gulph is assuredly fixed.—With respect to the bombast and the extravagant, which are, essentially, incongruity and disproportion, what Mr. S. tells us amounts to nothing more than that the ludicrous is the ludicrous, and cannot be divided from itself. Whenever he may again wish to astonish us with any splendid excentricities of observation, we would advise him to have recourse to some of his acute and philosophizing countrymen; from whom he may learn to think, and to avoid gross error, if he cannot attain to the discovery of any latent truth.

In p. 57. we find Mr. Scott asserting that the *Paradise Lost* fell 'still-born from the press,' which we know was not the fact; and presenting us with an aukward and ungrammatical expression, at which he has taught us not to be surprized: 'But *before proceeding to trace* the history of his dramatic career, I *proceed* to notice such pieces of his poetry, as exhibit marks of his earlier style of composition.' The remark

mark in this page, that, in the beginning of his career, Dryden was deterred from the walk of epic poetry, to which his genius impelled him, by his sense of the bad taste of the age and the failure of "Gondibert," appears to us to be wholly without foundation. Want was the great influencing motive with Dryden's Muse; and want sent her to the theatre, where the gain was more certain, more immediate, and more abundant than in any other place to which she could resort.

P. 60. Mr. S. uses and misapplies an odd expression of his author, *wit-writing*. By the present editor, this is made to imply the pursuit of those remote allusions, and that fanciful association of dissimilar ideas, which constituted the pride of metaphysical poetry: but with its inventor the expression in question has no reference whatever to this false style of composition, as the passage in which it occurs, in a paper addressed to Sir R. Howard with the poem of "*Annus Mirabilis*," will fully demonstrate;—"And wit in the poet, or wit-writing (if you will give me leave to use a school distinction), is no other than the faculty of imagination in the writer;"—and again, "wit-written is that which is well defined, the happy result of thought, and product of imagination *." It was not, however, merely to remark Mr. Scott's misapprehension of his author's language, that our attention paused on this page of his volume. As one of the causes of Davenant's composition being less tainted with false taste and conceit than that of Donne and Cowley, Mr. S. assigns the confinement of the quatrain stanza; which 'prohibited the bard, who used it, from rambling into those digressive similes, which, in the Pindaric strophe, might be pursued through endless ramifications.' A remark less the result of philosophic criticism, or less supported by fact, has seldom occurred to us. Even if the writer in quatrains were necessarily compelled, which is by no means the case, to circumscribe the thought with the stanza, may he not occupy the succeeding stanza with a thought of the same class with that which has just been checked, or with a thought in every respect as vicious?—and we cannot see what benefit will accrue to taste by this amputation of the branches, or (to use Mr. S.'s favourite word) the *ramifications* of one poison-tree, if it be only to make room for the vegetation of more plants of the same deleterious quality. To force the metaphysical poet to write in the four-lined stanza would not be to reform his judgment; and unless the source be purified, the streams, which issue from it, will still continue to be impure. The utmost effect of any mechanical restraint, in the instance before us, would only be to teaze the poor poet without any beneficial consequence to his Muse;—who would be as quaint, affected, and pedantic, when fettered and hobbling in couplets, as when expatiating without the control of stanza or numbers. If the reader can entertain a doubt on the subject, let him turn to the poems of Donne and Cowley, and he will immediately be convinced.—For Mr. Scott to talk of the *Pindaric strophe* of Cowley and his imitators, whose lawless productions knew nothing of any of the members of the Greek lyric composition, is surely very idle—if it be not very absurd and ignorant.

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* Scott's Dryden, ix. 97.

At p. 62. the biographer seems to recollect the promise which he made to us at the commencement of his work; and here he suggests 'that the reader may pause,' (just after the publication of *Annus Mirabilis*,) 'and consider in the progressive improvement of Dryden the gradual renovation of public taste:'—but what follows? 'The irregular ode (he says) was now abandoned to Arwaker, Behn, Durfey, and a few inferior authors.' What! does Mr. S. forget that no *regular* odes were produced at this period; and that the odes of Dryden himself were all irregular, and not confined by any of the rules of classic composition? He proceeds to affirm that 'the rough measure of Donne was no longer tolerated; and that it was expected even of those, who wrote satires, lampoons, and occasional verses, that their rhymes should be rhymes both to the ear and eye; and that they should neither adore their mistresses, nor abuse their neighbours, in lines which differed only from prose in the fashion of printing.' As it would be endless to quarrel with Mr. S. for every aukwardness or impropriety of diction of which he is guilty, we shall forbear to remark on the structure of the sentence which we have now extracted, and shall confine ourselves merely to its meaning. If it be true that the uncouth numbers of our antient Muse disappeared as it were suddenly at this precise time, the cause of such a circumstance ought to have been ascertained by the author; and to make it belong to his immediate purpose, it ought to have been traced to some contiguity with Dryden:—but we are informed by Mr. Scott merely of the effect; and if we are willing on this evidence to admit its existence, we must task our own ingenuity for the discovery of the cause. At this early period of his poetical life, Dryden had not formed his own taste and system of versification, and he possessed no authority with the public to influence and instruct them on these matters. He therefore, as a master at least, is not interested in the question; and if we are disposed under certain modifications to admit Mr. S.'s asserted fact, we must impute it to some cause in no way connected with his principal subject. The general taste, indeed, had been for some time gradually improving. Waller was a popular writer; and when an example in composition, of easy thought and smooth numbers, has once been fairly proposed to a public, so prepared for improvement as was the English at this juncture, the effect must necessarily be beneficial and pervading. To infer, with the biographer, from Dryden's declared preference of Virgil to Ovid, as his model when he wrote "*Annus Mirabilis*," that 'the main defect of the poetry of the last age was discovered,' (*generally* discovered, we mean,) 'and was in the way of being' (*generally* also) 'amended,' would be idle and puerile in the extreme. The inference from what Dryden says in this instance cannot by any force be extended beyond himself.

In order to ridicule, as we must conclude, the supposed vital connection of monarchy with episcopacy, the editor affirms (p. 67.) that an union almost as close subsists between royalty and the stage; and that, 'No throne no theatre, seemed as just a dogma as the famous No king no bishop.' Immediately afterward, he employs, with a levity which is liable to censure, some of the peculiar expressions of the holy scriptures, when he calls the encouragement given to the stage by the court of Charles the First, '*that rock of offence* and *stumbling-block*' (Mr. S.'s memory happily failed him here as to the precise words) 'to the godly.'—Not to discuss this point with him, we will only observe that, if the union of the throne and the stage be as close as he would instruct us to consider it, the former of these pieces of decorated wood must be in a very tottering condition. Two theatres are indeed open under the royal protection: but they are mere carcasses and names. Beneath a rigid and freezing monopoly, the English drama has breathed its last; and it now lives only in the immortal records of the genius of our forefathers.

At the close of this page, in referring to the times of the Puritans, the writer says, 'No *department* of poetry was accounted *lawful*; but the drama being altogether unhallowed and abominable, its professors were persecuted, while others escaped with censure from the pulpit and contempt from the rulers.' In this aukward and ungrammatical sentence, does Mr. S. mean that *some* of the professors of the drama were persecuted, while *others* escaped with a lighter punishment? or that the professors of the drama were persecuted, while the professors of poetry in its other directions were only censured and contemned?

In p. 79. an incongruous metaphor stares us in the face. Speaking of the famous Killigrew, and his colloquial wit, the writer says; 'but the merit of his good things *evaporated so* soon as he attempted to *interweave* them with comedy.' What has evaporation to do with weaving; and why will writers endeavour to be fine when they can exhibit nothing more than a patch-work cloak?

Impatient as we are to conclude our present irksome task, we can scarcely stop to remark the *Scoticism* of an improper substitution of *will* for *shall*, the future of *volition* for the future of *necessity*, which occurs with Mr. Scott in more than the following passage; and the shades of difference between which words are not always sufficiently observed even by good English writers; 'I think we *will* fall considerably under the mark in computing the poet's income, during this period of prosperity, at 600l. or 700l. annually.' (p. 126.)—The personages proper for the heroic drama are here described as 'dukes, princes, kings and kaisars.' Who are these *kaisars*? A Greek or a German might answer the question: but Mr. S. ought to employ the language of the people for whom he professes to write.

At the place which we have now reached in the volume under our review, we feel strongly tempted to discuss the merit of Mr. Scott's observations on the heroic drama, which occupy a part of his third section, and which strike us as eminent neither for their ingenuity nor their truth: but, while the matter or the diction of almost every page solicits us for remark, we must pass on; and, eager to conclude an article which is already disproportionately extended, we must make only a few long strides, and hurry to the end of our journey.

P. 166. On the subject of Dryden's attempt to form a drama from the Paradise Lost, Mr. S. observes; 'the coldness with which Milton's mighty epic was received on its first publication is almost proverbial. The character of the author, obnoxious for his share in the usurped government; the turn of the language, so different from that of the age; the seriousness of a *subject* so discordant with *its* lively frivolities—gave to the author's renown the slowness of growth with the permanency of the oak.' On this passage we must observe that the assertion, with which the sentence opens, being contradicted by the established fact,—for Milton's great epic was not received on its first publication with any remarkable and *almost proverbial* coldness,—the editor might have spared himself the trouble of assigning the causes of an effect which did not exist: but what does he mean when he talks of the *turn* of the language being different from *that* (viz. the turn) of the age? Not to cavil, however, about an impropriety of expression, (though a similar one is discernible in the following clauses,) nor to take advantage of Mr. S.'s defective manner of communicating his ideas, we will allow that Milton's blank verse was a species of poetic language to which the public ear was at that time unaccustomed, and which consequently was a weight in the scale against the popularity of his poem: but why all the circumstances here enumerated by Mr. Scott — the personal unpopularity of Milton, the novelty of his language, and the seriousness of his subject,—calculated as they might be to impede the growth of his renown, should at the same time promote its durability, (or in Mr. S.'s figurative diction, give it 'the permanency of the oak,') is beyond our sagacity to discover. In a note on this passage, the author gives credit to his brother-biographer, Mr. Malone, for having exploded a story, told by Richardson, of the first introduction by Lord Buckhurst of the Paradise Lost, then lying like waste paper on the bookseller's hands, to the notice of Dryden: but the circumstance in question, as it is recorded by Richardson, and not as it is mis-stated by these two biographers, is in itself highly credible; and, being affirmed on the most respectable authority, it will maintain itself in despite of its pretended explosion by Mr. Malone. It is averred by Richardson, not that Dryden but that Lord Buckhurst was at this time a stranger to Milton's epic; and nothing more is implied by the original relater of the story, than that the copies of the Paradise Lost, in the possession of the bookseller in Little-Britain, lay like waste paper on his hands. Of the truth of what we assert in this instance, any of our readers, who are curious on the subject, may satisfy themselves by turning to Richardson's remarks, p. cxviii. and to Malone's Life of Dryden, p. 113, 114.

In p. 180. Mr. Scott says, 'but it is also possible that Dryden found [that] the peculiar facilities of that drama' (the heroic or rhyming drama) 'had excited the emulation of very inferior poets, who by dint of show, rant, and clamorous *hexameters*, were likely to divide with him the public favour.' As it is not merely in this passage that Mr. S. designates our heroic measure by the title of *hexameter*, we are solicitous to learn his reasons for what appears to us to be a very *gross* misapplication of terms. When we know that our heroic verse consists only of ten syllables, divided into five feet, each composed of a short and a long or an unaccented and an accented syllable, we must necessarily be at a loss to discover the principle on which it can be called hexameter; a term implying of course a verse formed of *six* feet, be their particular description what it may. The Greek and the Roman hexameter, as every school-boy knows, is constituted by spondees and dactyls, and fluctuates between thirteen and seventeen syllables.

P. 181. an expression occurs, of which we are utterly unable to divine the meaning. Mr. Scott says of the famous Rochester, that 'he appears to have played off Settle in opposition to Dryden, as absolutely and nearly as successfully as Settle ever played off the *literal puppets*, for which, in the ebb of his fortunes, he wrote dramas.' What are these *literal puppets*, for which Settle wrote dramas? and what is a *literal* puppet? A puppet composed of the elements of words is a creature that may possibly exist, but of which our dull and uncreative imaginations cannot form a conception.

P. 241. 'Dryden's place, talents, and mode of thinking qualified him for this task,' that of writing in favour of the Court against the country party. 'He was the poet-laureat and household servant of the king thus tumultuously assailed. His vein of satire was keen, terse, and powerful *beyond any thing that has since been displayed*.' We quote this short passage for the purpose of remarking that the last assertion in it is quite out of its place, and is, also, since the existence of Pope, of very questionable veracity. An assertion to the same effect is to be found also in p. 279.: but there it is less objectionable than here; for among the qualifications of Dryden which suggested him on this occasion for the champion of the court, how can it with any propriety be enumerated that his vein of satire has *not since* been equalled?

At page 313, we reach that memorable period of Dryden's life, at which he renounced the church of England for that of Rome; and we find Mr. S. discovering much solicitude to prove that the great poet's conversion was the result of principle, and not the accommodation of interest. With this honourable solicitude in the Biographer, we very heartily sympathize; and consequently we feel disposed to attend with a partial ear to all that can be alleged in favour of the poor Laureat, who, though strongly assailed by temptation, might in fact have yielded only to conviction. In Mr. Scott, however, he has not found an able advocate; and his cause is very weakly supported. For the purpose of shewing a bias in Dryden to his new faith before interest could impel him to it, Mr. S. ransacks the poem of "*Religio Laici*," and is desirous of drawing evidence from it to prove the writer's doubtful attachment to the church of England, in the defence of which it was avowedly composed; with a certain tinge of scepticism still visible on his heart, and, 'a conviction,' (as Mr. S., with much more than his usual happiness, expresses it,) 'that really hovered between natural religion and the faith of Rome.' Our limits will not permit us to follow the editor in his laboured analysis: but, on the most thorough investigation of Dryden's poem, we can discover nothing in it but the sentiments of a firm and liberal Christian; hesitating indeed in his reception of some of the Calvinistic articles of our church, but declaring against the assumptions of the church of Rome,—asserting the supreme authority, in matters of faith, of the inspired writings,—and pleading for the christian liberty of applying to these infallible oracles, though protesting at the same time against the evils resulting from an abuse of this liberty, by the presumption of the illiterate usurpers of the office of interpreters of the sacred text. The poet wishes indeed, and who would not wish? *for an omniscient church:* but he denies its existence; and 'he disposes of the creed of St. Athanasius,' (to use again Mr. S.'s language) 'with less reverence to the Patriarch,' (who by the way is wholly innocent because he was wholly ignorant of this strange composition, which still continues to disgrace our liturgy,) 'than is quite seemly:' but, in either of these instances, what is indicative of a tendency to the church of Rome or to scepticism? The pretensions of the former are positively denied; and if to object to the Athanasian creed, as it is improperly called, (which crept into the Roman ritual, how or when no man can tell us,) be an evidence of scepticism, the greater number of the enlightened members of the Church of England, including many of its ministers, must be subjected to this unfavourable suspicion. 'Dryden, it is true,' (says Mr. S.) 'founds, upon the mercy of the Deity, a hope that the benefit of the propitiatory sacrifice of our Mediator may be extended to those who knew not its power.' In this sentiment, however, which he certainly avows, Dryden concurs with the genuine doctrine of the inspired scriptures, while he directly opposes that of Rome. We must, in short, repeat our assertion that in "*Religio Laici*" we can discover no symptom of hesitation between scepticism, and an absolute surrender of reason to the superstition of Rome; and we are persuaded that whoever will submit to the trouble of comparing these pages of Mr. Scott's volume with the poem to which they refer will, with us, be convinced that his arguments weigh nothing in the balance, and that his inferences are altogether fanciful and unfounded. After Dryden's conversion, indeed, this production of his Muse was uniformly cited by his adversaries to convict him of inconsistency and insincerity; and we think that to bring it forwards in the defence of this questionable part of his conduct is by no means to render him a service, or to discharge the duty of a judicious friend. That, subsequently to his adoption of the church of Rome, our great poet, under the pressure of much incumbent interest, remained steady and constant to his new profession, is a circumstance highly honourable to his character; and it speaks more strongly in evidence of the probity of his motives, than any of the frivolous arguments which have been adduced in his favour by Mr. Scott.

In the 343d and the two subsequent pages, the present biographer lays us under obligations by the publication, for the first time, of two translations by his author; one of which is of the "*Te Deum,*" and the other of the "Hymn for St. John's Eve," attributed to the pen of Lactantius. These versions, which are evidently the productions of Dryden, possess considerable merit, and we are thankful to Mr. S. for our acquaintance with them: but we cannot help remarking that he is rather unfortunate when he selects the most faulty line in the translation of the *Te Deum*, as a proof of its authenticity;

> "And vocal blood with vocal music join:

of which the thought is false, and the grammar more than disputable.

Having now produced what is sufficient, though a small part only of what we might have produced, to support the opinion which we have given of Mr. Scott's 'Biographical Memoir,' and to justify us for assigning it to the lower class of compositions, we shall here dismiss it from our notice; and shall direct our attention for a very short time to that edition of the works of Dryden, to which this piece of biography is attached.

We have already mentioned that to the office of editor, which in this instance he has undertaken, Mr. S. brings an abundance of the requisite reading; and this praise we are here happy to repeat. His notes are copious in the historical illustration of his author, and rich in anecdote connected with his subject: but his criticism is generally (we might say always) trifling, and frequently erroneous; while the language, in which he communicates his information, is, as our previous acquaintance with his composition had taught us to expect, of a very subordinate character. In notes, indeed, the quality of the style, provided that it be perspicuous, is of very little consequence; and were it not for the occasional occurrence of such a phrase as that of '*filling a man drunk,*' we should not extend our censures of Mr. S.'s diction to this part of his work. We are sorry, however, to see this edition of our great English classic, which, with respect to the paper and the type, is remarkably good, blemished with much incorrectness; such as is imputable in some instances to imperfect revision of the proof-sheets, and in some to causes of another character and description. The common errors of the press meet us on whichever side we turn; and in a few places we are struck with inaccuracies of greater magnitude. In the fine scene in "All for Love," between Antony and Ventidius*, a speech is given in this edition to the latter which evidently belongs to the former, and which would be grossly improper from any other mouth. On referring to Tonson's edition of Dryden's plays, published in 1701, we find the same egregious mistake: but we are surprized that the present editor should have copied so obvious an error.—In a note † on "*Religio Laici*," we observe Lelius Socinius substituted for Faustus Socinus; and that this misnomer is the result of the editor's want of knowlege is made apparent by the circumstance of its being repeated in the index.

The blemish, however, which we principally lament in this edition, is occasioned by that erroneous system of orthography which has been observed with uniform perverseness, throughout the whole extent of its poetic department. Ignorant of the proper orthography of our poetry, Mr. Scott has adopted that of our prose; and by his indiscriminate insertion of the *e* in the inflected tenses of the verb, he has given in numberless instances one, and in some cases two, superfluous syllables to the verse. In reading the pages which are thus vitiated, a foreigner, who is conversant with our language but not possessed of that mastery of it which belongs only to a literary native, must be perpetually distressed, and at a loss to preserve, by correcting the orthography presented to him, the harmony of the poet's rhythm. By retaining the *e* in the inflected tenses of verbs, the uninflected tense of which has the final *e* silent, and in *these only*, all this difficulty and confusion are removed; and one principle will direct the foreigner and the native in the just reading of our verse. As in one of our preceding numbers, we have laid down and fully explained the rule in question, (which admits of no exception but in the few verbs of which *d* forms the ultimate consonant,—such as glide, abide, &c.) we shall now only refer to the place ‡ at which it may be found,

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[*] See Scott's Dryden, Vol. v. p. 331. † Ib. x. p. 46.

‡ See Rev. Vol. liv. N. S. p. 403.

and express our strong wish that by every future writer or editor of English poetry, it may be carefully and invariably observed.

Art. IV. *A Treatise on Telegraphic Communication, naval, military, and political;* in which the known Defects of the present System of Telegraphic Practice by Sea and Land are obviated by the Introduction of a Numerical Portable Dictionary, calculated, when applied to various described Telegraphs, and to the Naval Flag-System, to be an accurate Medium of carrying on distant Conversation, without any Liability to Confusion, Error, or Mistake: with some Considerations on the present State of the Marine Code, and of Naval Signals. Illustrated by linear Plates connected with the Detail of the New Telegraphic System; substituting, on very simple Principles, a Speaking, in lieu of a Spelling Power, in different Day and Night Maritime, Civil, and Military Telegraphs. By John Macdonald, Esq., F.R.S. F.A^c.S., late Lieut. Col. and Engineer, &c. &c. 8vo. pp. 186. 7s. Boards. Egerton. 1808.

It cannot be doubted that Mr. Macdonald's intention in publishing this treatise is laudable, since it is designed for the improvement of the present method of communicating intelligence by means of signals, or by the telegraph; and we must be disposed to applaud any attempt to advance a national object of this kind, which is intimately connected with military and naval operations, and calculated to expedite and facilitate them. In the present case, however, we must add that the work is recommended to us by a variety of observations which are both new and deserving of attention. The author justly considers the spelling-telegraph now in use as objectionable and defective, the mode of communicating messages *letter by letter* being tedious and prolix; and therefore he strongly recommends the telegraphing of *words* instead of *letters:* truly observing that those persons mistake, who ascribe the merit of suggesting such a method of communication to modern times, since it was actually practised by the antients. In order to accomplish his object, he would establish *a telegraphic dictionary on a new principle,* by means of a classification of words, each class containing 999 words; and alter the telegraph now used, so as to adapt it to that dictionary. He asserts that the numerical plan is not modern, and that without it no real improvement can ever be introduced into the telegraphic system. Instead of the boarded telegraph, he prefers, on the score of simplicity and durability, the symbolical telegraph, of which he gives a delineation and description; or the method of communicating information by means of symbols representing figures, or simple emblems of the different numerals, instead of boards: but, considering that the present telegraphs are made of boards, and that those which form the line to Plymouth have been but lately erected, he advises that they should be rendered much more useful, comprehensive, and serviceable, by adding seven boards to each, and making them consist of thirteen instead of six.

After having stated the different modes that may be adopted for constructing the dictionary, he endeavours to make it appear that the one which he proposes is the most eligible and advantageous of all: but, as in a dissertation of this nature every possible method of forming a telegraph ought to be suggested, with a view to the selection of the best, he describes and considers one consisting of nine boards, or of eight placed laterally by four and four, like those in present use, with the ninth at the top. He observes that, inferior as this is in power to his telegraph of thirteen boards, consisting of twelve placed laterally in three rows of four each, with the thirteenth over the top of the middle row, 'it is more powerful than that now in use in the full proportion of 3 to 1:' but their relative powers in point of comprehensiveness applied in a similar manner, or to the same method, are exactly proportional to the combinations which they are respectively capable of furnishing; and the number of combinations with nine things, being equal to 511, has to unity a ratio, which has to the ratio of 63 (the number of combinations with six things) to 1, a ratio that approaches much nearer to the duplicate ratio of 3 to 1 than to the simple ratio of 3 to 1, since the proportion of 511 to 63 is greater than that of 8 to 1.

Mr. M. also describes a nocturnal terrestrial telegraph, consisting of wooden posts and a simple apparatus, of which he gives a delineation, applicable both to military and naval purposes, and adapted to his proposed dictionary. This, he says, will be unnecessary in time of peace, and may on the termination of a war be laid up till the recommencement of hostilities.

The subsequent part of this treatise is occupied with an account of the rise and progress of the naval code of signals, down to the present time; (or the naval system of making signals by means of flags, which the author calls '*the flag system of signalling*,') and with a short description of a mode of making signals, (which he terms *signalling*,) when the colours of flags cannot be distinguished on account of distance: together with a few observations relative to a nocturnal naval telegraph by means of two sets of lights for ships of war and others, and on fog-signals made for the indication of numerals by the report of cannon.

Mr. Macdonald complains of the treatment experienced by his performance when it was sent by Lord Grenville, after the death of Mr. Pitt, to Lord Howick then first Lord of the Admiralty. His Lordship, it seems, instead of submitting it to the examination of men of science, directed the Secretary of that board (Mr. Marsden) to make an official report on the land division of the plans. We are also informed by the author that, when the manuscript was sent to the admiralty, the symbolical telegraph described by him contained the common or Arabic figures in lieu of symbols representing them: but that a series of experiments, then recommended and since finished, has ascertained that the Arabic figures would not be distinctly perceived at the distances at which telegraphs are usually placed from one another; a circumstance which has determined him in the preference of symbols.

Now it appears from the report of Mr. Marsden, (which is given by the author, with severe comments,) that the idea of communicating words instead of letters, and expressing them by means of a numerical index, is not new even in these times and in this country. The Secretary expressly asserts that such a method of conveying intelligence was suggested by Mr. Charles Wilkins, before the present telegraphs were completed, and afterward by others, before the author's manuscript was sent to Lord Howick: "but that, upon a full consideration of the advantages and disadvantages of the two systems, the Lords Commissioners gave a decided preference to the alphabetical mode, and that the experience of many years has abundantly justified that preference." It may be difficult, however, to assign the grounds on which this preference was founded, unless we suppose them to coincide with the reasons given in the report for preferring the alphabetical to the numerical method; namely, 1st, that expedition, however desirable, is subordinate to precision and certainty; 2dly, that, when signals express letters, the mistaking of one produces no materially bad effect; 3dly, that, on the other hand, when signals express words, the smallest inaccuracy in working, or the mistake of one word for another, may convey a meaning not only different from but directly opposite to that which was intended; 4thly, that the alphabetical key is soon acquired and retained by heart, but that a reference for the meaning of each signal to a dictionary, or extensive vocabulary, is an operation in which the memory can afford little assistance, and must be attended with a loss of time which in some measure counterbalances the slowness of the alphabetical process; 5thly, that the dictionary, or numerical plan, does not enjoy any advantage over the alphabetical method, in expressing the proper names of persons; and that it cannot give the inflections of verbs without having recourse occasionally to the alphabetical system, which circumstance alone must destroy its simplicity, and occasion confusion and error.

Both methods, unless pursued with much attention, care, and circumspection, are certainly liable to mistakes, like all other human inventions; and it must be allowed that of the two the alphabetical is least subject to material errors, is the simplest as being uniformly the same, and by one and the same mode of proceeding is the most extensive in its application, since every word, proper-name, &c. can be accurately communicated by means of the letters composing it. At the same time, no good reason can be assigned, why the numerical plan should not be adopted generally for the sake of expedition, and the alphabetical be occasionally used in conjunction with it when necessary: for if both be requisite to the perfecting of telegraphic communications, they ought to be combined, without the least regard to the prejudices of any person in favour of the one or the other. It is not necessary, during the working of the telegraph, to turn for the word, of which each signal is expressive, to a telegraphic dictionary or extensive vocabulary. The numbers need only be taken down; and after the working is finished, the dictionary can be consulted for the words which those numbers denote. The objection to the numerical plan, in point of tediousness on this account, does not therefore seem to be altogether well founded.

Mr. Marsden's report states that a dictionary or vocabulary for the numerical plan " cannot give the inflections of verbs, upon which the construction and sense of any sentence so materially depend;" without saying, as Mr. Macdonald asserts, 'that the *great desideratum* towards improving the telegraphic system is a mode of providing for the *expression of the inflexions of verbs.*' The Ex-Secretary, as the author uniformly calls him, seems only to have conceived that the numerical system would in this respect enjoy no advantage over the alphabetical. Mr. Macdonald, however, has turned his attention particularly towards expressing the compound tenses of verbs in all cases whatsoever. Nevertheless, we do not view this matter as an object of the first magnitude and importance in telegraphing: since it can generally be discovered with little difficulty, by means of the context, or the words preceding and following a verb, what inflexion is meant or intended. Some languages, indeed, have no such inflexions; and even our own possesses not a few verbs which have none, as for instance *to cost, to hit, to hurt, to let, to put, to read, to rid, to shred, to shut, to slit, to* *split, to spread, to thrust, to wet, to wot, &c. Weet* and *wit,* are indeed sometimes used, but not often.

After some account of the telegraph now in use, and of the proposed contruction of a telegraphic dictionary, the author gives the following description of the form and application of his improved telegraph:

'The improvement effected requires that three boards should be added along one side (the left), and three more, along the top of the present Telegraph, with one board over the middle range. *Figure* 2d exhibits this arrangement of boards in three parallel rows; each row being numbered 1,—2,—3, and 4, from the top, downwards. The board over the centre row is circular. Our improvement as far as it relates to the Telegraph, consists in the *repeated combinations of four boards only.*—Any one of the three rows of boards will give *fifteen changes, or combinations.*

Board 1 pulled down	will give	1st	Mutation, Combination, or Change.
Ditto 2	do.	2d	
Ditto 3	do.	3d	
Ditto 4	do.	4th	
Ditto 1 and 2	do.	5th	
Ditto 1 and 3	do.	6th	
Ditto 1 and 4	do.	7th	
Ditto 2 and 3	do.	8th	
Ditto 2 and 4	do.	9th	
Ditto 3 and 4	do.	10th	
Ditto 1, 2, and 3	do.	11th	
Ditto 1, 2, and 4	do.	12th	
Ditto 1, 3, and 4	do.	13th	
Ditto 2, 3, and 4	do.	14th	
Ditto 1, 2, 3, and 4	do.	15th	

'The first nine of these combinations are made use of to express the *nine numerals* in their order: and the tenth combination, or boards 3 and 4 pulled down together, from a horizontal to a perpendicular position, will always represent the *Cipher,* or 0. Thus, we *very simply* procure a *set of numerals,* and a *cipher, on each row, or set of boards.* The perpendicular set, or row of boards on the left (supposing a person always looking towards the Admiralty, or the primary station), will give the place of *hundreds.* The centre row, or set, will, always, give the place of *tens,* and the set, or row on the right, will, always, give the place of *units,* in every *case* where three figures are to be expressed Thus, the Telegraph will, with one movement, give *three places of figures,* which must be always read from the left of the first Station, the *reader* being uniformly supposed facing, or looking towards that primary station.

'The example on *Figure* 2d (the new improved Boarded Telegraph), exhibits *three places of Figures.* On the left, or first set of Boards, the fourth board appears pulled down from a horizontal to a perpendicular position, while the other three boards of that set remain up, or in their horizontal attitude, shewing their thickness, or one of their edges, only, as in *Figure* 2d.—On the second, or centre set of boards, the first and third boards appear pulled down.—On the third, or right-hand set of Boards, the third board is represented down, while the others on that set remain up.—Now, the fourth board down on the first set, expresses the numeral 4.—The first and third boards on the second, or centre set, express the numeral 6. The third board down, on the third, or right-hand row, expresses the numeral 3; and consequently, these figures being read in their order, *from the left*, will denote the *number* 463.—When two places of figures are to be expressed, the set of boards on the left, or the first set, will, necessarily, give the place of *tens*, and the second, or centre set of boards, will give the place of *units*. *Thus*, suppose the third board on the right-hand, or third set, were returned to its horizontal position, and that board 4 remained down, on the first set, and boards 1 and 3, on the centre set, the figures thus exhibited, would be read, from the left, and found to be number 46.—When one figure, only, is to be expressed, it will be given on the first, or left-hand set. Thus, suppose all the boards, on all the three sets, are up, or in the horizontal position, and that the figure 4 were to be expressed; this would be done by pulling down the fourth board in the first set, to the perpendicular position, to denote the *number* 4.—Suppose, again, it were necessary to denote the number 999. All the boards being up, or in the horizontal position, let boards 2 and 4 be pulled down on *each of the three sets*, and each set, thus, giving the figure 9, the whole will be read from the left, 999.—After every Telegraphic movement, the boards used, must *always* be let back, by means of a counterpoising weight, to the horizontal attitude. Suppose it were required to express the number 201, pull down the board 2 on the first set; the boards 3 and 4 expressive of the *cipher*, on the centre set; and the first board on the third set. This display will give number 201.—To apply this explanation, or these *ready and simple Telegraphic powers* to the Dictionary, it must be recollected, that *two movements* indicate *any* word in its Class; and *one movement*, any word in the collection of *small*, and *frequently occurring words*. Thus, suppose the word *begin*, were to be expressed. This word is found to be number 230 in Class II.—The first movement will give 2 the Class of the word: and the second movement will indicate 230, or the number attached to the word, *begin*, in its Class II. Whenever the Telegraph is going to be worked, a commencing signal is *always* to be made along all the Stations, and when the sentence is concluded, the same signal is to intimate such conclusion. The commencing signal being made, board 2 will be pulled down on the first, or left-hand set. This would be rapidly repeated along all the stations, and the person, in charge of the Dictionary, or the *reader* at the extreme station, such as Portsmouth, would write down 2. As soon as it was observed from the Admiralty, or primary Station, that the figure 2 was *repeated*, or *taken up* at the next station, number 230 would be indicated, by pulling down board 2 on the first set, board 3, on the second set, and boards 3 and 4, for the cipher, on the third set; the whole read from the left, giving 230, the number of the word *begin*, in its Class II. already telegraphed. The exhibition 230 on the Telegraph, would be rapidly taken up, or repeated, *successively*, by the different stations, till it arrived at Portsmouth, where the *reader* would under the former word 2, immediately write 230, thus $\frac{2}{230}$. Suppose the next word in the sentence were, *embarking*. The *readers* in charge of the Telegraphic Dictionary at the extreme stations, will easily possess at all times, a ready recollection of all such words as are in the selection of *small and frequently occurring words*. The *reader* at the Admiralty, or primary station, will know the word *embarking* to be in this selection, and will find its number there, to be 237. By means of the circular board over the centre set of the Telegraph, any word in this collection is denoted by a single movement.—The boards giving 230, as above, being let back, or up to their original horizontal position, pull down board 2, on the first set; board 3, on the centre set, and boards 1 and 4 on the third set, to indicate figure 7, pulling down, *at the same time*, the circular board, to shew that a word in the collection of *small and frequently occurring words*, *is meant*. This movement being rapidly repeated along all the stations, the reader at Portsmouth seeing the circular top board down, and knowing that it is *never used* but in giving a word in this collection, he will write down 237 following the former $\frac{2}{230}$; as $\frac{2}{230}$ 237.—Suppose the next word in the sentence were, *troops*. This word is readily recollected to be in the collection of *small and frequently occurring words*, and its number there, is found to be 777. Boards 1 and 4 being pulled down, on all the three sets, *along with the circular top board*, will indicate the figure 7, on each of them; and the whole will be read number 777, at Portsmouth, after being, of course, telegraphed along all the intermediate stations. The part of the sentence so far telegraphed, will stand thus, $\frac{2}{230}$—237—777. Let the last word in this sentence be, *to-morrow*. This word being recollected to be in the collection of *small words*, its number there appears to be 771. The boards which gave the last number 777 being let back to their horizontal attitude, as soon as that number was taken up at the second station, the number 771 meaning *to morrow*, is to be indicated. To effect this, pull down boards 1 and 4, to indicate 7 in the places of *tens*, and *hundreds*, and board 1 on the third, or right-hand set, pulling down the circular board, *at the same time*, to shew that the word is in the collection of *small words*. This being signalled throughout all the stations, the reader at the extreme one will write down 771 after the preceding numbers. The usual signal for concluding a sentence being made, the reader will now, *and not till now*, compare the telegraphed numbers with his Dictionary, writing under each number, its implied word, thus,

$\frac{2}{230}$	237	777	771
Begin	embarking	Troops	to-morrow.

‘ Allowing, as must be the case, a movement between every one of these words, when spelled letter after letter, by the Telegraph now in use, and including the usual signal for commencement, and termination of the sentence, it would require 33 *movements* of the *spelling Telegraph*, to indicate the above sentence, which by our improved system, as above, inclusive of the previous, and terminating signal, is given by *seven movements*.

'As often as it may be necessary to express pure numbers, as part of a sentence, the improved Telegraph will indicate them, without any previous numeral signal. For this purpose, *whenever the second, or centre set of boards is used by itself, and whenever the centre and third sets are used together, a number is meant as a part of a sentence.* Thus, the centre set of boards having board 4 down, will mean number 4.—Let this board back to its horizontal attitude, and pull down board 3 of the centre set, and it will mean number 3, or unit 3.—To express 41, pull down board 4 of the centre set, and board 1 of the right-hand set; and it will be read 41, from the centre, to the right-hand set. Suppose again, it were required to express 4001, pull down (*all* the boards being in their horizontal positions) board 4 in the centre set, and boards 3 and 4 in the right-hand set expressive of the Cipher. The *reader* at Portsmouth seeing the centre and right-hand, or third set of boards used together, and knowing that they are *never* used together, but in the case of expressing numbers, will write down 40. Let the boards fall back to the horizontal attitude, and to express the remaining two figures of 4001, or 01, pull down boards 3 and 4 on the centre set, to express 0, and board 1 on the third, or right-hand set, to express 1, and the *reader* at the extreme Station, seeing the expression of numbers *continued*, will write down 01 after the former 40, and it will stand 4001. Suppose the word following this were *men*, number 472 in the collection of *small* words would be telegraphed, as expressive of the word, *men*, and the reader at Portsmouth seeing the first set of boards used to express the 4 of 472, would know that the expression of *pure numbers* independent of words by means of *indicating numbers*, terminated with 4001. Suppose we add to the above sentence making it,—*Begin embarking Troops To-morrow as far as* 4001 *men*. Write out the telegraphed numbers as before, and for the words, *as*, *far*, *as*, add the numbers annexed to these words in the collection of *small words*, viz. 85,—263,—85: then write the telegraphed pure numbers as above 4001, and number 472 from the collection of *small words*, to express men, when the whole will stand in the following order: *videlicet*,

$\overset{2}{236}$ - 237 777 771 85 263 85 4001 472
Begin embarking Troops To-morrow as far as 4001 *men*.

'Suppose it were necessary to express as part of any sentence, the pure number 444,444. Pull down the board 4 on the centre set, and at the same time, the board 4 on the third, or right-hand set. This read from the centre to the right, will indicate 44 as a pure number unconnected with the Classes or the Dictionary in any respect. Repeat this, *three times*, and the result written in succession, will give the total sum 444,444. The rule is quite simple, and liable to no mistake, viz. *that whenever a board, or boards, are used in the centre set by itself, or in the centre and third sets together, pure numbers are meant without any reference to the Dictionary.* This mode of giving pure numerals in the body of a sentence, is extremely simple, and saves movements that would be otherwise required, as initial and concluding *numeral-signals*. The above sentence is given in thirteen movements. It could not, as it stands, be communicated by the Spelling-telegraph, in less than 52 *movements*.'

We see no cogent reason for Mr. Macdonald's fixing on 999 as the number of words to be comprehended in each of the classes which form his telegraphic dictionary, since no given number of things to be combined makes the sum or aggregate of all their possible combinations, taken two by two, three by three, &c. equal to this number. If n denote the number of things to be combined, all the combinations, that can be formed with them, will be expressed generally by

$$n + \frac{n}{1} \cdot \frac{n-1}{2} + \frac{n}{1} \cdot \frac{n-1}{2} \cdot \frac{n-2}{3} + \frac{n}{1} \cdot \frac{n-1}{2} \cdot \frac{n-2}{3} \cdot \frac{n-3}{4} +$$

&c. . . . to $\frac{n}{1} \cdot \frac{1}{n}$ or 1; and it is evident that, if the number n in this expression be supposed to be augmented by 1, or unity, such augmentation will double the amount or value of it, with one over. Thus if n denote 3, the expression is equal to 7; but if n signify 4, it is equal to 15, or 7 × 2 + 1. If n denote 5, the expression is equal to 31, or to 15 × 2 + 1; and if n mean 6, it is equal to 63, or to 31 × 2 + 1. In like manner, the whole number of combinations with seven things is 127, or 63 × 2 + 1; with eight, 255, or 127 × 2 + 1; with nine, 511, or 255 × 2 + 1; with ten, 1023, or 511 × 2 + 1 (not 1028, as Mr. Macdonald states it to be towards the bottom of page 110.); with eleven, 2047, or 1023 × 2 + 1; with twelve, 4095, or 2047 × 2 + 1; with thirteen, 8191, or 4095 × 2 + 1; with fourteen, 16383, or 8191 × 2 + 1; with fifteen, 32767, or 16383 × 2 + 1; and so on, always doubling the immediately preceding number of combinations, and adding one to the product.

As the author, however, has shewn that any number, up to 999 inclusive, may be expressed by means of six flags and one pendant, or three plain flags, a cipher-flag, and three pendants, or three variegated flags and three fixed points; and as he takes it for granted that it is not required in a code of naval signals to rise above this number, he has fixed on it in his classification, in order to adapt his telegraphic dictionary to naval purposes. He thus explains the numerical system employed in the navy, and the inconveniencies which attended the making of signals previously to its introduction:

> “The principal evolutions, manœuvres, movements, and other operations of the Navy, are described in concise sentences which are classed under their different heads, and specific characters, by which means any article to be signalled may be found in an Index containing the divisions of the sentences alphabetically arranged. The aggregate of these sentences may amount to near 600, constituting the Naval Code of Signals. Now, previously to the application of the *Numerical Mode*, it was necessary to have, a specific flag-signal cor-

responding to the sentence under its proper head; and for this purpose, a multiplied variety of flags, pendants, and other means of signals, was requisite. Independent of the exertion of memory wanted, there was a constant chance of making a mistake among a multiplicity of signals, many of which resembled each other, producing, thus, a second liability to error. The person observing the signal made, and comparing it with the copy of the Code in his possession, was in danger of taking an erroneous sentence, on account of the complicated and various description of a multitude of signals. The hurry, smoke, and noise incident to action, increased this embarrassment, and hazard of error. The *numerical mode* was *happily* invented to obviate all these difficulties, by the principle of simplification which is its distinguishing characteristic. The nine numerals, and Cipher, are represented, each, by a different flag. To repeat any figure, there is a substitute flag, and to repeat the same figure in the place of units, a pendant is used.—Thus, to express the number 9, hoist the flag composed of different colours, and representing the figure 9. To express 99, hoist the same flag, with the substitute flag under it; and the expression read downwards, will be 99. To express 999, hoist the two flags as before, and the pendant under the substitute will repeat the 9 at the top, and give the whole number 999, read from the topgallantmast-head downwards. To express any number composed of different figures, as far as three figures, for instance 781, hoist the flag expressive of 7 uppermost, the flag expressive of 8 under it, and that expressive of 1 lowermost, and the whole will be read downwards, 781. The substitute flag also repeats a Cipher immediately over it; as 600, where the 6 flag is hoisted above the cipher-flag under it, and the substitute flag lowermost will, together give, 600. To express any number above 999, there must be *two sets* of flags; for to express 5555, the two left-hand figures 55, would be given on the Mainmast, and the other two, with the other set of flags on the Foremast, and the whole would be read from the Main, to the Foremast, making together 5555. It is *not required* in a Code of signals to rise above 999, and, therefore, *one set* of flags is sufficient. Whenever it may be necessary to give a number above three figures, a pendant or pendants over the highest figure, would give the thousand, or thousands, and the set of flags will indicate the rest of the sum: as 2210 would be given by hoisting two pendants uppermost, to express two thousand. Immediately under the two pendants, hoist in succession downwards, the flag expressive of 2, the flag expressive of 1, and lowermost, the cipher flag; and the whole will indicate 2210.—To apply the *numerical mode* to the naval Code, all the sentences there are numbered from 1, to the total number of sentences. Whenever it may be necessary to telegraph any sentence, it is found under its relative head in the Code, with a *number* attached to it. To communicate such sentence, its number is indicated, and thus, without a possibility of mistake, the number turned up in a Copy of the Code in another ship, directly intimates the sentence, or order alluded to. Such is, nearly, the present numerical sytem applied to Naval purposes, than which nothing can be more explicit, clear, and distinct.'

Mr. M.'s mode of expressing the nine numeral characters by means of a white, a red, and a blue flag, in making signals, is this :

'The white flag	hoisted	on the	Foremast	will express	1
do.	do.	do.	Mainmast,	do.	2
do.	do.	do.	Mizzenmast,	do.	3
The red flag	hoisted	on the	Foremast	will express	4
do.	do.	do.	Mainmast,	do.	5
do.	do.	do.	Mizzenmast,	do.	6
The blue flag	hoisted	on the	Foremast	will express	7
do.	do.	do.	Mainmast,	do.	8
do.	do.	do.	Mizzenmast,	do.	9'

To each he gives three powers, or different values ; and for expressing the cipher he has a specific flag. To the pendants he allows the power of converting numbers into others, or of changing the meaning and import of signals according to their relative situations to the flags. Such converting powers, however, we conceive, must unavoidably lead more or less to error and confusion.

In his proposed symbolical telegraph, Mr. M. does not make use of the Roman notation or symbols for denoting the nine numeral characters, except in expressing 1 and 5. He employs the horizontal line, or sign — *minus*, for denoting 2 ; the straight line /, placed diagonally or obliquely from right to left, or one half of the sign of multiplication, for 3 ; and the other half of that sign, or the straight line placed obliquely or diagonally from left to right, for the number 4. The number 6 he expresses by the emblem Λ or an inverted V ; seven by ||, or the sign of parallelism, or two parallel straight lines placed perpendicularly to the horizon ; eight by a similar sign, or =, placed horizontally ; and the number 9 he represents by the sign +, *plus*, or a right-angular cross. We think however, that this selection of symbols is rather whimsical, since those which are used in the Roman notation might be as easily discerned, through glasses of moderately magnifying powers.

Finding that a row of three boards, which furnishes only seven combinations, would not suffice for expressing the nine digits and the cipher, by means of which all numerical operations are carried on, Mr. Macdonald makes his proposed telegraph consist of three rows of four square boards, with a circular one over the middle row : but, by having recourse to the classification which he has formed for adapting his scheme and his telegraphic dictionary to the communication of intelligence by naval signals, he has not availed himself of even an eighth part of the power which a telegraph with thirteen boards naturally possesses. The making of his dictionary, containing not less than about sixty different classes, (some of which unavoidably consist of different numbers of words from others,) instead of tending to simplify, seems calculated for rendering the system in some respects complex and multiform; and we do not think that he has succeeded in proving this method to be more simple, or less subject to *equivoques and mistakes*, than that of constructing the dictionary with the words all numbered in it as they stand alphabetically, from the first to the last. A telegraph consisting of three rows of five boards each, or of fifteen boards, (only two more than he proposes,) would furnish 32767 distinct combinations: but a dictionary consisting of this number of words would contain more than are absolutely necessary (including the inflexions of verbs, &c.) for the telegraphic communication of all naval, military, civil, and political intelligence. More simplicity would prevail in the application of such a dictionary to telegraphic purposes, than in the use of that which the author proposes; since in such a telegraph no board is required to be set apart for the designation of any particular class or selection of words; which he is pleased to term small and of frequent occurrence, but many of which are as long as a great proportion of those in his other classes, and do not occur oftener in the composition of sentences. It would not be necessary in telegraphing to use numeral fractions, as he is obliged to do, with their numerators expressive of the classes to which the words telegraphed belong, and their denominators of the numbers that respectively denote such words in those classes. Nor would it be requisite to depart from the uniformity and simplicity of the system, and to express, as he does, the words, *with*, *from*, *in*, *by*, *to*, *of*, *and*, *the*, *that*, *it*, *not*, *is*, by means of the fractions, $\frac{1}{a}, \frac{2}{a}, \frac{3}{a}, \frac{4}{a}, \frac{1}{b}, \frac{2}{b}, \frac{3}{b}, \frac{4}{b}, \frac{1}{c}, \frac{2}{c}, \frac{3}{c}, \frac{4}{c}$, respectively, which have arithmetical numerators, and literal or algebraical denominators. Neither would there be occasion for mixing fractions with whole numbers in telegraphing; for the successive juxtaposition of the same or different numbers, to express a large one; for making one and the same board express sometimes an unit or a number in the place of units, sometimes an unit or a number in the place of tens, and sometimes an unit or a number in the place of hundreds; or, when the spelling of names became necessary, to have recourse to two rows of boards as in his method.

As to signals themselves, they are as old as the human race, and existed to a certain extent in the rudest stages of society. On the discovery of America by the Europeans, they were found in use with the most uncivilized tribes of its inhabitants; and among them the method of conveying intelligence is, as it must without doubt have been originally, by means of preconcerted, fixed, and determinate signals. This mode, however, can embrace but a few objects, and is too simple and limited to be of great advantage: for though information of some leading events, which may be expected and can be foreseen, may be communicated by means of signals concerted beforehand, yet a much greater number of incidents, though they may frequently occur, cannot be foreseen; and, from the very circumstance of their happening unexpectedly, they require the speedier consultation and relief. To all these such a method is inapplicable, and for communicating intelligence of them is therefore useless.

Polybius informs us that Æneas, who composed a treatise on the art of war, perceiving the defects of this method, improved it in some measure without carrying it to the required degree of perfection. He directed those, who intended to convey and receive intelligence by means of lighted torches, to take earthen vessels equal to one another in depth and breadth, with tap-holes in them exactly equal, and a cork for each of these vessels a little less in size than its mouth; then to take sticks, and divide them on the outside into equal portions of about three fingers broad each, distinctly marking the divisions; and on the several portions so marked off, to inscribe respectively sentences or phrases expressive of the events which usually happen in time of war. This done, the vessels were to be filled with water, and the corks, with the sticks containing these corresponding inscriptions fixed alike on them, were to be placed on the surface of the water. If, on opening the tap-holes to let the water run out of the vessels, the corks with the sticks on them were found to descend equally in equal times, then these instruments of intelligence were to be regarded as fit for use, and were to be carried to the places at which the signals were to be given and received. When any one of those events occured, which were inscribed on the sticks, the persons whose business it was to communicate that event raised a lighted torch, and kept it erect till another was shewn at the place to which the intelligence was to be conveyed. Then, on the lowering of the first mentioned torch, the tap-holes of the vessels at both stations were to be immediately opened; and, when by the sinking of the cork, that portion of the stick which was inscribed with the event intended to be made known became level with the mouth of the vessel, the people communicating it again raised a lighted torch, stopping immediately the tap-hole of their vessel; while those at the other station also stopped the tap-hole of theirs, and examined the inscription level with its mouth; which would of course, if they were careful and attentive, be the same with that which was meant to be conveyed to them. In describing this method, Mr. Macdonald observes that, 'when the person on the look-out perceived *one or more torches* raised up at the primary station, he understood that intelligence was about to be communicated.' Polybius, however, speaks only of the raising of one torch for such a signal; and he says nothing of that person's *instantly* answering the signal, on perceiving a second torch raised at the primary station, as Mr. Macdonald asserts, Such an answer, indeed, was not absolutely necessary. The account, therefore, which he has given of Æneas's method, is not exactly that which is related by Polybius.

This method, though certainly preferable to that of conveying intelligence by means of pre-concerted signals with the help of torches, was far from being either sufficiently extensive in its application or precise. No notice could be given by it of events, of which previous suspicion had not been entertained; and the inscriptions themselves must necessarily have been in various respects vague and indeterminate. They could not, for instance, contain the number of either infantry or cavalry that had entered a country, nor the parts of it into which they came, the number of ships arrived, the quantity or the number of measures of corn furnished by the allies; &c. &c.

In order to remedy these defects, a method derived from the letters of the alphabet was invented by Cleoxenus or Democlitus, and perfected by Polybius; which was not only precise, but also capable of expressing any circumstance that could happen, with the greatest accuracy: but attention and exactness were required in using it. A particular description is given of it by that author in Ex. VII. Book X. of his general history. It was a night-telegraph, by means of lighted torches, according to his account: but it might have been easily applied to the conveyance of intelligence in day-light, by means of flags, boards, large spherical or globular balls, &c. &c. As the letters of the alphabet divided into five parts, and written on as many tablets, were themselves used instead of the numerical combinations of things expressive of them, and as the number of torches raised on the left and on the right of the person, who gave the signal, corresponded exactly to the tablet in which the latter stood and its place in the tablet respectively, that method was certainly simpler, more accurate, and less liable to error, than any mode of telegraphing that has been adopted in modern times. Mr. Macdonald's account of it does not perfectly accord with that which is given by this sagacious and correct historian.

Before recourse was had to the alphabet, it appears that intelligence was conveyed by whole sentences. Were such a method made sufficiently extensive in its application, as we conceive it might, to render the telegraphing of expressions either for single words or letters seldom necessary, it would unquestionably be the most advantageous application of the telegraph in point of expedition. Now twelve things afford 4095 different or distinct combinations; and even a smaller number of sentences would suffice for expressing almost every circumstance connected with naval, military, and political operations or proceedings. Were, therefore, a telegraphic dictionary of sentences alphabetically arranged, to be composed by men conversant in these professions, and properly qualified for such an undertaking, a telegraph of twelve boards, with either three rows of four each, or two rows of six each, would render the telegraphing of words or letters rarely necessary; and would at the same time be as applicable to either purpose, when wanted, as to the telegraphing of sentences themselves. We might easily shew, if our limits permitted, that even the highest number ever required to be communicated may with such a telegraph be expressed by a single operation, without any repetition, or the writing of small numbers after one another successively. We recommend the consideration of this suggestion to Mr. Macdonald; who has certainly thrown out a number of ideas which are well intitled to the attention of the Admiralty and of Government. We cannot, however, entirely subscribe to the assertion (p. 52.) that 'the highest improvement, of which a *telegraphic system* is susceptible, consists in conveying *words* instead of *letters*.'

The author observes that 'Polybius, in his account of the Punic Wars, makes *indirect mention* of naval signals:' but that historian makes *express* mention of them, particularly in the sea-fight between Amilcar and the Consul Manlius, though without specifying the mode of executing them.

We are sorry to remark in Mr. Macdonald so strong a propensity to employ a turgid and inflated diction, that he has not been able to lay it entirely aside even in this performance; though nothing can be more disgusting to readers of reflection and sound sense, in compositions of science or illustration, to which simplicity, chasteness, and purity of style seem to be peculiarly adapted. We trust that he will exercise his judgment in correcting so vitiated a taste, and will endeavour to avoid it altogether in his future publications.—If this article had not already reached so great an extent, we should feel disposed to animadvert also on the striking defects of his Dedication; in which some vulnerable positions are combined with that excess of flattery to which we have before referred, when reviewing this gentleman's works. Surely a little reflection must convince him that fulsome panegyric is honourable neither to the receiver nor the donor.

Another treatise on Telegraphs, by Mr. Conolly, will be the subject of our speedy notice.

Art. V. *Household Furniture and Interior Decoration*, executed from Designs by Thomas Hope. Folio. 5l. 5s. Boards. Longman and Co. 1807.

It has been said of our *nouveaux riches*, that "*they are fine-furniture-mad;*" and that they endeavour to acquire not less consequence from the exertions of the upholder, cabinet-maker, and other agents in the line of internal decoration, than our old families derive from ancestry and the emblazonments of heraldry. Often has a vulgar man, when enriched by commerce or government-contracts, at once conceived himself to be metamorphosed into a perfect gentleman, on possessing an expensively furnished mansion, and stepping into a smart carriage; and his rib, though not less vulgarly educated than himself, yet by the help of these splendid adjuncts has felt all the pride of gentility and *fine-ladyism*. Certain artists and tradesmen consult their own interest in fostering this passion; and it has been contended that the coxcomb in furniture is not more ridiculous than many other tolerated coxcombs, while he less departs from the character of the gentleman than the patrons of boxers and the members of *barouche-driving* clubs, the object of whose pursuits seems to be to qualify them for the office of prize-fighters or the places of coachmen. The furniture-mania, indeed, may in some degree be considered as an innocent absurdity, by which superfluous wealth is made to circulate, and to enliven the channels of elegant industry and commerce. We may be allowed, however, to inquire what system or rules of practice can be laid down in this new department of art; and in order to ascertain this point, it is essential to determine in what consist the criteria of taste, as affecting Household Furniture and Interior Decoration. In the application of ornaments, common sense, fitness, and propriety ought to be consulted, since finery may be carried to a ludicrous excess, heterogenous associations may be formed, and embellishments which were in character with the notions and superstitions of idolators will become unmeaning and absurd when applied to objects in a christian's habitation. We have reason to believe that the figures on the vases, and the sculptures on the friezes of temples, and on the sarcophagi, of the antients, were appropriate as referring to the existing mythology: but, when that mythology has been discarded and become unknown, as little good taste is manifested in overloading our walls with the symbolical images of antiquity, as in making our national Bank resemble a Mausoleum.

The elegant forms, with which antient art has furnished us, are allowable objects of modern imitation: but sound judgment should be exercised in the application of them. Who can suppress a smile when the cabinet-maker presents us with a cellaret in the shape of a sarcophagus? To give a finish to the sublimity of his conceptions, he should display in his show-room a night-table resembling an altar dedicated to *Jupiter Tonans!*

Of the private life of the polished Greeks and Romans, comparatively little can be collected, and still less of that of the Egyptians. We are better acquainted with their temples, and with their national and sepulchral monuments, than with their private edifices or the furniture of their dressed apartments; and certain parts of their domestic usages and habits, which are well ascertained, we have no desire to imitate. Their tessellated pavements will not come in fashion instead of our boarded floors; their *triclinia* will not be preferred to our dining-table-chairs; nor their metallic goblets and *pocula gemmata* be allowed to supersede the use of our transparent drinking vessels. Still in many points we should have been happy to imitate them, if we could have possessed an ample detail, with their forms, of the articles of domestic use and embellishment: but here our knowlege is very circumscribed. What information can we collect respecting the interior decorations and furniture of the palaces of "Memphian kings, when Egypt with Assyria strove in wealth and luxury;" of the utensils and ornaments of the residences of the Archons of Athens; or of those of the superb abodes of the Roman Emperors? The accounts given to us by writers, from Herodotus down to Vitruvius, serve in many instances rather to puzzle than clearly to instruct; and the letters of the Younger Pliny which are appropriated to the description of his villas, assisted by the conceptions of Montfaucon, throw little light on the inquiry. To the discoveries made at Herculaneum and Pompeii, we might turn with an expectation of obtaining that knowlege which books and MSS. fail to supply: but we must recollect that in cities overwhelmed by an eruption from Vesuvius, we can meet with no articles excepting such as were constructed of metal or stone. All those which were manufactured of wood, silk, wool, or linen, must long ago have perished.

Amid the chaos of disjointed members and mutilated fragments of which the vestiges of antiquity are composed, Mr. Hope proposes, by his explicative text and descriptive exemplars, to fix a criterion of unerring taste, to guide the practice of the mechanic, and to refine and enlighten the understanding of the luxurious employer. For this arduous purpose, under the roof of his own mansion in Duchess-street, Portland Place, he exhibits specimens collected from the Delta, from the Thebais, and from the regions of Hindostan and Tibet, as well as from Moörish and Saracenic grandeur; adding to these the refinements of Attica and Ionia, and finally those of the voluptuous mistress of the world. In order probably to invite spectators, admirers, and imitators, he presents himself to the public as a lecturer on the subject of Household Furniture and Interior Decoration; and for the illustration of his conceptions, he appeals to the style of fitting and embellishment which prevails in his own elegant suite of apartments. The volume before us, consisting of 60 plates of out-lined engravings executed by artists under Mr. Hope's immediate direction and control, printed on fine paper, with explanations on 53 pages of letter press in folio, must indeed be considered as a very unique publication; and though in some respects it is liable to objection or to ridicule, in others it merits not only indulgence but commendation. With vanity the author combines higher sentiments; and if in a first essay of this nature he has laid himself open to the fastidious critic, he has furnished many ideas which, in an age of luxury and refinement, will be thankfully received.—The inducements to the singular undertaking of this ardent reformer of modern taste, as it respects the province to which he confines his views, are thus explained. After having remarked that the several articles which fall under the denomination of Household Furniture, and which are capable of uniting the requisites of utility and comfort with a number of secondary attributes of elegance and beauty, without impeding their chief purpose, have been, till very lately 'abandoned to the sole taste of the upholder, entirely ignorant of the most familiar principles of visible beauty;'—and that in consequence of the deficiencies of our own artificers, persons who were desirous of obtaining furniture of superior elegance of form and design were obliged to procure it from abroad, to the reproach of ourselves, to the discouragement of our own artists, and to the diminution of the balance of trade in our favour;—Mr. Hope thus proceeds:

'These circumstances I beheld with regret; and, having occasion, a few years ago, to appropriate a little repository for the reception of a small collection of antiquities, Grecian and others, I determined to make a first attempt towards giving the few articles of furniture, required for this purpose, in addition to the more essential modifications of utility and of convenience, some of these secondary attributes of elegance and of beauty which, without being equally indispensable with the former, were nevertheless conducive, not only towards rendering each separate piece of furniture, individually, a more pleasing and a more graceful object, but above all, towards forming the entire assemblage of productions of ancient art and of modern handicraft, thus intermixed, collectively, into a more harmonious, more consistent, and more instructive whole.

'I could not help flattering myself that that first deviation from the prevailing style of furniture, which I thus proposed, would, some time or other, produce fruits more important and more gratifying than the mere trifling and selfish satisfaction which I might reap from having given a somewhat greater degree of elegance, than was usual, to my own single habitation. I hoped that the change, in all those varied implements of use and comfort which every house of any size requires, from a tiresome and monotonous insignificance of form and ornament, to a delightful and varied significance of shape and embellishment, of which I could only set the example in an humble and a restricted way, would gradually, by others, be extended to an infinitely greater number and diversity of objects; that thus insensibly the arts of design, applied to every article, and studied in every profession conducive to the comforts of man, would be made to diffuse their beneficial influence throughout the minutest ramifications even of what had hitherto been considered as the exclusive province of the mere mechanic trades; and that consequently almost every production of industry, rescued in some measure from the hands of the mere plodding artisan, would be enabled to give some scope to the talent of the professor of the more liberal arts; the draughtsman, the modeller, the painter, and the sculptor.'—

'Thus I hoped to open to ingenuity a new and boundless field, in which the greater number of artists, who though qualified to rise above the sphere of the mere artisan, yet are not sufficiently gifted to reach the highest provinces of the fine arts, might find an ample source of such employment as, without being of the most exalted description, were yet, to a certain degree, elegant and dignified; and in which, moreover, that smaller number of superior men, destined by the liberality of nature to aspire at eminence in the highest and noblest branches of the fine arts, might find a means first to discover the latent germs of their genius to themselves and to others; first to cultivate and to extend their abilities; first to give to a distrustful public earnests of the far greater height to which more ample encouragement might ultimately carry their powers; and first to present to that public inducements to bestow on them that greater encouragement required for this purpose. Thus I hoped to entice the wealthy, through the more general diffusion of the charms of art, and through the thence resulting more general initiation into the mysteries of taste, to divert the employment of a larger portion of their opulence from an idle and a ruinous waste of those articles of gross sensuality or trivial amusement, which, incapable of being enjoyed until they are consumed, are only produced in order to be again destroyed, to the more profitable as well as more dignified procurement of those monuments of visible elegance and intellectual beauty which, capable of being enjoyed during the longest periods, and by the greatest numbers, without suffering any material degradation, can alone become instruments of universal and of durable gratification, as well as of solid and permanent grandeur: and thus, moreover, by enabling the lover of elegant refinement to find at home those objects of superior design and execution, which formerly he could only obtain from abroad; by converting into lucrative articles of home-manufacture, and of beneficial exportation, those very commodities which had heretofore only appeared in the repulsive and unpatriotic shape of expensive articles of foreign ingenuity and of disadvantageous importation, I hoped to increase in a considerable degree the internal resources and the external independence of the commonwealth.'

Such motives may be avowed with some degree of pride; and we are obliged to Mr. Hope for attempting to wipe away the reproach of our supposed inferiority to foreigners in the arts of elegance and taste: but we must doubt whether the example which he has set in Duchess-street, or the objects which he has exhibited in his book of copper plates, will essentially serve to 'increase the internal resources' of the country.

From general remarks, let us now view the exhibition itself. Plate I. represents the Statue-Gallery, containing some fine specimens in marble. We applaud Mr. Hope's reasoning on the fitting-up of the back ground:

> 'As this room is destined solely for the reception of ancient marbles, the walls are left perfectly plain, in order that the back-ground, against which are placed the statues, might offer no inferior ornaments, or breaks, capable of interfering, through their outline, with the contour of more important works of art. The ceiling admits the light through three lanterns, and is divided into cassoons by means of rafters, which imitate a light timber covering.'

Plate II. exhibits the Picture-Gallery; and in the explanatory letter-press we are informed that 'the center part of the ceiling is supported by small columns which divide the lights and which are imitated from those that are seen at Athens, in the upper division of the octagon building, vulgarly called the temple of the Winds; that these columns rest on massy beams, similar to those in marble, which lie across the peristyle of the temple of Theseus, also at Athens; and that the larger columns which support the entablature offer the profiles of those of the Propylæa.' All this classical display sounds well: but must it not surpass the reach of ordinary understandings, to conceive how architectural examples of columns and entablatures, taken from the octagon tower of the Winds, from the temple of Theseus, or from the admired Propylæa, or Parthenon, are in this instance fitly applied? Those impressive masses of stately solidity, when diminished from their characteristic magnitude, and dwindled into the dwarfish height and limited area of a Picture Gallery, shock all common sense; which was ever the basis of Athenian taste, and governed the practice of Phidias and other celebrated Greeks in the employment of the robust and manly Doric order. Again, how does Mr. Hope reconcile to classic truth his dispensing at pleasure with the small space allowed in Greece to the Doric intercolumniation? It is worthy of notice that the interior colonade, which conducts through and supports the vestibule of access into the Acropolis, is wisely distinguished from the exterior columns by a substitution of the more delicate and elegant proportions of the Ionic order; and it may be presumed that, in the best ages, the Greeks excluded the Doric from their buildings, with the exception of temples and other grand public structures. When, therefore, the dignified and sublime masses of the Propylæa and of the Pestum temples are transformed into all the littleness of modern application and pigmy distortion, ought ridicule to be suppressed, ought criticism to be silent?

Plates III. IV. and V. present views of the apartments containing the Greek fictile Vases. Of these antiques, Mr. Hope possesses some very rare and valuable specimens, which are well adapted for the furniture of a Museum: but in their present mode of arrangement, they excite rather the idea of an apothecary's shop on a very grand scale.

In the VIth Plate, we have the perspective of the Drawing Room, 'principally fitted up for four large pictures, executed by Mr. Daniel, representing Buildings in India of Moorish architecture.' This is followed by Plate VII. which affords the view of a room that is not named by the owner: but to our agreeable surprise, since sculpture is banished from our modern houses and almost proscribed, though considered in every other civilized country as a prominent feature of magnificence, we find in this apartment a classic groupe of figures by Mr. Flaxman, 'representing Aurora visiting Cephalus on mount Ida,' inspiring delight and rapture The surrounding decorations are designed to be analogous to the personages exhibited in the sculpture: but it may be questioned whether the introduction of the emblems of Night round the bottom of the room, of a black-marble chimney piece, whose broad frieze is studied with stars, and of satin curtains edged with black velvet, while the sides of the room display the fiery hue which fringes the clouds just before sun-rise, will be supposed to add to the effect which Mr. Flaxman's inimitable chissel has produced. Little conceits are allied to the Bathos rather than to the Sublime.

The observer is now conducted by Plate VIII. into the last chamber of this variegated range; where he cannot fail to be diverted, if not satisfied, by the exertions of this elaborate improver of the arts: particularly by the appearance of his Nag's Heads introduced to explain the derivation of *Philipp*, the name of the King of Macedon, which is composed of two Greek words signifying *a lover of horses.* Surely the sculptor was never more ludicrously employed than in this effort to assist etymology!

As to the remainder of Mr. Hope's curious labours, it may suffice to observe that they consist of designs for furniture of every description. The list, indeed, is too long for us to transcribe; and to the curious in such objects of modern elegance and finery, who can spare five guineas, in spite of the public burdens, such a detail as we could give would be unnecessary. For those who are in more limited circumstances, it may be satisfactory if we state that the vulgar object of a cradle here assumes beauty of form, and is ornamented with emblems of night, of sleep, of dreams, and of hope; that a settee belonging to the Lararium is decorated with the figures of the twelve great gods of the Greeks and Romans, as if Paganism were still predominant; that a seat is made to resemble antique swords crossed; and that the formidable battering rams of antiquity come to a place of rest in the arms of a lounging-chair!

ART. VI. *A System of Chemistry.* By J. Murray, Lecturer on Chemistry, and on Materia Medica and Pharmacy, Edinburgh. 4 Vols. 8vo. 2l. 2s. Boards. Longman and Co., London; Creech, and Constable and Co., Edinburgh.

THE first part of Mr. Murray's System of Chemistry has now been published about two years: but we delayed our account of it until the whole had appeared; and as this completion did not take place so speedily as we were led to expect, the former volumes have remained unnoticed much longer than their merit and importance would seem to allow. When we were lately reviewing Dr. Thomson's chemistry, we little expected that another production of a similar kind would have so soon issued from the British press: but it is a circumstance highly creditable to the country, since it is not merely a proof of the ability of individual chemists, but affords a strong presumption that the study of chemistry is rapidly extending itself among us: while the multiplication of such works must have the effect of still farther diffusing a taste for this science, by increasing the facility with which it may be acquired.

Mr. Murray commences by an introduction, in which he explains the nature and objects of chemistry, and its application to the different arts of life: he then traces a brief sketch of its history, and concludes by laying down the basis on which he founds his arrangement. The grand aim of this science being to examine the combinations of matter, he proposes first to enumerate the general laws on which these principles are regulated, and afterward to point out the particular combinations which occur between individual substances. In pursuance of this plan, he enters on the general doctrines of chemistry by giving an account of attraction; and after some preliminary remarks on this subject, and more particularly on the question whether all the phænomena of attraction ought ultimately to be referred to one principle, he proceeds to a more minute examination of that species of attraction which is exerted between contiguous bodies, and which, from its obvious properties, has been divided into the attraction of aggregation and chemical attraction. The first exists between particles of the same kind of matter only, the latter between particles of different sorts of matter; the latter properly constitutes the science of chemistry, but the former is so frequently found to influence the results of chemical actions, that it necessarily makes a part of a system of chemistry. The process of crystalization comprizes a curious and important series of facts which depend on the attraction of aggregation; and this subject has lately been most ingeniously illustrated by Haüy, of whose theory Mr. Murray presents us with a correct abstract.

We now enter on the consideration of chemical attraction. It is defined to be

> 'That force by which the particles of heterogeneous bodies, when brought into apparent contact, have a tendency to unite intimately, and by which they are retained in a state of union, forming not a mere aggregate or mixture, but a new substance, in which the properties of the particles combined are more or less changed. From gravitation it is distinguished by not operating on masses of matter, nor at sensible distances, but by being confined in its action to the minute particles of matter: from cohesion, by being exerted always between particles of different kinds, and forming generally substances with new properties.'

The French first applied the term *affinity* to this power; and as it denotes a distinct class of phænomena, and is incapable, when properly understood, of leading to any error or confusion, we think that it is an useful word, and ought to be retained.—The chapter on affinity is divided into six sections; 1st. on the definitions relative to chemical attraction and its results; 2d. on the general phænomena which arise from the exertion of chemical attraction; 3d. on the circumstances by which the exertion of affinity is influenced; 4th. on the modifications of affinity resulting from combination; 5th. on the limits to the exertion of chemical affinity; and 6th. on the force with which chemical affinity is exerted. These sections, as the reader will perceive from their titles, contain an examination of some of the most important parts of the science, and include the discussion of most of those questions which lie at the foundation of the philosophy of chemistry. The third section is peculiarly interesting, both from the importance of the matter which it includes, and from its developing in a perspicuous manner many of the leading opinions of M. Berthollet, the tendency of which is to effect a complete revolution in our views of the operation of chemical affinity. The same subject is pursued in the sixth section; in which, after having examined at some length the theory of Bergman and Kirwan, respecting quiescent and divellent affinities, the author points out the circumstances which distinguish it from the more recent doctrines of Berthollet, and concludes by instituting a comparison of their respective merits.

'In Bergman's theory, affinity is regarded as an invariable force; and all the decompositions which were ascribed to elective attraction, are considered as depending on the various degrees of intensity with which that attraction is exerted by each body towards others. The results have been considered as capable of measuring even the relative forces of affinity, and of course as arising solely from them.

'In the theory of Berthollet, the changes ascribed by Bergman to the predominance of certain affinities over others, are referred to the operation of those circumstances by which attraction is influenced, and combination limited.

'If the substances which in any case of complex affinity act on each other be liquid, or be soluble in the fluid, which is the medium of action, and if the compounds they form in any stage of combination have no great cohesion or insolubility, no evident change appears when they are mixed together, there is a mutual saturation, and the opposing substances remain united, forming an individual combination, in which the forces are balanced. But if, on any of the parts of such a combination, the force of cohesion or insolubility, or the power of elasticity operate with energy, these external forces will subvert the balance; will give rise to separations, and will hence be the real cause of the results which in the old theory were ascribed to the predominance of divellent over quiescent affinities.'

This subject is afterward discussed more at large in a long and learned note, affixed to the end of the volume.

Having considered the nature of the attractions by which the particles of matter are held together, we are next called to examine the means by which the particles are separated from each other. The agent in this part of chemical action is now generally regarded not as a force, depending on a repulsive quality inherent in bodies, but as a peculiar kind of subtile fluid, which is capable of being transferred from one substance to another, and of maintaining a separate existence. It appears to be that to which the phænomena of heat are referred, and to which, in the modern nomenclature, the title of caloric has been applied. Light, electricity, and Galvanism in some respects resemble caloric, and are frequently found united to it; and Mr. Murray places these four principles together under the title of imponderable substances,—a title that is less exceptionable than any which has hitherto been applied to them. They form the contents of the second book.

On the subject of caloric Mr. M. treats very much at large, devoting to it a space of 350 pages. In some parts, indeed, we think that he enters more into minute detail than is necessary, or even proper, in an elementary work, the object of which is rather to give a summary of facts than to go through the whole process of experiment and reasoning by which the conclusions were obtained. However, we confess that redundancy is a more venial error than deficiency, and we have not here very frequent occasion to complain even on the former score.—The distribution and measure of temperature furnish the subject of the first section of the chapter on caloric, and lead to an account of the construction of thermometers, and of the gradual improvements which this instrument has undergone. Section 2. describes the effects of caloric, expansion, fluidity, vaporization, and ignition. On the first of these points, we have a detail of the best established facts respecting the expansion of solids and fluids, and afterward a correct abstract of the investigations of Dalton and Gay-Lussac on aëriform bodies; from which those experimentalists were induced to form the important deduction, that all the different gases suffer the same increase of bulk from equal augmentations of temperature.

Mr. Murray remarks that the facts, which have been established respecting expansion, at first view appear to be complicated or even anomalous; and he then states the general principle to which he conceives that they may be all reduced.

'Caloric and the attraction of cohesion are antagonist forces, the operation of either always opposing resistance to, and diminishing the effect resulting from, the operation of the other. Expansion arises from the excess of energy in the repulsive power over the force of cohesion, and from considering it under this point of view, the various phenomena connected with expansion may be explained.

'Thus, in the first place, it has appeared, that the expansibility of solids is less than that of liquids, and the expansibility of liquids less than that of airs. Now, in solids, the power of cohesion is greatest; the most effectual resistance, therefore, will be opposed in them to the operation of caloric, and hence less expansion will be produced by its introduction. In liquids the cohesion is much more weak, the expansion therefore will be proportionally greater. And in airs, as the cohesion is entirely overcome, no resistance is opposed to the expansive force of the caloric, and an enlargement of volume limited only by the pressure applied will be produced.'

This principle is ingeniously illustrated, and Mr.M. points out its application to the different classes of bodies as existing in the solid, liquid, or aëriform state. He concludes the subject of expansion by noticing some exceptions to the law, that bodies are augmented in their volume by the addition of caloric. The deviations which have been observed are three. First, the increase of bulk which some bodies experience at the moment when they are converted from the fluid to the solid state; a circumstance which is well explained on the supposition that the particles of the congealing body arrange themselves in a regular order, similarly to what takes place in crystallization, and that thus interstices are necessarily left, which cause the body to occupy a larger space than before. The second exception is of a more singular nature; it is the increase of volume which water exhibits when it is cooled to a low temperature, but before it passes to the solid form. The history of this discovery, and of the successive experiments and opinions to which it has given rise, is detailed with perhaps rather more minuteness than the nature of the subject requires: but, although the fact is considered as being established, it appears not to have received any satisfactory explanation, since the attempts which are made for this purpose can be regarded only as mere conjectures. The other exception to the general law of expansion is that the argillaceous earth, when exposed to a high temperature, diminishes in its volume; a property on which Mr. Wedgwood constructed his pyrometer, and which must still be considered as an anomalous fact.

Section 3. treats on the communication and distribution of caloric. After having pointed out the tendency of all bodies to an equalization of temperature, the author remarks that this propagation of caloric takes place in two modes:

'Of the caloric emanated from a body at a high temperature, part is projected from its surface in right lines with great velocity; and another portion is communicated more slowly to the matter which is directly in contact with it, is conducted through that matter from one particle to another, and is given in like manner from it to other bodies, with a celerity greater or less, but always comparatively moderate. The former is little if at all dependent on the nature of the surrounding medium, at least if it be an elastic one, while the latter is materially influenced by it. The distribution of caloric may be considered under these two modes—of Radiation and of Slow Communication.'

Under the latter of these heads, we have an interesting detail of the labours of Count Rumford, who has thrown so much light on this subject, and has advanced opinions which are so different from those that were previously entertained. Mr. Murray supplies an ample (perhaps a rather too prolix) report of the experiments which the Count performed for the purpose of shewing that fluids are non-conductors of caloric; experiments which were ingenious, but not decisive; and Mr. M., in a judicious review of them, has proved in what respects they are defective, and has indicated the conclusions which may be fairly drawn from them. He gives also a good account of the observations which have been made on the radiation of caloric, beginning with the experiments of Scheele, who first entertained a clear conception of the subject; proceeding to Pictet, who prosecuted the inquiry with more minuteness, and employed a more perfect apparatus; then advancing to Herschell, who made the important discovery that radiant caloric is a constituent part of the solar ray, and may be separated from light; and concluding with the curious and in some degree unexpected results which were obtained in the researches of Mr. Leslie. The abstract of the experiments of this ingenious philosopher is well drawn up; the remarks made on some of his conclusions are judicious; and the objections that are urged against his hypothesis appear to have considerable weight.

Section 4. relates to 'the comparative quantities of caloric which bodies contain.' The interesting subject of the different capacities of bodies for caloric is amply discussed; the experiments of Black, Wilcke, Irvine, and Crawford are detailed; and we arrive at the conclusion 'that different bodies, in equal quantities, whether estimated by weight or volume, contain at any given temperature unequal quantities of caloric.' This general fact is thus illustrated:

'It cannot be doubted but that this is owing to the peculiar attraction by which caloric is contained in bodies. Its particles being mutually repellent, its tendency is to diffuse itself equally over space, and did no foreign power operate, it would be contained in all bodies, the temperatures being alike, in quantities proportioned to the spaces they occupy. But, when introduced into bodies, some attraction must be exerted towards it; this modifies the law which would otherwise be observed, and being probably different in its intensity in different bodies, gives rise to the specific quantities which they contain. The exertion of such an attraction may not only be inferred with probability, but is established by the fact proved by Dr. Crawford, that a vacuum has even less capacity for caloric than atmospheric air.'

Although, however, it is admitted that caloric is attached to bodies by a specific attraction, Mr. Murray goes on to remark that it does not exhibit 'the usual laws of chemical affinity; the phænomena attending the communication or abstraction of caloric are totally dissimilar to those of chemical combination; it exists in bodies with its properties unaltered, the *quantity* they contain only being determined by the attraction they exert towards it.' This observation is to a certain extent correct: but we think that the phænomena attending the combination of caloric are less anomalous than the author seems to apprehend. Nearly the same may be said with respect to water: when employed as a solvent for different substances, its properties and that of the body which is dissolved remain nearly unchanged; and the quantity which is capable of solution seems determined by its affinity for the water.

Latent caloric is examined in the 5th section. For the great fact that a body, when it changes its *form*, requires a different quantity of caloric to preserve the same temperature, we are indebted to the genius of Dr. Black; and it must be ranked among those discoveries which have materially contributed to advance the science of chemistry, and even to new-model many of its doctrines. The experiments of that philosopher are accurately detailed in the present volume, but, (as on some other occasions), we think, with more minuteness than was necessary; and the curious and much agitated question is then discussed, whether the consumption of caloric, that attends liquefaction and vaporization, ought to be regarded as the cause or the effect of these changes of form. The first of these opinions was adopted by Dr. Black, while the latter was maintained with much acuteness of reasoning by Dr. Irvine. Our decision leans to that of Dr. Irvine, and this seems to be the case with Mr. Murray.

We have next a short section on the absolute quantity of caloric in bodies, in which the ideas of Mr. Dalton ought to have been noticed; a section on the nature of caloric, in which the author appears as a decided and judicious advocate for its materiality; and lastly, we have some observations on 'the sources of the variations of temperature, and the application of these to practical chemistry.'

In the chapter on light, which next follows, Mr. M. affords a satisfactory account of all the leading facts and opinions respecting this subtile agent; and we have afterward some rather copious dissertations on Electricity and Galvanism: which, although he regards them as ultimately referable to the same principle, yet, since the modes of exciting them and the effects which they produce are very dissimilar, are placed in two distinct sections. After a short description of the manner in which the fluid is evolved, and its effects rendered visible, he considers to what hypothesis the explanation of the phænomena can be most conveniently referred; particularly whether to the opinion of Franklin, or to that which supposes the existence of two distinct species of electricity. He appears not altogether decided on this point; either of the hypotheses will explain the facts; and the former he admits to be possessed of the greater simplicity. He thinks, however, that all the experiments, which have been performed to illustrate the direction of the electric fluid, are fallacious or inconclusive; and that some Galvanic phænomena seem to shew that the two electricities exercise different chemical actions. Mr. M. supposes that 'the chemical agency of electricity may be, in a great measure, ascribed to its power of exciting a high temperature:' but he acknowleges that 'the mode by which it does this, or the nature of its relation to caloric, is rather obscure.' He reviews the experiments which have been made by Van Marum and others, on this subject; and he concludes, as being the most probable supposition, that the power of the electric fluid in exciting a high temperature is in proportion to the resistance opposed to its transmission.

We think that the account of Galvanism is scarcely so well composed as the other parts of this work which we have examined; and the recent additions which have been made to this branch of science, by the brilliant discoveries of Mr. Davy, necessarily cause the present detail to appear still more imperfect.—With this subject the text of vol. i. terminates: but we have still about 100 pages of closely-printed notes, containing a more ample discussion of some points which were only briefly treated in the body of the volume.—The volume is illustrated by eight plates of chemical apparatus, neatly engraven in outline.

As Mr. M. has now considered the general doctrines of chemistry, and given an account of those principles which, although they materially influence chemical action, yet cannot themselves be decidedly traced as forming chemical combinations, he next enters on that part of the science which relates to the properties of individual substances. He begins by some remarks on the arrangement to be pursued in a work of this description, and afterward lays down the plan which he himself proposes to adopt. This plan is sufficiently simple, and on the whole we do not perceive much that is open to any decided objection. He of course commences by the more simple bodies, and then proceeds to the compounds. The simple bodies are divided into four classes; those which naturally exist in a gaseous form, simple inflammables, metals, and earths. The only one of these classes respecting which we differ from Mr. M., is the first, which is composed of three substances, oxygen, nitrogen, and hydrogen; substances which possess very few common properties, and which, though they may be said to exist naturally in the gaseous form, are found still more frequently in combination with solid bodies, and of course in a concrete state. Our objection, however, we do not regard as very weighty; and we admit the propriety of giving an account of oxygen, nitrogen, and hydrogen, before we proceed to the consideration of any other chemical agents, because they are possessed of very active properties, and enter into very numerous and important combinations.—Mr. Murray pays due attention to each of the different simple bodies, and then describes the substances which result from their binary combinations. After the simple gases, he treats of atmospheric air, ammonia, water, the nitrous and nitric oxyds, and the nitrous and nitric acids. In the same manner, in the second class of simple combustibles, having described carbon, sulphur, and phosphorus, (the three bodies to which the character exclusively applies,) he subjoins a detail of the union of these bodies with each other, and with the simple gases; forming carbonic oxyd, carbonic acid, and sulphuretted hydrogen; the union of sulphur with the alkalies and with carbon; and lastly, the analogous compounds, of which phosphorus forms a constituent part. In discussing these different substances, the plan of the author is to give a history of their discovery, to point out the method by which they may be obtained in a state of purity, and lastly to relate their physical and chemical properties. As an exemplification of the manner in which this part of the work is executed, we shall give a rather full account of the chapter on atmospheric air.

After having described the atmosphere as consisting, in the general sense of the term, of all the substances which are capable of existing near the surface of the earth in a gaseous state, Mr. Murray observes that the term *atmospheric air* is now limited to designate a particular compound of gases, formed of oxygen and nitrogen, together with a small portion of carbonic acid. It has been a subject of controversy, whether the constituent parts of this air be in a state of chemical combination, or simply of mechanical mixture: if the former be the case, the result is not analogous to that which generally happens in similar circumstances, *i. e.* a change in the properties of the compound, since the properties of atmospheric air can scarcely be said to differ from those of its component parts. Mr. M. next relates the discovery of the composition of the atmosphere; the honor of which he attributes, in a great measure, to Scheele: since, although Lavoisier claims the same merit, we have too much reason to believe that this great chemist, who might justly assert his title to so large a share of the modern discoveries, was unfortunately desirous of encroaching on the reputation of his contemporaries. We think that Mr. Murray has not allotted to our countryman, Dr. Priestley, the meed of praise which is justly due to him on this subject; because, though his opinions respecting the constitution of the atmosphere were very erroneous, yet his grand discovery of oxygen must certainly be regarded as an important instrument in the hands of other experimentalists, who were prosecuting the same inquiry.

Eudiometry is the subject next introduced: but it is considered only as far as it regards the inference which we deduce from it respecting the constituents of the atmosphere; and the manipulations of eudiometry are described in other parts of the work. The inference is that, in almost all situations, and in all climates and seasons, the proportions of oxygen and nitrogen in the atmosphere remain nearly, if not precisely, uniform.

This point being established, we are next led to consider the striking peculiarity which the atmosphere presents. From the nature of its properties, we can scarcely regard it as a chemical compound; and yet, if its components be only mechanically mixed, why do they not separate and arrange themselves according to their specific gravities? 'On either hand,' says the author, 'there appears a difficulty. If their particles are retained by no mutual attraction, why do they not separate, from the difference in their specific gravities? If they are united by any attraction, why is this not marked by the usual consequences of chemical union, a change of temperature at the time it happens, and a change of properties?' The last attempt to solve this difficulty is that of Mr. Dalton, who has proposed an hypothesis to account for the uniform diffusion of the gases, at the same time that their mixture is considered as merely mechanical. His theory is built on the assumed principle that the particles of mixed gases neither attract nor repel each other, but that each kind of particles is diffused through a given space, as if they alone were confined in it; each set of particles diffusing itself uniformly through the whole space, without being affected by the presence of any of the others. To the claim of ingenuity, this conjecture is certainly intitled; it affords a complete explanation of the existing state of the constituents of the atmosphere; and it possesses an appearance of plausibility which disposes the mind for its reception. Mr. Murray, however, does not assent to it: he thinks that we may satisfactorily account for the state of the atmosphere without having recourse to any new principle; and that it depends merely on such an affection of chemical affinity, as may prevent the total separation of the particles of the mixed gases, without being sufficiently strong to bring them into absolute contact:

'The particles of oxygen and nitrogen gases, the chief constituents of the atmosphere, have a mutual affinity, for they can be intimately combined together. At the temperature at which they exist in the atmosphere, this is not sufficient to overcome their elasticity, and unite them so as to detach their caloric, and form a new substance. But it may not be entirely dormant, but may be so far exerted, as to keep them in a state of adhesion, or prevent their separation, or even produce a degree of approximation, so inconsiderable, however, as not to be discovered by any considerable change of volume, (and that a slight increase of density does follow the mixture of oxygen and nitrogen gases, has appeared to be the fact to several chemists, though, if it be inconsiderable, it is obvious that it must be very difficult to discover it with accuracy.) This hypothesis derives additional probability from the views of chemical affinity, which have been presented by Berthollet, and his theory of the chemical nature of the atmosphere is precisely that which I have now stated. I consider it as preferable to Mr. Dalton's.'

Mr. Murray next gives an account of the small quantity of carbonic acid gas which exists in atmospheric air. It is found to be nearly in the same proportion under all circumstances and in all situations, and probably does not exceed the thousandth part of the weight of the whole atmosphere. Another constituent is aqueous vapor, derived perhaps from the evaporation which is always going forwards on the surface of the earth. The causes which promote or retard the formation of this vapor are perpetually changing in their intensity, so that the degree of vapor produced is always varying in its quantity. The means employed by nature for elevating and suspending water in the atmosphere, under the different forms in which it exists, are still not sufficiently explained. Various hypotheses have been proposed to solve the phænomena; some writers supposing them to depend on water and air; and others imagining them to be resolvable entirely into the agency of caloric. The question is discussed by Mr. Murray at full length in a note, which contains a fair view of the arguments that have been offered in support of each of the opinions.

Mr. M.'s third volume is entirely occupied by an account of the metals and the earths; and he enters on the subject by some observations on the connection which subsists between chemistry and mineralogy:

'As a material substance, every fossil, whether simple or compound, is necessarily an object of chemical science; it must be subjected to the methods of analysis: if compound, its composition determined; and whatever may be its nature, what chemical properties it possesses must be noticed, and the applications to which these may lead pointed out. But in discriminating them from each other,—in fixing the substances to which the attention of the chemist must be directed, it is necessary, to a certain extent at least, to have recourse to mineralogical description. Each individual substance cannot be analyzed; this would be impracticable; and were it not, it would be without utility. But when the analysis of a fossil has been effected, we presume that a similarity of composition will exist in other specimens, which agree with it closely in their external properties or characters; and hence the neceſſity of an attention to these characters, in regarding the substances of the mineral kingdom as subjects of chemical investigation.

'It is under this point of view that mineralogy ought to be regarded in its relation to chemistry. The object of the mineralogist is to trace all the distinctions, even the most minute, among the substances which are the subjects of his science, and to mark every variety of form and appearance under which a fossil is exhibited. He is therefore led to cultivate, with the strictest attention, the mineralogical method, and the language by which these minute distinctions can be expressed. The object of the chemist is more general. The composition is what he has more peculiarly to attend to; to discover in each species the composition which forms its basis; and in a great measure to disregard more minute distinctions, farther than what may be necessary to connect the varieties to which these give rise, with the species which analysis has determined. Thus chemistry and mineralogy, in relation to fossils, have each its peculiar province, and the one is calculated to assist and reflect light on the other. It may be affirmed indeed, that it is from chemistry that mineralogy must receive the principal aid in advancing to a more perfect state.'

The author is led, from this train of discussion, to take a general view of the circumstances which have served as a basis for the different mineralogical arrangements. To a certain extent, they have all admitted chemical composition as the foundation of their specific distinctions: but they have frequently deviated from its strict application, in favour of what have been called the external characters. The importance of these external characters is now universally recognized, as necessary to supply the deficiencies of chemical analysis; and it seems that it is by a strict attention to these circumstances that the science must be farther advanced. Mr. Murray's observations on the relative importance of the two methods, (that of analysis, and that of external characters,) are extremely judicious, and exhibit a more correct view of the subject than we recollect to have ever seen: for it has happened that almost all writers have been decided advocates for one of the systems, and have endeavoured to prove the exclusive importance of that to which they were attached, by depreciating the value of the other. Although in this work the author professes to confine himself almost entirely to that part of mineralogy which is strictly connected with chemistry, yet, as it is requisite in speaking of mineral substances to use the terms which are employed to designate their external characters, he gives a brief sketch of the nomenclature according to the improvements which it has received from the celebrated Werner.

Before we enter on the consideration of the several metals, we have an interesting chapter on their general properties and their combinations. Metals are (strictly speaking) inflammable bodies, being capable of uniting with oxygen, and of exhibiting the usual phænomena of combustion: but they possess so many properties peculiar to themselves, that they are always arranged as a distinct class of substances. Their principal characteristics are great specific gravity, tenacity, malleability, ductility, opacity, hardness, and brilliancy; and when all or several of these qualities unite in the same body, we give it the denomination of a metal. One of the most essential properties of metals is their affinity for oxygen, and the products which they form from this union. The oxydation of metals has given rise to some of the most interesting discussions that have occurred in the whole range of natural philosophy, and was the immediate cause of the grand revolution which took place in chemical science; by which the ingenious but unfounded hypothesis of phlogiston was superseded by the more correct deductions of Lavoisier and his associates.

An important controversy may still be considered as subsisting on the subject of metallic oxyds, in which Proust and

Berthollet have taken the lead; the former supposing that in metallic oxyds the metal and oxygen unite in definite proportions, in consequence of a specific affinity that always exists between these individual quantities: whereas Berthollet endeavours to prove that the union between the metal and the oxygen is progressive, from the smallest to the greatest proportion; and that the particular combinations which we observe are the result of extraneous circumstances, influencing the general operations of chemical affinity. Mr. Murray leans to the side of Berthollet; while, on the contrary, we cannot but acknowlege that our judgment inclines us to favour the opinion of Proust, which till lately was generally received. A similar question afterward occurs with respect to the union between metals and acids, in the formation of what are called metallic salts. Here again Proust appears as the advocate for the doctrine of determinate proportions, while Berthollet supports the opinion which accords with his views of affinity. We have next some remarks on the nomenclature of oxyds and salts; and afterward the author considers at some length the affinities which metals possess, and the effects to which these affinities give rise. We have read the whole of this chapter with much satisfaction, and we are disposed to regard it as the most valuable and the best-written part of the work.

Volume 4. is occupied with animal and vegetable substances. It is of course little else than an abstract of facts; and all that we can expect is that they should be judiciously selected, well arranged, and clearly stated. In regard to the first of these qualifications, which indeed is the most important of the three, we are obliged to confess that Mr. M. does not in every instance exactly reach our ideas of perfection:—but the length to which this article has been extended, and the impossibility of entering into a minute criticism of so multifarious a collection of subjects, will render it necessary for us to remain satisfied with advancing a mere opinion on this point.

With respect to the performance in general, we think that it is intitled to much commendation; and though it does not contain a great portion that is original, it affords a comprehensive view of the present state of chemical knowlege. The style possesses ease and simplicity; and the theoretical opinions which are occasionally introduced are ingenious and plausible, so as at least to be deserving of attention, if not always intitled to full approbation. The arrangement of the different parts is on the whole judicious; and the work has the merit of not being much involved in hypothesis or conjecture.

It is impossible to peruse these volumes without calling to recollection the rival production of Dr. Thomson; and we consider it as a necessary part of our duty to state our opinion of their comparative merits. They are in many respects very similar; and each of them so far attains the object professedly in view, that, whichever of them had possessed the priority of publication, we should have spoken of it in higher terms of praise than we could employ with respect to the other;—on this point, our readers need not be informed that Dr. Thomson has the decided advantage. We could not, indeed, but feel some degree of surprize that any person should have attempted to write a system of chemistry on the same plan, after so capital a performance as that of Dr. T. was already before the public. Setting aside this consideration, however, and regarding the two writer as independent of each other, we should say that Dr. T. possesses more genius and learning, and that Mr. Murray evinces more judgment. Dr. T.'s arrangement is extremely objectionable, and clearly yields to that of Mr. M.: but, on the other hand, Mr. M.'s volumes are frequently inferior in their individual parts. Although his style is easy, and seldom open to objection, it is occasionally diffuse, and sometimes approaching to languor; whereas Dr. T. possesses in a high degree the valuable quality of condensation. The Doctor's historical details are much superior to those of Mr. Murray; and he has also a preferable superiority in the number of his references, and, as it would appear from them, in the extent of the sources from which he derived his information. On the contrary, again, Mr. Murray is certainly intitled to preference in his hypotheses, and in his general remarks on different subjects, which are often correct and judicious; while Dr. Thomson is too apt to deviate into extravagancies and conceits. Another material difference exists between the two productions: that of Dr. Thomson contains much which is not (strictly speaking) chemistry; as when, for instance, he inserts a complete treatise on mineralogy, and one on meteorology. These are certainly out of place, and must be considered as excrescences; yet they are in themselves valuable, and afford a large portion of useful information: so that, although they are blemishes in the *unity* of the work, they may be said to enhance its value to the purchaser. On the whole, we should pronounce that Mr. Murray's book is the more proper to be put into the hands of a learner, while that of Dr. Thomson will be found more valuable to the chemist as forming a part of his permanent library.

Art. VII. *Woman; or Ida of Athens.* By Miss Owenson, Author of "The Wild Irish Girl," the "Novice of St. Dominick," &c. 4 Vols. 12mo. 1l. 1s. Boards. Longman and Co. 1809.

Without the least disposition to throw a doubt on Miss Owenson's originality, we have been led to conjecture, in the perusal of this interesting novel, that it was suggested by the *Corinna* of Madame de Stael. The fervid eloquence, with which that fair and tasteful guide pointed to her British lover the glorious antiquities of the Italian mistress of the world, appears to have excited, in the still more enthusiastic mind of the present writer, the wish to throw a richer lustre on the noble but melancholy remains of Athenian greatness; and to display the last faint struggles of valour, liberty, and genius, on the chosen spot which we must hail as their cradle and deplore as their grave. The manner of executing this part of her design is, in our opinion, better calculated to awaken the mixed sentiments of admiration and regret that are inspired by a survey of the solemn scene, than that which was adopted by her accomplished rival; who mingled, perhaps, with her animated descriptions, too much scholastic information, and too much of the formality of a *Cicerone.* Miss Owenson, on the other hand, never stops to detail circumstances or copy smaller features, but labours successfully to produce the general impression resulting from a remembrance of all the noble acts which have illustrated her lofty scenes; places before our eyes the Acropolis, the Parthenon, and the temple of Theseus, without particularizing their situations, their proportions, or their ornaments; and leads us to the plain of Marathon, or the airy heights of Hymettus, without a word concerning their position, their extent, or their topography. We may add, likewise, that she has incorporated the local emotions with a far more striking and probable story than that of Corinna, that her heroine is a more attractive woman, and that her hero is a hero in good earnest.

A preface rapidly describes the Athenian character as exemplified in the several states by the pen of history; and traces, through all its various changes, that ardent love of liberty which seems inseparable from great sensibility of heart, and peculiar vivacity of imagination. The views, which have specifically led to the creation of this work, will be seen in the following passages:

'According to the testimony of all modern travellers, the complexional character of the Greek women is now, as anciently, highly favourable to that poetic idea of female fascination so bewitching to the fancy, and to that moral view of female influence so

gracious to the mind. But that nice power of developement which
would justify the intentions of nature in their favour, is denied them
by the oppression of the government under which they live, and the
ignorance of those with whom they associate. And many a fair
unconscious of many a charming Aspasia, may still exist in Athens,
norant that creatures like the powers of their own ardent minds; and ig-
suasion to the profoundest truths or pce gave the spell of sweet per-
of love with the cares of legislation, and charmed mingled the graces
those who enlightened, while they commanded, the world.

'The Greek women are still lovely in their forms, as those exquisite models of human beauty bequeathed by the genius of their ancestors to the imitation of unborn ages: and their playful but indolent dispositions, their tenderness and their ardor, flow from the same source that lends their manner its animated softness, that gives their eye its languid brilliancy.

'I must also confess that the historic retrospect and existing political situation of Greece in general, and of Athens in particular, held out a lure to the imagination, which I found too difficult to resist.

'To that country in which the light of political prosperity shines with a pure and cloudless lustre, the heart of the philanthropist will impulsively turn with beneficent satisfaction; but the nation which mourns over its sufferings, without the power to redress its wrongs, which faintly struggles in an interval of hope against that oppression which would impose a permanent despair, must eventually give rise to a romance of incident, to a boldness of character, and a vicissitude of event, which bestows on the wildest fiction of the novelist the sanction of probability and the authority of fact.'

Miss Owenson remarks, and the circumstance assuredly is of a very striking nature, that in these late ages of the world 'it was reserved for the rude descendants of those barbarous Scythians (looked on by the antient Greeks with such profound contempt) to arouse their descendants from the gloomy dream of their long endured capturity.' 'The Russians determined on ravishing the classic isles of the Egean and the continent of Greece from the Porte, and, as they asserted, of estoring the republics of Solon and Lycurgus:'

'They indeed found no difficulty in inspiriting the Greeks in defence of their natural rights, and for the recovery of their ancient liberties. The same love of freedom, the same vivacity of feeling, and ardour of enthusiasm, was found among many of the oppressed descendants of the heroes of Marathon and Platæa as distinguished their immortal ancestors; and, when their eager eyes beheld the Russian fleet doubling cape Matapan, the Archipelago thought itself free. A beam of their ancient glory seemed to shine on the brow, and warm the heart of the Greek patriot; but the beam, though bright, was illusory; and, like the faint, dissolving lustre of an autumnal iris, it died away in clouds and storms. Deserted by their allies, subdued by their tyrants, the patriots of Greece were only rescued from national slavery by the victorious sabres of those who imposed it. Thousands were massacred; and it was a point in debate in the Ottoman council whether the whole race should not be exterminated.

'It is on historic documents such as these that I have ventured [illegible] depict incidents of heroism and sentiments of patriotism [illegible] use their own ing among the Greeks. And that I have [illegible] reece is still to be found a touching and pathetic words [illegible] freedom, whom the iron yoke of people [illegible] not quite degraded, and who have constantly before their eyes the images of their heroes, by whose example their warriors are still to be animated *."

From these materials, joined with some of the more ordinary ingredients of romance, the readers of *the Wild Irish Girl* will easily conceive that such powers as are possessed by this author cannot fail to have produced a most affecting story. They will, however, possibly suspect (as we also have imagined) that the leading characters of the two groupes, and the methods of grouping them, bear considerable resemblance to each other; that the two heroes are essentially the same; that the uncle of Ida is in many points too nearly identified with the Irish chieftain; and that the Archondessa is only the Princess of Inismore with a new title and a more highly cultivated mind. They will also perceive a secret assimilation constantly made between the fallen state of Athens, and the degraded inferiority of our sister kingdom; and they will lament that the wise and just political doctrines of liberty and toleration, which should be taught only with a weight and a dignity corresponding to their importance, are fruitlessly thrown away in impeding the progress of a novel.

The story, on the whole, is excellent, but it is not very skillfully related. The first volume ought to have been the third; and the incidents contained in it might have been much compressed. A very bad effect is produced by going back from the departure of the Englishman to the far more interesting events of Osmyn's love and rebellion, which appear tedious from our knowlege that they are nearly two years old at the time of our first introduction to the characters. When Ida is in England, she loses some dignity of character by the thoughtless volatility with which she mingles in the gay scenes of the world; the second uncle is brought on the stage rather too abruptly; while his strange and unexpected discovery of his niece, and his equally sudden disappearance afterward, impart to her newly acquired wealth the character of a fairy

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'* See the memorial of the patriot Greeks in the Life of Catherine of Russia.'

gift, the accumulation of a golden shower, or the produce of Fortunatus's Wishing Cap. We would also hint to this lady, as well as to many of her fellow-labourers in the same species of writing, that Romance has lately been somewhat too familiar with hard-hearted landlords, bailiffs, and pawn-brokers. The example of Fielding's Amelia is no justification, because the nature of her character and history made the circumstance unavoidable.

To the language of these volumes we must offer the same objections which have occurred to us in examining Miss Owenson's former productions; and we are the more anxious to deter her, by our friendly warning, from the dangers of extravagance and affectation, because she is naturally endowed with great sensibility to the charms of style, and displays in general a vigorous and lively, though unchastised, eloquence. A very extraordinary fact is mentioned with regard to the author's velocity of composition:

> 'I have already written almost as many volumes as I have [lived] years*. I have been necessitated to compose with great rapidity, and my little works have been always printed (from an illegible MS.) in one country while their author was the resident of another †.'

This hasty execution is not absurdly vaunted as furnishing a claim to applause, but is modestly stated in order to account for inaccuracies. It is, however, an inadmissible plea. Every writer may justly unite two objects, present popularity, and permanent reputation. Though it is too common to sacrifice the latter to the former, it is perfectly clear that even the former will be soon destroyed by an excessive anxiety to secure it, when the public find that advantage is taken of their indulgence to deluge them with crude and careless compositions. Why, however, will not the fair author condescend to write a legible hand? and why may she not so arrange her visits to England, as to be present while her compositions pass under the printer's hands? Some of the strange phrases which swarm in these pages may perhaps be referable to

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'* The "Wild Irish Girl" was written in six weeks; the "Sketches" in one; and "Woman," though I had long revolved its plan and tendency in my mind, and frequently mentioned it in society, was not begun until the 20th of last July. It was written at intervals, in England, Wales, and Ireland, and almost always in the midst of what is called the world. It was finished on the 18th of October, and is now printed from the first copy.'

'† It is a fact that can be attested by my publishers that I never corrected a proof-sheet of any one of my works, nor ever resided in England during their printing or publication.'

such omissions: but they, like the neglect which produced them, are still chargeable on the author. Such is the misspelling of *Anadyomene*, the '*apparent* (for *transparent*) *tissue of woven air*,' *sensurous* for *sensuous*, &c: but it often happens, as in these two latter mistakes, that the word intended is almost as bad as the word erroneously employed; and if we were told that the author, speaking of delicate limbs, did not mean to say that their 'extremities were rosed with *flowing*,' but with *glowing* 'hues,' we should convict her, on her own confession, of meaning to use an expression which is alien to the English tongue. Why disfigure and overload our copious language with 'are spondent,' 'a comminglement,' 'to retribute,' 'to-obliviate,' and other words equally unnecessary, ungraceful, and unclassical? It is an important, though perhaps an ungallant and rather a pedantic admonition to female writers, to tell them that words derived from the learned languages are edge-tools, and cannot safely be handled by the unskilful. Any attempt to alter them may betray these fair adventurers, when not extremely well versed in their origin and in the principles on which they are compounded, into mere nonsense, or perhaps into downright contradiction. To be perfectly versed in the powers and the delicacies of their native tongue is no mean exercise of the faculties; it is a much safer ambition, and not a less honourable praise.

Art. VIII. *The Satires of Boileau translated*; with some Account of that Poet's Life and Writings. 8vo. pp. 195. 7s. 6d. Boards. Baldwins. 1808.

We are by no means inclined to discourage attempts to translate into our own language the truly classical productions even of those foreign authors, whose works are the most easily accessible, since it appears to us that such undertakings are capable of producing considerable benefit both to the authors and the public. It must always happen that many of our countrymen, and those more particularly whose minds, like that of the elder Cato, have taken a literary turn at an advanced period of life, will have lost the opportunity of approaching in the original those intellectual treasures which they are become anxious to share; and, on the other hand, it seems impossible for a young writer to devote his time and attention to the most perfect models of composition, without imbibing some portion of that purity in style, that correctness of thinking, and that enlargement of views, of which he has bound himself to aim at a faithful representation.

If the publication before us should be found on the whole to fail of both these purposes, our animadversions must be the more severe, because they are occasioned by no deficiency of power, but exclusively by the extreme negligence of the writer. We are acquainted with no author of any age or nation, whose rules of good writing ought to be more attentively studied, or whose example can be more advantageously copied, than those of Boileau: his larger treatises are inestimable repositories of sound criticism; while even his most ordinary publications, his prefaces, advertisements, and *avis au lecteur*, abound with just philosophy and acute observation. The discourse which was prefixed by him to the last edition of his works, superintended by himself, (in 1701,) is properly inserted at the end of his life in the present volume; we much fear, however, that if in the age of Louis the Fourteenth his translator had produced a work so composed as that which we are now reviewing, the discerning satirist would have been less anxious to adopt its author as the associate of his reforming labours, than to sacrifice him among their most distinguished victims.

Worse lines than some of those which occur in the eighth Satire, on Man, it is perhaps impossible to select from the thousand volumes of condemned English poetry:

> 'Who shall deny, you ask, his sovereign sway
> Over the animals? Perhaps I may.
> But while all question I at present wave,
> Whether the surly bear in his dull cave
> Flies from the man, or the man from the bear;
> Or if, by cryers sent to the Barcan lair
> To read the forest law of Nubia,
> The lions might be ousted Lybia;
> I ask this monarch who despotic sways,
> How many monarchs he himself obeys!—
> Love, Hate, Ambition, Avarice, and Fear,
> Chain him to toils more slavish than the tier.
> Sleep just begins to sooth his labouring eyes;
> Bestir, cries Avarice—To work, arise—
> Ah! leave me for one moment yet—Rouse!—but
> The sun is not yet up, the shops are shut—
> No matter, wake! arise!—Then say, for what?
> To sweep the seas from Lima to Surat?
> Sail to Ceylon for aromatick seeds?
> Or to Japan for beakers and big beads?'

We are sorry to add that the versification, even where it is more smooth and polished, is frequently deformed by ruggedness, redundancy, and bad rhymes. It would appear inconceivable that a person, who is sufficiently acquainted with the

French language to translate Boileau intelligibly, should be so ignorant of its pronunciation as to make *smile* rhyme to *Corneille*, *Desmâre* to *chair*, &c., if we did not often perceive equal liberties taken with English orthoëpy. For this, indeed, candour might suggest, as an excuse, an idea which has sometimes occurred to us on other occasions, that the poet was born in our sister-island; and nothing but *the brogue* is necessary to make his rhymes unexceptionable. This conjecture rests on such correspondent terminations of a couplet as *wind* and *frind* (for friend, p. 120.), *main* and *demesne* (124.), *great* and *entreat* (144.), *hinge* and *revenge* (156.), and above all *spite* and *quiet* (109.): it derives some probability, also, from the metamorphosis of a *sûr-intendant* into a *Lord lieutenant* (87.).—If we are right, we will take this opportunity of observing once for all to those Hibernian composers who wish to be read as English poets, that it will be much easier for them to drop the few peculiarities that affect rhymes, than for us to learn the brogue; and we recommend a residence in London for six months before their poems are sent to the printer, but at any rate during their progress through his hands, and while the proof-sheets are correcting.

We shall proceed to deprive this translator of all defence for those parts of his work which are radically bad, by proving, out of his own mouth, of how much better things he is capable. The second satire, on rhyme, is in the original judicious, elegant and playful, and is here rendered with more uniform success than any other:

'Unequall'd genius, whose warm fancy knows
No rhyming labour, no poetic throes;
To whom Apollo has unlock'd his store;
Whose coin is struck from pure Parnassian ore;
Thou dextrous master teach thy skill to me,
And tell me, Molière, how to rhyme like thee.
'You never falter when the close comes round,
Or leave the substance to preserve the sound.
You never wander after words that fly,
For all the words you need before you lie.
But I, who smarting for my sins of late,
With itch of rhyme am visited by fate;
Expend on air my unavailing force,
And, hunting sounds, am sweated like a horse.
In vain I often muse from dawn till night,
When I mean black my stubborn verse says white;
If I should paint a coxcomb's flippant mien,
I scarcely can forbear to name the Dean;
If ask'd to tell the strains that purest flow,
My heart says Virgil, but my pen Quinault;

In short, whatever I attempt to say,
Mischance conducts me quite the other way.
‘ At times, fatigued and fretted with the pain,
When every effort for relief is vain,
The fruitless chace I peevishly give o'er,
And swear a thousand times to write no more.
But after [a] thousand vows, perhaps by chance,
Before my careless eyes the couplets dance.
Then with new force my flame bursts out agen,
Pleas'd, I resume the paper and the pen;
And, all my anger and my oaths forgot,
I calmly muse and resolutely blot.’

The examples of common-place rhymes, which Pope transferred into his Essay on Criticism from this satire, are not very neatly expressed; but we discern much spirit in what follows:

‘ Plague on the fool who taught us to confine
The swelling thought within a measur'd line;
Who first in narrow thraldom fancy pent,
And chain'd in rhyme each pinion'd sentiment.
Without this toil, contentment's soothing balm
Might lull my languid soul in listless calm:
Like the smooth prebend how might I recline,
And loiter life in mirth, and song, and wine?’—
But since this freakish fiend began to roll
His idle vapours o'er my troubled soul;
Since first I long'd in polish'd verse to please,
And wrote with labour to be read with ease,
Nail'd to my chair day after day I pore
On what I write or what I wrote before;
Retouch each line, each epithet review,
Or burn the paper, and begin anew.
While thus my labours lengthen into years,
I envy all the race of sonnetteers.’—
‘ The fool can welcome every word he meets,
With placid joy contemplating his feats;
And while each stanza swells his wond'ring breast,
Admires them all, yet thinks the last the best.
But towering Genius, hopeless to attain
That unknown summit which he pants to gain,
Displeas'd himself, enchanting all beside,
Scorns each past effort that his strength supplied,
And, filling every reader with delight,
Repents the hour when he began to write.
‘ To you, who know how justly I complain,
To you I turn for medicine to my pain,
Grant me your talent, and impart your store,
Or teach me, Molière, how to rhyme no more.’

Boileau, like Juvenal, has directed his longest and most finished satire against the softer sex. The *Coquette* is admirably portrayed by him, and very well copied by his translator:

'But what if only sighing for a name,
The lustre not the sin her darling aim,
A cold coquette she should destroy your peace
With hourly stratagems of new caprice?
How would you bear the nightly thick resort
Of idlers from the city and the court?
Familiar to each guest she smiles or *bows*;
You seem the only stranger in the *house*:
To you her coldness and her frown confin'd!
To all the rest how free, enchanting, kind!
For them the diamond darts his conq'ring light,
For them the toilet glares with red and white,
For them the countless tresses are display'd,
And all the labours of the learned maid.
If your Lucretia you aspire to share,
Your transient visit must be timed with care.
Politely stopping, if around the room
You see strew'd kerchiefs stain'd with morning bloom;
Wait till her roses, gather'd up again,
Are carried by her laundress to the Seine.
Admitted, let no token of surprize
Betray your rage or mark the rude surmise.
First, pour your gold out with submissive mien:
Or, stay, at first you may affect chagrin,
Which opens fit occasion for her tears
While she recalls her happy maiden years.
A barbarous husband now denies her all,
Yet her expences are exceeding small.
In dress, as by her bills it will appear,
She scarcely spends a thousand pounds a year.
What can you say? already I perceive
That mov'd, and half convinc'd, you take your leave;
And, pleas'd if now the trifle gives content,
Send up your steward with a half-year's rent.'

'But who is she behind?—It is a prude,'

this is a slight mistake, she is a *précieuse*.—

Prim remnant of that once illustrious school
Whom Molière stamp'd with lasting ridicule,
With each starch'd sentiment demurely deck'd
This worthy heiress represents the sect.
With her the hooted bard, his laurels torn,
Seeks a fond refuge from the public scorn;
To her he pours his plaint, whose critick seat
For all the Perrins is a blest retreat—
False taste there plays the tyrant o'er the true;
There every book is welcome that is new;
The publick judgment there this heroine braves;
There all whom pits have damn'd she kindly saves.

Let others prize what Greeks and Romans write,
She can weigh Cotin with the Stagyrite;
Or trim the nicer scales, and coolly tell
In what the Eneid yields to *la Pucelle:*
Remarks the poverty of Virgil's wit,
Yet points out some things tolerably hit;
While Chapelain, ever equal and correct,
In spite of Satire has but one defect;
He tires most readers—yet she thinks ev'n those
Must own his poem to be charming prose—'

The hypocrite, the devotee with her indulgent confessor, and the saintly misanthrope, are very well drawn; and we were preparing to transcribe the last mentioned character, when the following lines deterred us:

'Thus sinks the soft voluptuous devotee;
Yet is there one more odious far than she,
With whom religion is a name for spleen
And all her virtues excess of chagrin.'

Having proved, as we think, that this translator has powers sufficient to raise him to a very respectable rank in literature, but that his present production is by far too carelessly executed to deserve a permanent place in our libraries, we pass over many smaller faults, which might have been easily selected; particularly an occasional tameness, which softens down "*Je vous hais*" to 'Begone,' and changes a perpetual yawning over La Pucelle, *into not reading it through.*—We believe that it is a mistake to suppose that the only English translation from Boileau is that of the Lutrin by Ozell; a version of all his works was published in 1712: but its excellence needs not frighten this translator from a competition, if he will submit to the necessary labour.

Art. IX. *Practical Electricity, and Galvanism,* containing a Series of Experiments calculated for the Use of those who are desirous of becoming acquainted with that Branch of Science. Illustrated with Nine Copper-plates. By John Cuthbertson, philosophical Instrument Maker, and Fellow of the Philosophical Societies of Holland and Utrecht. 8vo. pp. 290. 10s. 6d. Boards. Callow. 1807.

As the title imports, this treatise is almost entirely practical; consisting principally of a description of electrical apparatus, and the method of employing it, so as to produce the most striking effects and to exhibit the greatest variety of amusing experiments. The well known skill of the author, in his profession of a philosophical instrument-maker, and particularly the important improvements which he has made in the construction of electrical machines, are sufficient to point him out as every way qualified for the task which he has undertaken. He adopts the hypothesis and uses the terms of Dr. Franklin; because, as he observes, 'all the experiments with which I am acquainted may be more easily explained by it than by any other.' This is the best argument that can be adduced in favour of that system; which is certainly clogged with many difficulties, and involves some suppositions that approach almost to contradictions.

In the 2d. chapter, Mr. Cuthbertson gives a full description of the plate electrical machine, with directions for its management. A great number of miscellaneous experiments are then detailed, which are rather calculated to afford amusement than to give any scientific view of the nature and powers of electricity: but we do not by any means consider the former as an unimportant object; and those who are disposed to enter on the practice of this branch of natural philosophy will find the present author an accurate and intelligent guide.—Next follow some parts which are more immediately directed to objects of utility; a section on medical electricity, another on the method of ascertaining the comparative powers of different machines, and one on the improvement of electrical batteries. On this last subject, Mr. Cuthbertson contrived a very simple expedient, by which the same battery is enabled to hold a much greater charge than it was formerly deemed capable of containing. This expedient consists merely in breathing into the jars before they are used, so as to diffuse a thin film of moisture over their interior surface. Electricians had been accustomed to bestow great pains on making their jars perfectly dry and clean before they were used; whereas by having them moistened with the breath they are found to hold a double or triple charge. The author took some trouble to ascertain the exact degree of power which is gained by this method, and he details a number of original experiments which he performed for this purpose. Although the fact be established, the mode of explaining it is not easy; nor are we sure that the hypothesis which is offered by Mr. Cuthbertson will remove the difficulty. He supposes that, while a jar is charged, a quantity of electricity is endeavouring to escape from the inside coating; and that an electric atmosphere is formed in the upper part of the jar, which increases in density as the charging proceeds. If the glass be perfectly dry, this electric atmosphere is suspended in the middle of the jar, and is extremely liable to be thrown into undulations, by which portions of it escape in the form of flashes, or corruscations, or may even produce the spontaneous explosion of the whole contents. When, however, the operator has breathed into the jar, the film of humidity acts as a kind of imperfect coating; causing the electricity to diffuse itself in the upper part of the glass, and to adhere to it in such a manner as to prevent the undulations which took place in the former state of the apparatus.

Mr. C.'s account of Galvanism is given in the form of an appendix, and is less full than we might have wished. It concludes with a series of propositions, pointing out the different effects of Galvanism and metallic electricity. We think that they may be referred to the principle, that in the Galvanic apparatus the electric fluid exists in a larger quantity, but in a state of low intensity.

MONTHLY CATALOGUE,

For FEBRUARY, 1809.

HISTORY.

Art. 10. *An Abridgment of the Roman History*, from the Foundation of the City of Rome to the Dissolution of the Western Empire. Written on a Plan calculated to assist the Memory. By Sophia F. Ziegenhirt, Author of the Epitome of the History of England. 2 Vols. 12mo. pp. 372 and 536. 16s. Boards. Hatchard. 1807.

Those writers, who aspire to supply the public with elementary works, should above all things study to render themselves masters of language. A defect in this branch, from which even the title-page is not wholly free, pervades these volumes: the sense in which the word abridgment is used in it is conformable to that which it bears in the French tongue, but, if it will admit of the same in English, it is the least eligible of the terms which designate the same idea in our own language. We are inclined to regard it as a gallicism. With an exception of this nature, we have little to say that is not in commendation of the work. The matter is selected with judgment; and the composition, if not correct, is perspicuous.

Proper names are inserted only when first introduced; and blanks are left when they afterward occur, which it is intended that the pupil shall fill up. This contrivance, trivial as it may appear, is well calculated for the purpose of keeping up the attention of the learner.

POETRY.

Art. 11. *Eccentric Tales*, in Verse, by Cornelius Crambo, Esq. Crown 8vo. 5s. Boards. Tipper. 1808.

The celebrated but shameless "Crazy Tales" are perhaps intitled to our thanks, as having excited or directed the Broad-Grinning muse of George Colman the younger: but unfortunately George is not their only progeny; and they have also given birth to a wayward mis-begotten elf, who now rises to offend our senses of sight and hearing, under the name of Cornelius Crambo, Esq. This assumed appellation is his only pretence, and derivative obscenity his only pass-port, to the honours of wit and humour. In the present instance, however, his pass-port shall not avail him; and although we readily declare that, where he is *not* indecent, he is both a mere plagiarist and insupportably stupid besides, we shall as readily add that he is still insupportably stupid, and still a plagiarist, where he *is* indecent. As a proof of the *first* assertion, we shall quote a few of his most tolerable stanzas. Our readers must excuse us for not producing any examples of the second, and give credit to our assurance that they may find *many* in the book itself.

'The folks in the church had assembled to pray'r,
And holy Saint Martin was kneeling there,
And very devout he appeared awhile.
Then all at once was observed to smile.

'His face, which was ever so pious to view,
The longer he pray'd the more risible grew;
And before they had finish'd the holy rite,
He laughed in the church with all his might.

'So apt each unsanctified look to revile,
O what could occasion Saint Martin to smile;
A pattern for all the sincerely devout,
O what could Saint Martin be laughing about?

"Yon two of the gossiping sisterhood,
Were prating away as fast as they cou'd,
When I saw the Devil, just over head,
Was taking down ev'ry word they said.

"He'd a parchment roll, of a moderate size,
And down in short-hand he scribbled their lies,
Yet for want of room was strangely perplext,
And I *smiled* to think the Devil was vext.

"In a rage he fasten'd his teeth therein,
And, stretching it, gave a horrible grin,
But finding, at last, it was much too small,
Knock'd his head, in a passion, against the wall.

"And I could not help *laughing*, altho' at mass,
To think the Devil should be such an ass,
To expect to write down, on a roll or a skin,
The prate of two gossips when once they begin."

'Though this vision was seen by Saint Martin alone,
The words of the Saint could be doubted by none;
By an artist, on canvas, the story was told,
And t'was written beneath all in letters of gold.

'Then, for vexing the Devil, the sisterhood
Got a licence to prattle as much as they could;
A charter they hold, for, to this very day,
The gossips, at church, talk more than they pray.'

This story is *merely* amplified from one related by old Peter Grosnet, in words both fewer and wittier.

Art. 12. *An Address to Time,* with other Poems. By John Jackson, of Harrop wood, near Macclesfield, Cheshire. To this second Edition is added an Appendix; containing various Letters of the Author to his Friends. 12mo. pp. 76. 2s. 6d. Boards. Macclesfield, Wilson; London, Longman and Co. 1808.

We cannot convey to our readers a more just idea of the contents of this little volume, than by laying before them an ample specimen of the two poems which appear to us by far the best in the collection. The first is an address to Poverty:

'Thou sullen, unrelenting power,
Whose frown o'ercast my natal day,
Who since, in every smiling hour,
Would'st dash my cup of joy away?

'Tis not thy lone, sequester'd cot,
Thy mean attire, thy humble fare,
That cause me [to] mourn my hapless lot,
For these I've early learnt to bear.'—

'Yet hard thy stern decrees have been,
And sad thy galling yoke to bear,
"And oft and many a time" I've seen
A bliss, thou gavest not me to share!

'I've seen where independence reigns,
Where thou ne'er shewest thy frightful mien,
That truest, purest friendship deigns
To gild each hour with smiles serene.

'The wealthy wight I've oft beheld,
With ease obtain a smiling fair;
While generous love has been repelled,
And left to pine in dark depair.

'I've seen the great in sorrow bend,
For e'en the *great* have but their day,
And many a lover—many a friend
Has flown to wipe *their* tears away.

'But who in this lorn,—anguished breast
Shall pour the cordial balm of peace!
Who soothe this sorrowing soul to rest,
And bid its sad emotions cease!'

The poet has not forgotten, however, in his complaints, the righteous maxim—*audi alteram partem,*—and Poverty is represented as thus defending her usefulness and beneficence:

'Thou thoughtful, weeping, wayward child,
Whose tears thus causeless, ceaseless flow,
Say, why has grief thy heart beguiled?
Why droops thy soul in fancied woe?

'What, tho' thy birth was mean—unfamed,—
Ne'er proudly hailed thy natal morn;
Yet humble cottage-joys proclaimed,
A child,—a living child was born!

'And when thine infant-years had flown,
And ope'd thy wondering eyes to see
A world with cares and griefs o'ergrown,
And all thy fostering guard in me;

'Thou turn'dst not from the dreary scene,
But look'dst, with anxious eyes, around,
In hopes, that midst the wild unseen,
Some smiling flowers might still be found.'—

'And know, that never was my power,
To torture, but to teach, designed;
That still thy skies may cease to lower,
Thy wayward fortune yet be kind.

'Lo Industry, with smiling mien,
Will gently lead thee on thy way,
To some more soft, more pleasing scene,
Midst plains more fair, and flowers more gay,

'And when thy breast with rapture glows,
No more with sad forebodings torn;
Ah! let it still remember those,
'Yet journeying in this vale forlorn.'

'But mark thee well!—no care of thine,
Can Fortune's fickle smiles ensure;
Her sun with brightest beams may shine,
Yet think not then thy lot secure.

'For oft the swain, to want unknown,
Till wandering down the vale of years,
Has found no sheltering cot his own,
No constant friend to wipe his tears!

'Till wrecked with many an adverse blast,
His heart from fading joys is riven;
Then, when he sighing views the past,—
With angel hand, I point to heaven!'

These stanzas assuredly display some poetical talent, as well as a degree of good taste which is not common in poets at the age of nineteen who have enjoyed all the advantages of education, and in course is still more remarkable in one to whom they have been denied.

To the poems are added some letters of the same author to his friends; among whom we were pleased to observe an answer to one received by him from Mr. Robert Bloomfield, who had offered him his friendship, and given him, it seems, very kind and judicious counsel. Of Mr. Jackson's letters, we think, his editor * has formed a fair estimate, when he says that 'they will exhibit no unfavourable specimen either of the style or sentiments of his young friend.' His language respecting the poems is equally sensible: he passes no extravagant encomiums on their merit, but considers them 'as the promising germs of future excellence, and has published them as a means of procuring, for a virtuous and deserving man, that pecuniary assistance, which may enable him, in some measure, to co-operate with the wishes and liberality of his patrons and friends in acquiring the very important advantage of a classical education.' It will give us pleasure to learn that so laudable an object has been fully attained, and still more to be convinced of its benefit by Mr. J.'s mature compositions.

Art. 13. *Original Poems,* intended for the use of young Persons; By Mrs. Richardson, Widow of the late Joseph Richardson, Esq. M.P. On a Plan recommended by Dr. Watts. 12mo. pp. 132. 3s. Boards. Vernor and Co. 1808.

This lady, who claims the honour of relationship to the excellent Dr. Watts, has presented the instructors of youth with a work which emulates the utility of his popular production; and which is well adapted to the improvement of children, by the good sense that runs through all its observations, and by the sober piety and rational benevolence which it is calculated to inspire. In some of the compositions, however, the simplicity of the style appears to be carried to excess, even for the youngest readers; who ought not to find in books a mere copy of their own habitual phraseology, which is therefore immediately intelligible, but such expressions as, though perfectly simple, may demand attention and exercise thought in the perusal, and leave them afterward one step nearer to the standard of language that prevails in cultivated society and polished composition. In a word, these studies should assist the progress of literary and intellectual, as well as of moral, education.

Art. 14. *The Fisher Boy,* a Poem, comprising his several Avocations during the four Seasons of the Year. By H. C. Esq. 12mo. pp. 116. 4s. Boards. Vernor and Co. 1808.

It was not prudent in this author to remind us, by the title of his work and the style of its printing, of Bloomfield's well-known *Farmer's Boy*; to the simple yet elegant originality of which we have here found but a faint resemblance.

> 'So to my fisher lad I'll turn once more,
> Casting of bait in every pot a store,
> As joyfully the ample lot he eyes,
> Ensuring to himself a certain prize.

---

* Mr. Molineux of Macclesfield.

Still onward *stride* the clouds of leaden tinge,
While others, *copp'rous like,* hang on, *as fringe,*'

In the autumnal season, when the fishers cannot pursue their occupation, our hero seeks other employment:

'Now hies our Ned, with bag and long hook'd stick,
To hedges, wood, and coppice, nuts to pick,
Showing their shells, quite bronz'd and hard with heat,
Which yield, when crack'd, a firm and savoury meat;
These sold in pecks, *as* eighteen pence produce,
For little Neddy's and his mother's use.'

In the winter, his principal duty is to keep watch for smugglers, and give them all the necessary signals on the approach of danger; and the author foresees much hardship in the suppression of frauds on the revenue. Surely this remark, and all the information here given respecting the art of fishing, might have been as well conveyed in prose, as in such verses as those above quoted, which are far from being the worst in the volume. As a *descriptive* composition, however, this poem is certainly intitled to praise.

Art. 15. *Augusta*; or, Elegiac Effusions, upon the Death of a young lady. Dedicated to her affectionate Friend, Frances Gwatkin. By Adelphos. 4to. pp. 20. 1s. 6d. Bath, Meyler; London, Harding. 1808.

Criticism would be ill exerted in scrutinising the language employed by grief and affection in deploring domestic calamities; and the lamentations of a brother over the grave of a youthful and amiable sister cannot, under any circumstances, fail to be respectable.

Art. 16. *Ancient Ballads*; selected from Percy's Collection; with explanatory Notes, taken from different Authors, for the Use and Entertainment of young Persons. By a Lady. With Plates. 12mo. pp. 211. 4s. 6d. Vernor and Co.

The pieces selected to form the present publication (which stands in need of an index,) are, Chevy-Chase, King Estmere, Robin Hood and Guy of Gisborne, the Heir of Linne, the Jew of Venice, Sir Lancelot du Lake, the Marriage of Sir Gawaine, the Death of King Arthur, Hardyknute, the Rising in the North, Northumberland betrayed by Douglas, Sir Patrick Spence, and a very few more. The object, which was to provide a suitable entertainment for young people, free from any mixture of indecency, and accompanied by such explanations as are material or useful for their comprehension, seems to be fully attained; and the book, being very pretty as well as very innocent, may appear to great advantage in any young lady's library.

Art. 17. *Northernhay*, a Poem; addressed to Solitude. With an introductory Sonnet. By James Kemp. Second Edition. 4to. 1s. 6d. Taylor, Hatton Garden. 1808.

The subject of this poem is a very pleasant spot, *much frequented* as a promenade by the beaux and belles of the city of Exeter, and sometimes visited (probably on that very account!) by the poetical admirers of *solitude*. Of these it appears that Mr. Kemp is the first who has published the fruits of his *secluded* reveries, in about a hundred verses; of which the following are a fair sample:

> ' How awful! as at Eve I rove,
> Yon Castle rising o'er the grove!
> Old Ruin nods and totters there
> In mossy sandals, ivy hair.
> And there he listens all the day,
> To hear the finch and linnet's lay.
> When dews descending wet his crest,
> The robin nestles in his breast;
> The boding screech-owl in his arms,
> The solitary grove alarms!
> In Rougemont Tower he dwells unseen,
> The Druid of this bowery scene;
> While airy forms in visions bright,
> Float in the silver noon of night:
> Or, if the sky begin to lour,
> For shelter crowd the opening flower:
> Or quit awhile the airy realm,
> For hollow oak or aged elm.'

Art. 18. *Original Poetry*, by Mary Ward. Crown 8vo. pp. 187. 7s. 6d. Boards. Printed at Bath.

From the specimens before us, we judge this fair lady to be deserving of a rank not the lowest among the "earthly muses" of these our days. We cannot, indeed, point out any one or more of her productions as distinguishable for poetical merit of a very exalted description, but they are generally smooth and correct, and free from any affectation Without saying that Mrs. Ward rivals Mrs. Opie, we think that the following little poem is very much in the style of expression which we have often admired in that lady's compositions:

> ' TO ———
>
> ' I *read* it in that ardent look,
> Where lingering hope in ambush lies;
> The impassioned heart's expressive book,
> Writ in the language of the eyes.
>
> ' I *felt* it in that trembling hand,
> As mine it pressed with magic touch;
> Swift through my veins, at love's command,
> It flew, and told my heart too much.
>
> ' I *heard* it o'er that burning lip,
> In fervid sighs the soul exhale;
> In nectar that I loved to sip,
> In sighs I languished to inhale.
>
> ' I *saw* it in the struggling tear,
> When love with duty fiercely strove;—
> I fondly kissed a gem so dear;
> Though rigid duty frowned on love.'

We cannot but remark that a very heavy price is put on this small volume.

Art. 19. *The Turtle-Dove.* A Tale. By a Gentleman. Lilliputian 4to. pp. 32. 1s. 6d. Baldwins. 1808.

A little fable, told in easy trifling verse, of which the following lines afford a specimen, and contain at the same time the moral, (if any there be) which it is meant to convey:

'If e'er I said the man was blest,
Of rural shades who lived possest,
In calm retreats whose life was spent,
No slave of Cupid e'er I meant.
Love of itself our life can charm,
Or prove, sad choice! delicious harm;
Love's pains in every bosom live,
His joys no lasting pleasures give.
Far off the flirting race I spy,
And from their haunts industrious fly.
From you alike, ingenious fair,
Whose arts the credulous ensnare;
And you, ye grave airs, prudes austere!
Whose constant tender rage I fear,
More than Perfidia's scorn or sneer.
I know you all, my lovely dames,
And free from spite, in borrowed names,
Or grudge to any living creature,
I'll show each sharp projecting feature;
So oft you've made me play the fool,
Like you I'll deal in ridicule'

The tale is very prettily printed in the *infantine* form,—why, we are at a loss to conceive, since it is certainly not adapted for the use of children: but perhaps the author is better acquainted with the talents and tastes of grown-up misses of fashion than we pretend to be. The engravings, 'from designs by *Casp. Delap*,' are pleasingly executed, and, to our comprehension, form the best part of the performance.

Art. 20. *Emancipation*; or Peter, Martin, and the Squire. A Tale in Rhyme. To which is added, a short Account of the present State of the Irish Catholics. 8vo. pp. 108. 3s. 6d. Boards. Oddy.

The usual effect of disappointment being that of irritating and souring the mind, it redounds to the praise of the Irish Catholics, that the repeated refusal of their petition by the legislature does not destroy their good humour; and that they continue to maintain the contest for emancipation as well with the light troops of wit and pleasantry, as with the heavy horse of grave argumentation. A confidence of ultimate success buoys up their spirits, and it is pleasing to perceive with what dexterity they keep the subject alive. The author of this tale in Hudibrastic rhyme endeavours to ridicule the apprehensions of those who are adverse to the Catholic claims, and to expose the injustice of union while these are with-holden. He observes that

> ' Union is where one link unites
> All in community of rights;'

and he proceeds to ask,

> ' What of that merchant would be said,
> To argue from the laws of trade,
> Who when you've paid him should with-hold,
> The goods for which you gave your gold?'

Of the parties designated by Peter, Martin, and the Squire, the reader needs not any information. Peter, having consented to give up his hut on his separate estate, on condition of being admitted with Martin into the Squire's mansion, sees his cottage destroyed, and his little domain included with that which belonged to Martin within the Squire's park wall: but, as soon as he applies for the fulfilment of the promise, the Squire, at Martin's solicitation, drives him from the door, and refuses him any accommodation within his walls. The application is obvious.

In the *Short Account*, the object of the author is to shew that nothing exists in the spirit of the Catholic religion which is adverse to our government; that our conduct towards Ireland has been regulated by shallow maxims of selfish and contracted policy; and that a general system of conciliation would afford the only means of healing disaffection, and of consolidating the strength of the empire.

A humorous caricature-print is prefixed.

ARTS.

Art. 21. *An Essay on Transparent Prints, and on Transparencies in General.* By Edward Orme. Folio. 2l. 2s. Boards. Printed for and sold by the Author, New Bond Street.

Amid the publications of modern times, the numerous specimens in the department of graphic art, (with or without illustration by a text,) which are daily offered to attention, evince the activity of the various performers; who, perhaps, not unfrequently impressed with reasons too obvious to mention, are contented with the approbation of the fashionable million, and regardless of the censure or neglect of the judicious few, from whose perusal the utmost which they can hope to gain will terminate in negative praise.

In the volume before us, the text is accompanied by a French translation, no doubt to make the process more generally understood. Mr. Orme does not altogether contend for originality in the invention of which he treats, but describes the accidental circumstance that led to the present publication:

' In trying experiments to improve the varnish generally used for oil paintings, some of it dropped unnoticed on the dark part of an engraving; which, being afterward exposed against the light, the spot where the varnish had been spilt formed a light in the midst of shadow. This, being daily before my eyes, suggested the idea of producing, by the same means, a strong transparent light in prints previously prepared for effect. Accordingly, the first attempt was made on a print of Sir Bertrand in the Haunted Castle;—which, being the only engraving that had ever appeared in this style, was many months before it attracted the public notice; but the moment it became known, the demand for it was uncommonly great.'

He adds: 'the moment they became fashionable, most persons concerned in the publication of prints began to imitate them; and they are now as common as any other kind of engravings.'

Mr. Orme has communicated his process in this manufacture of art, (for so it may be termed,) in a series of eight transparent plates, or coloured representations, accompanied by some engravings in the ordinary manner of the times. Among others, will be found the justly celebrated design by Sir Joshua Reynolds, for the painted glass window by Jarvis at New College, Oxford.

To speak of the merit of this publication: it must be considered merely as a toy or plaything of art;—the amusement of an idle hour, from the contemplation of more serious pursuits; and as such it should only be tolerated by those who are seriously anxious for giving a full, noble, and vigorous display of the cultivation of the human faculties, by which Greece climbed the heights of Parnassus: which can be ascended only by the clue of existing circumstances, aided by national encouragement, and protected by the munificent patronage of the great and good.

Art. 22. *A practical Essay on the Art of Colouring and Painting Landscapes in Water-Colours.* Accompanied with ten Engravings, By William Heaviside Clark. Folio. 1l 1s. Boards. Orme.

Water-colour drawing is now become so prevalent an attainment, and it is in itself so pleasing an art, that concise practical rules for the acquisition of it, with engraved and tinted examples, will be acceptable to many young persons of either sex. Mr. Clark's production may be recommended on this ground, and as fulfilling its modest pretensions—'With a view (he says) to facilitate this study, the present hints have been thrown together for the use of those who make drawing an amusement. In the subjects illustrating this essay, the chief consideration has been the simplest method of producing the particular effects: consequently they are slight, and to be imitated only as a lesson, or illustration of the respective instructions in regard to colouring. No particular *manner* is insisted on, the observations being common to all.'

An explanation of technical terms, and an account of the preparation and composition of colours, with their several effects, judiciously form the commencement of this essay.

NOVELS.

Art. 23. *The Fatal Vow*; or St. Michael's Monastery, a Romance. By Francis Lathom. 12mo. 2 Vols. 8s. sewed. Crosby. 1807.

As this Romance is founded on historical facts, and embraces a period which includes part of the reigns of Henry II. and Richard I.; the fate of Rosamond, the prowess of Richard in Palestine, time, and his subsequent imprisonment in his way home, are therefore prominent features in the Tale. In the relation, however, as is always the case in these productions, the author does not hesitate to depart from historic truth, whenever it suits his purpose; and although he has thus made an amusing story, the pleasure derived in the perusal is considerably diminished. Even in works of this nature, the facts which are disputable, yet generally received, should not be altered on slight grounds; and those which have been handed down to us by respectable historians as undoubted truths should not by any means be perverted.

'Historical Romances,' Mr. Lathom says,' are the taste of the times, and he thinks it a sufficient sanction for an author, whose remuneration is to arise from gratifying the public taste, to apply his pen to such subjects as interest the feelings of the majority.' It is surely the duty of an author rather to correct the taste of the times, than to regard it as a sufficient sanction for adopting a species of writing, of the propriety of which he has any doubt; and how can he avow himself an observer of morality, while at the same time he is violating truth?

Art. 24. *Mountville Castle*, a Village Story, By J. N. Brewer. 3 Vols. 12mo. 15s. sewed. Corri, and Colburn. 1808.

This Village Story professes not to give, after the manner of similar publications, to the bosom of youth a false delicacy, and to teach it erroneous ideas, or those theoretic parts of love which exist only in the imagination: but by example to recommend the simple nurture of that noble feeling, which is the source of benevolence and virtue. In this respect, the author certainly does justice to his subject: but we think that he stretches the idea of simplicity too far. We could not help being influenced with this opinion, when we read the account of his heroine's unrestrained visits at her lover's place of residence, though no female companions were near; a practice which we can neither commend nor recommend.

The evil designs which a semblance of politeness may conceal are ably shewn in the character of Sir Charles Annesley: greater care, however, should have been taken in instructing the inexperienced reader, that villany is not the necessary attendant on polished manners, but that, in the instance related, the appearance of an amiable and benevolent disposition was assumed to cover the basest of purposes. As a novel, this production contains that variety of incident which keeps the attention awake, and which affords amusement in perusal.

Art. 25. *Marianna*, or Modern Manners. 2 Vols. 12mo. 8s. sewed. Cadell and Davies. 1808.

The object of this narrative, as the author informs us, is to present a sketch of the manners of the day, and yet to avoid all personality; to satirize the vices and follies which appear, without making the work the secret vehicle of scandal, or the concealed instrument of private malice. This design is accomplished with considerable success. The inexperienced reader will here meet with descriptions of manners and practices which, in being thus made acquainted with them, he will be enabled to avoid; while those who are immerged in the ocean of dissipation, and what is called fashionable life, may hence discern the bad tendency of their conduct. From this Novel, therefore, instruction may be gained; while the pleasing manner in which the tale is narrated cannot fail to make it interesting to the reader.

MILITARY AFFAIRS.

Art. 26. *The Arcanum of National Defence.* By Hastatus. 8vo. 1s. 6d. Egerton. 1808.

In this pamphlet we have several observations that are deserving of attention, though mixed with unnecessary declamation. Its substance, also, accords but little with its title, since it developes no secret in regard either to offensive or defensive operations, and conveys no new ideas on national defence; unless the arming of the great body or mass of the people with pikes instead of muskets may be considered in that light; and this is a suggestion which we cannot help regarding as very unadvisable. Though we are ready to allow that the pike is superior to the musket and bayonet in close combat, we are aware that both are radically liable to the same defects: for a body of pikemen, like a body of musketeers, can act with advantage only in day-light and on level ground; and the whole strength of either consists in their remaining unbroken, and acting conjointly. Men armed with a strong, short, pointed, and two edged sword, like the Roman *gladius*, and bearing a small shield on the left arm to turn aside the point of a pike or bayonet, would have greatly the advantage over the others when thrown into confusion and obliged to fight individually, and in a few hours would destroy more than ten times their own number of them. No army either of musketeers or pikemen, could advance through an inclosed country, like England, or over rugged and uneven ground, without constantly breaking into smaller bodies, and exposing their flanks to incessant attacks.

In one opinion, we entirely agree with the author of this pamphlet; namely, that a perfect acquaintance with the "Rules and Regulations" is not necessary for rendering a man useful in defending his country. We even go farther, and have no hesitation in declaring our conviction that a rigorous adherence to them, in late years, has been a principal cause of injury to the British army. Three fourths of them are useless, and peculiarly calculated for habituating the mind to the consideration of trifles instead of essentials; and what can be more dangerous in the military profession, which, for the attainment of eminence in it, requires a greater extent of useful information than almost any other pursuit?

CLASSICS, EDUCATION, &c.

Art. 27. *The Pantheon*: or Ancient History of the Gods of Greece and Rome, intended to facilitate the Understanding of the classical Authors, and of the Poets in general. For the Use of Schools, and young Persons of both Sexes. By Edward Baldwin, Esq. 12mo. pp. 360. 6s. 6d. Boards. Godwin, Wilkie, &c.

While the use of Pantheons for understanding the antient classics is sufficiently confessed, it must also be admitted that the beauties of several of our own poets cannot be appreciated without some knowlege of Heathen Mythology. To be acquainted, therefore, with the subjects which are there introduced is indispensable in the complete education of young persons: but objections have been justly raised against the perusal of such a work, because the descriptions of some of the heathen deities are so gross, that no teacher who is anxious for the purity of his pupil's mind would put them in his hands. Of this circumstance the author of the compilement before us professes himself to be sensible; and he confidently trusts that nothing will be found in it which can administer libertinism to the fancy of the stripling, or sully the mind of the purest virgin. To treat the subject in this manner seems a praise-worthy object; and on examination we find that the design has been executed with fidelity. In other respects the work is well calculated for young persons, the style is appropriate, and the stories are related in a familiar and interesting manner.

In a second edition of this publication, we learn that Dr. Raine, the learned master of the Charter House, has adopted it in that public seminary: several corrections are introduced: some notes are added at the bottom of the page; and an index is supplied.

Art. 28. *A Vocabulary English and Greek,* arranged systematically, to advance the Learner in scientific as well as verbal Knowlege. Designed for the Use of Schools. By Nathaniel Howard. 12mo. 3s. 6d. Boards. Longman and Co. 1808.

Public thanks are due to any exertion, however humble, by which the access to useful knowlege may be smoothed; and on this ground Mr. Howard is certainly intitled to a station, though perhaps not a very exalted one, among the benefactors of Greek Literature. His design is sufficiently announced by his title page. He has selected a variety of distinct heads; and under these he has arranged all the words which are significant of every important and interesting particular belonging to each class, respectively. The lists thus formed he has occasionally illustrated by brief but useful elementary notices, applicable to the subject. Thus under the head, *Solar System*, he has subjoined the name of each planet, and its distance from the sun. Under the division *Metals*, he has added to their respective names the mention of some peculiar property belonging to each; and so of animals, plants, &c. It will readily be seen that this contrivance is well adapted to fix the attention of boys; and, by an infusion, however slight, of interesting information, to give some relish to the otherwise insipid portion of rudimental knowlege.

In his enumeration of the names of animals, Mr. Howard has classed them according to their various orders; and the plants are presented to us in scientific arrangment, and decorated with the phraseology of the Linnéan classification. In this instance, we think that Mr. H. pursues his plan too far. It may be very advisable to instruct a boy in some of the properties or peculiarities of plants, at the same time that he is learning their names: but until the principles of the sexual system are unfolded, the language belonging to it must in course be useless; and all the apparatus of pistils and stamina, &c. be a mere incumbrance. What can a boy, who is ignorant of the parts and structure of plants, and who has never been initiated in the elements of botany, learn by being told that certain plants belong to the class 'Cryptogamia, i. e. having their fructification anomalous or concealed;'—or to the class 'Syngenesia, i. e. having their anthers united into a cylinder; and their flowers compound?' If he be not already something of a botanist, this method is not likely to make him one; and in that case all the mysterious terms of the science will be worse than useless to him; they will be an unnecessary dead weight on his memory. These hard names, therefore, should be omitted altogether; or else a few pages should be separately devoted to a brief explanation of their use, with reference to the system to which they belong.

Besides these systematic lists of nouns, the book contains vocabularies of adjectives and verbs, adverbs, prepositions, and conjunctions: with two meagre tables, one exhibiting instances of affinity between the Greek and Latin languages; and the other, between the Hebrew, Greek, and other Languages.

This little work is certainly capable of much more completeness than it possesses at present; and we recommend its improvement to the consideration of Mr. Howard. Even in its present state, however, it may be introduced into schools with considerable advantage.

MISCELLANEOUS.

Art. 29. *Observations on H. R. H. the Duke of Kent's Shameful Persecution*, since his Recall from Gibraltar, together with an Enquiry into the Abuses of the Royal Military College; proving that Seminary to be a Job, and an Imposition on the Public; also, Remarks on the wise Generals in the British Army; with a demonstrative Proof of Col. Gordon's Ingratitude. By Pierre Franc M'Callum, Esq. Author of "Travels in Trinidad," &c. &c. 8vo. 2s. 6d. No. 1. Paternoster Row.

Mr. M'Callum's Travels in Trinidad were formerly noticed by us with a censure on the spirit and language in which they were related that such intemperance required. In the present pamphlet, we discern the same very objectionable features; and on this account we must confess that we are not highly pleased in being drawn, as it were, into alliance with the author by his having quoted, interwoven, and commended some observations which we have lately made on subjects here introduced*. We cannot be answerable for this association; which we shall never covet till, in addition to copying our remarks, Mr. M'Callum can write in a style more consonant to that which we trust we are always found to adopt.

Independently, however, of this fault, the pamphlet before us is certainly a curiosity. No person who reads it can suppose that it has been written under the eye and authority of the Duke of Kent; and yet it is equally impossible to peruse even a few pages of it, without perceiving that its statements must be very extraordinary and gross forgeries, or that they must have been derived in some way from information communicated by His Royal Highness. The facts alleged, the dates recorded, the official documents, public and private, the letters, &c. &c. amply warrant the alternative which we have just laid down. We have made, therefore, some inquiries respecting this point, on the result of which we believe that we can rely; and that result is a confirmation of the authenticity of the materials with which the author has worked. We understand it to be no secret that the Duke of Kent has considered his military character as being so far implicated by his recall from Gibraltar, by the refusal of any inquiry into his conduct, and by the prohibition of his return to that government, that he has freely communicated to his military friends the leading particulars of his case; and in consequence of this measure, we must suppose, Mr. M'Callum has indirectly obtained the information which he has conveyed to the public. Into a discussion of the case itself, and of the various parts of this pamphlet, we do not chuse to enter: but it appeared requisite for us thus far to apprize our readers of the nature of the production itself, and of the degree in which on the score of fact it is intitled to their attention.

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* See p. 57, note, avowedly; and pages 25, and 27-28, note, not avowedly.

We shall take this opportunity of observing that the official Gentlemen attached to the Royal Military College at Marlow, feeling themselves indignant at the assault made on them by Mr. M'Callum, have inserted in the newspapers two letters addressed to General Harcourt, the Governor, arraigning the justice of Mr. M'C.'s remarks, and calling for the punishment of his presumption. Of all the benefit which they can derive from *self-acquittal* and *self-commendation*, we leave them in undisturbed and unenvied possession; and in the hostility of Mr. M'Callum and their defence we have no wish to interfere: but they have chosen to couple the Monthly Review with his pamphlet, and to include it in the same anathema. Now, to opposition, to anger, and to abuse, our critical duty has long exposed and long inured us: but these gentlemen, not contented with threatening us with the sword of the Law, at which we laugh behind the shield of Integrity, have used language which we have never deserved, which we believe was never before applied to us, and which we cannot omit to notice when issuing under the authority of names which may be supposed to call for credence and respect. They have spoken of articles in our Number for November last, (p. 304. and p. 306.) as containing "*malignant and infamous fabrications.*" We defy the foul charge; we have written nothing which can come under such a description, and which we are not ready to defend; let them support their allegation, or the public will not fail to observe that they have presumed to adopt terms which they dare not justify by an appeal to fact, and will clearly discern whether *Calumny* be their associate or ours.

Art. 29. *A Tour in France*, 1802. 8vo. pp. 91. 3s. Booth. 1808.

'Often as we have attended our ramblers and tourists in excursions to the French Capital and its environs, we could not be so deficient in gallantry as to refuse to repeat the round in the company of a lady*; nor can we be so ungrateful, after having performed this duty, as to with-hold our thanks for the pleasure which her society has afforded us. Without affecting to be a *blue stocking*, she is easy and (what is called) *chatty*; and perfectly in character with a female, she attends to those internal comforts and decorations of houses, which the majority of men-travellers would overlook. Though, therefore, she leads us to objects which are familiar to us, she gives them a novelty by placing them in a feminine point of view; and since much is told in a little time, we cannot accuse her of being tedious. From the style of the composition, we should suppose this detail to have been formed out of the letters which the Lady sent to her friends in England during her eight months' residence in Paris. As an amusing specimen, we should be inclined to extract her account of the magnificent furniture of St. Cloud, were it not too extensive for our pages.

Incorrectness of language is observable in this pamphlet: but on the present occasion we are inclined to overlook slight faults of that kind.

SINGLE SERMONS.

Art. 30. *Occasioned by the Death of the Rev. Theophilus Lindsey, M.A.*; preached at the Chapel in Essex Street, Strand, Nov 13, 1808: to which is added a brief biographical Memoir By Thomas Belsham, Minister of the Chapel. 8vo. pp. 70. 2s. Johnson.

Few among "the noble army of martyrs" are more intitled to the praise of *Well done good and faithful servant*, (text Matth. xxv. 23.) than the venerable Theophilus Lindsey, the modern confessor of Unitarianism; whose sacrifices to principle, and to what he regarded as gospel truth, must extort praise from all the virtuous of every communion. On such a subject as the death of such a man, a preacher even of ordinary talents could not fail to be eloquent; what, then, might we not expect from the eminent abilities of Mr. Belsham? He has delivered a discourse which must have been heard with delight by that congregation which Mr. Lindsey established, and which will be highly gratifying to all Unitarian Christians. Here, affection and zeal seem to add vigor to the preacher's mind and energy to his style, while employed in reviewing the life and delineating the character of his deceased friend; and though the eulogy would suit very few modern christians, we believe that it is no more than a correct portrait of the good and amiable Mr. Lindsey.

Though many particulars concerning the deceased,—especially those which relate to his resignation of the living of Catterick, from motives of conscience, and his establishment of a place of Unitarian wor-

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[*] From an incidental expression at p. 39. we find that this pamphlet comes from a female.

ship in Essex Street, with a reformed Liturgy,—are noticed in the sermon, the biographical Memoir will not be regarded as an unnecessary supplement; since various circumstances are related in it, which the preacher could not with propriety enumerate in the pulpit, although they were essential in a sketch of the life of Theophilus Lindsey. The whole pamphlet is interesting; and the prayer at the end of the sermon will be admired for its appropriateness, christian simplicity, and pathos.

Art. 32. *The Propriety of the Time of Christ's Appearance in the World, with Reflections on the Nature and Utility of Public Worship:* preached May 23, 1808, at the opening of the New General Baptist Meeting-House, Cranbrook, in Kent. By John Evans, A. M. 2d Edition. 8vo. 1s. Symonds.

Much has been written on "*the fullness of time,*" in which our Saviour, according to the text, (Gal. iv. 4.) appeared: but no one has surpassed Dr. Robertson, in his celebrated discourse on this text. Mr. Evans does not aim at originality, but at conciseness; and his sermon glances at those circumstances which rendered the state of the world, at the birth of Christ, peculiarly adapted to his illustrious advent. Among these may be ranked the diffusion of civilization and of the Greek language under the wide government of the Romans, and the shutting of the temple of Janus,

"*Et vetus in templo bellica parma vacat.*"

Mr. E. considers שילה in Gen. xlix. 10. as a proper name: but the LXX, the Vulgate and other antient versions, do not sanction this idea; nor is the passage quoted by Christ as referring to himself, which it is probable he would have done had *Shiloh* been one of his titles. Let Divines reconsider this matter.

The remarks on Public Worship are just, and suited to the occasion; and no doubt they were heard with pleasure and edification by the audience.

Art. 33. *The Right and Duty of a faithful and fearless Examination of the Scriptures.* Preached at the Calvinist-Baptist Chapel, George-Street, Hull: on the Resignation of the pastoral Office in that Place, occasioned by the Author's embracing the Unitarian Doctrine. By James Lyons. 8vo. 1s. 6d. Eaton. 1808.

The whole of this sermon is favourable to Mr. Lyons's character, since it exhibits him as a man of a calm, investigating, and ingenuous mind; and, while we applaud his manly declaration to his congregation that he had changed his sentiments, we cannot restrain ourselves from stigmatizing their illiberal and unhandsome treatment of a gentleman who had been for ten years their faithful pastor. No sooner had Mr. Lyons privately intimated to the deacons the uncalvinistic complexion of his opinions, than they instantly resolved on his dismission, and would not even allow him the short grace of *two months*, which he solicited. We suppose that these deacons must have been some low tradesmen who did not know what was due to a gentleman, and had not the delicacy of sentiment to feel that the Pastor's candid avowal merited a liberal return from his congregation.

CORRES-

CORRESPONDENCE.

We are extremely indebted to the author of '*Short Reflections on various Subjects*' for the obliging confidence with which he is pleased to rely on our '*superior wisdom*.' The pages which he has printed are, it seems, designed by him as specimens of an extensive and miscellaneous work, which now reposes in his bureau. We are quite sure that the engaging modesty with which he resorts to our judgment, respecting the propriety of giving the whole of his lucubrations to the world, is not assumed for the purpose of seducing us into a flattering view of his performance; and we should be abusing his candour by disguising from him our opinion that, if the rest of his wares are *according to sample*, he will do well to suspend all future deliveries. In truth, his workmanship and his materials are both absolutely unmarketable.

Dr. Clarke, in his comically abbreviated letter, is under an equally droll mistake when he supposes that we review books alphabetically. We shall inquire respecting his sermons.

We must beg to be excused from either inserting or farther noticing the letter dated from the Smyrna, with an illegible signature.

⁂ A very material error occurred in the printing of our last Appendix, when the compositor was taking the passages quoted from Daru's French Horace. By referring to Vol. III. Page 81, instead of Vol IV. Page 81. a portion of one of the *Satires* instead of one of the *Epistles* was inserted, and our preceding and subsequent remarks became wholly inapplicable. The reader is requested, therefore, to turn to p. 463. 464. of that Appendix, and, instead of the 14 lines intitled *Le fâcheux*, to substitute the following:

' *Epitre* XIV. *A l'Intendant de sa terre.*

' *De mon jardin gouverneur trop heureux,*
Tu te déplais dans ce séjour que j'aime ;
Dans ce hameau, qui me rend à moi-même ;
Où cependant on compte quatre feux,
Et qui députe au sénat de Varie
Quatre vieillards, pères de la patrie.
Viens, et voyons qui de nous deux enfin
Saura le mieux arracher les épines,
Moi de mon cœur ou toi de ton jardin,
Et qui vaut mieux du maître ou du terrain.
' *En ce moment, au sein des sept collines,*
Près d'un ami je me vois retenu.
Il pleure un frère ; et mon cœur, qui regrette
Qu'un tel obstacle à la ville m'arrête,
Dans mes bosquets brûle d'être rendu.'

In P. 504. also, line 28. for 'κύλπῳ,' r. κόλπῳ.—P. 513. l. 2. for 'companion,' r. *companions*.—P. 532. l. 5. for 'his,' r. *their*.

Rev. for January, P. 31. l. penult. for 'important,' r. *unimportant*.—P. 88. l. penult. place a comma after '*corn*.'

THE MONTHLY REVIEW,

For MARCH, 1809.

Art. I. *Asiatic Researches:* or Transactions of the Society instituted in Bengal, for enquiring into the History and Antiquities, the Arts, Sciences, and Literature of Asia. Volume the Ninth. 4to. pp. 461. Printed at Calcutta, 1807. Imported by Cadell and Davies, London. Price 1l. 11s. 6d. sewed.

Foreigners, who peruse the Transactions of the Asiatic Society, will be convinced that the acquisition of riches is not the sole passion of the English. The members of that body are as indefatigable in exploring the mines of Indian literature and science, as others are in searching its mines of diamonds and gold; and if the stupendous labour and difficulty of this mental pursuit be considered, the European scholar will not withhold the stimulus of commendation, though he may not be able to follow his enterprizing brethren in their researches, nor exactly to appreciate their value. The wild fictions and unwarrantable liberties, in which the Hindu chroniclers of India have indulged, seem to preclude the possibility of obtaining from their records any details in the form of true history; yet the members of this Society have not been intimidated from the undertaking, as will be manifest from several of the papers in the Transactions now before us. The first which we shall specify is the continuation of a dissertation commenced in the preceding volume of these memoirs.

An Essay on the Sacred Isles in the West, with other essays connected with that work. By Captain F. Wilford.—Essay II. *Anu-Gàngam, or the Gangetic provinces, and more particularly of Magad'ha.*

When we noticed the first part of this elaborate dissertation, (see M. R. Vol. 52. N. S. p. 495.) we did not hesitate to pronounce Captain Wilford's researches, as far as they were then conducted, to be vague and unsatisfactory; and in resuming the continuation of his labours, we feel the same impression. It is not easy to discover the propriety of inserting an account of the Gangetic provinces in an inquiry respecting the Sacred Isles of the West; and it is, we presume, a very impracticable undertaking to attempt to reconcile the wild and fabulous relations concerning India, which are to be found in the writings of the Greeks and Romans, with the facts which our intercourse with that part of Asia has brought to light. No person can read Pliny's romantic narrative of Taprobane, or Ceylon, without smiling at the credulity of this Natural Historian; who might say with truth, what he declares merely in playfulness and with an affectation of humility in his dedication to the Emperor Vespasian, that his work was calculated only for the amusement of rustics and mechanics. Yet Captain Wilford gravely cites a passage out of this very chapter, lib. vi. cap. 22. and argues on the palpable fiction, as if it displayed every character of true history. Having explained that the kingdom of *Magad'ha* in *Anu-Gangam* is the province of south *Bahár*, and ascertained the various names by which the Gangetic provinces were formerly known, he traces their several appellations, and adverts to the commercial intercourse which they maintained with surrounding countries. He observes that little trade existed, probably none, between *India* and *China* in former times, and he then proceeds:

> ‘ The first notice we have of such an intercourse, is that an Emperor of China, called Vouti, sent his General Tchang-kiao, with a retinue of a hundred men, to visit the western countries, such as Khorassan, and Meru-al-náhár. There he procured some information about Persia; and seeing rich articles of trade from India, his curiosity prompted him to visit also that country. He began his travels 126 B.C. and returned to China in 115. That there was a constant commercial intercourse between China and India, and even Ceylon, about the beginning of the Christian Era, is attested by Pliny [*]. The same passage establishes also a regular intercourse between the Roman merchants and China, at that early period. This singular passage I shall insert here, as corrected by Salmasius: for Pliny's style is often obscure, from his fondness for quaint words and expressions. A certain King of Ceylon sent once four ambassadors to the Emperor Claudius; and the chief of this embassy was called Rachias, who being interrogated, whether he knew the Seres, or Chinese, answered “ *Ultra montes Emodos Seras quoque ab ipsis aspici, notos etiam commercio. Patrem* Rachiæ *commeasse eò: advenis sibi Seras occursare.*” Then Pliny says, “ *Cætera eadem qua nostri negotiatores: fluminis ulteriore ripâ merces positas juxta venalia tolli ab his, si placeat permutatio.*” This I shall take the liberty to paraphrase in the following manner. Rachias answered, that the Seres lived beyond the Haimada, or Snowy mountains, with regard to Ceylon: that the Seres were often seen, or visited by his countrymen; and were well known to them, through a commercial intercourse. That his father

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[*] ‘ Pliny, lib. vi. c. 22.’ here mis-printed *lib.* 60. *cap.* 220. (*Rev.*)

had been there, and whenever caravans from Ceylon (and India I should suppose) went there, the Seres came part of the way to meet them in a friendly manner; which, it seems, was not the case with the caravans from the west, consisting of Roman merchants. Then Pliny adds, as for the rest, and the manner of disposing of the goods, the Seres behave to them, as they do to our merchants. Rachia is derived from the Sanscrit Racsha pronounced Rácha in the spoken dialects; and Ráchya, or Ráchya* is a derivative form. It is the name, or rather the title, of one of the heroes of the Puránas. Another derivative form is Racshita, and is the name of a priest of Budd'ha in Ceylon, mentioned in the sixth volume of the Asiatic Researches; where, according to the idiom of the spoken dialects, he is called Ráchita-budd'ha; and I suppose, that neither Racsha nor Racshita can be properly used, but in composition. Yarchas, the name of a Bráhmen, mentioned in the life of Apollonius, is probably a corruption from Rác'hyas. The Emperor Claudius began his reign in the 44th year of the Christian Era; and the predilection of the Chinese for the people of India, and Ceylon was very natural. Thus we see, that the people of that island traded to China, at the very beginning of our Era, and by land. There can be no doubt, that they went first by sea, to the country of Magad'ha, or the Gangetick provinces, where their legislator Budd'ha was born, and his religion flourished in the utmost splendor. There, they joined in a body, with the caravans of that country, and went to China, through what Ptolemy, and the author of the Periplus, call the great route from Palibothra to China. It was in consequence of this commercial intercourse, that the religion of Budd'ha was introduced into that vast empire, in the year 65 A. C., and from that Era, we may date the constant and regular intercourse between Magad'ha and China, till the extirpation of the religion of Budd'ha, and the invasion of the Musulmans.'

Instead of plainly translating the quotation from Pliny Captain W. first adopts an emendation, and then endeavours to paraphrase it: but we think that, had he extended his extract only a single line, he might have saved himself the trouble of commenting on this passage for the purpose of proving that the inhabitants of Ceylon traded to China, since in the line which follows the above quoted sentences, we have it reported of the Chinese, "*Ipsos verò excedere hominum magnitudinem.*" Now is it any evidence of this fabulous *Rachia* being acquainted with the Chinese, that he represented them to be Giants? or of his knowlege of the sea between Ceylon and the continent, that he stated that, excepting a very narrow channel in which a ship could not be put about, it was very shallow, and that the finest trees grew every where in the midst of it? When fiction is marked on the very face of a story, we should be extremely cautious in erecting on it any superstructure.

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* We perceive no difference between these two words. *Rev.*

If we advert to the geographical ignorance of the Greeks and Romans, to the circumstance that their greatest conquerors penetrated but a little way into the Indian peninsula, and to the inventions with which they supplied the place of true knowlege, we cannot deem it remarkable that 'of the cities in India once famous in the writings of the Greeks and Romans, few now are known under these names in India.' We are aware of the liberty taken by the Greeks with proper names; and when they had scanty means of obtaining the real denominations of places, it may be fairly presumed that between the Grecian and the Asiatic appellations scarcely any resemblance subsisted; or, if a shadow of likeness was once visible, that time has now entirely destroyed it. Captain Wilford, however, proceeds with confidence in his geographical researches, and endeavours to reconcile antient with modern topography. We are told by him that the royal road from the banks of the Indus to Palibothra may be easily made out from Pliny's account, (lib. vi. cap. 17, intitled *Scytharum gens,*) and from the Peutingerian tables:

'Pliny's account of this royal road is, at first sight, most extravagant, and of course, inadmissible. But on considering the whole, with due attention, we shall immediately perceive, that in the original, from which it was extracted, it consisted of two distinct accounts or reckonings: the first was, that of the intermediate distances between every stage; and the second contained the aggregate sum of these distances for every stage. Pliny, whose inaccuracy is notorious, selected out of them only a few distances and stages here and there; and I have presumed to present the whole, arranged in the following manner:

From the Indus and Peucolais,	Rom. Mil.	
To Taxila,	60	
Hydaspes,	omitted	120
Acesines,	ditto	omitted
Hydraotes,	ditto	ditto
Hyphasis,	49	390
There ended Alexander's conquests, and a new reckoning begins		
Hesidrus	168	
Jomanes,	168	omitted
Some add 5 miles		
Ganges,	112	ditto
Rodapha,	119	325
Calinipaxa,	167	500
some say, 265		
Conflux of the Jomanes with the Ganges,	omitted	625
they generally add 13 miles, (638)		
Palibothra	425	omitted

'Here we have, first, 390 miles, from the Indus to the end of the conquests of Alexander; and thence, 638 miles to the conflux of the Jumna with the Ganges, making in all 1028 miles for the distance from the Indus to Allahabad. These distances were given in the original in stadia, which Pliny reduced into miles, at the rate of eight to one mile; and, by turning again his miles into stadia, we may easily find out the original numbers. Thus, his 1028 miles give 8224 stadia, at the rate of eight to one mile. Again, these 8224 stadia, divided by ten, give 822.4 Cós, or 205.6 Yójanas, equal to 1012 British miles: and Major Rennel, after a laborious and learned investigation, finds 1030 miles between the Indus and Allahabad, through Dehli. But the royal road, according to Pliny, from the context; and more positively, according to the Peutingérian Tables, passed through Hastinapur; which gives an increase between the Indus and Allahabad, of ten miles nearly, making in all 1040 miles.

'Megasthenes gives twenty thousand stadia, for the distance from the Indus to Palibothra: some read only ten thousand: both numbers are obviously wrong; and Strabo tells us, that some, as Patrocles, reckoned only 12,000; and this was the true reading in Megasthenes' itinerary. These 12,000 stadia are equal to 1476 British miles. Now the distance from Allahabad to Sàncri-gulí, commonly called Sàcri-gulí, or the narrow pass, and answering, I should suppose, with regard to its distance from Allahabad, to the western gate of Palibothra, several miles to the north, is 439 miles; which, added to 1040, give 1479 miles, for the whole distance, from the Indus to Palibothra. The numbers in Pliny give only 11,624 stadia, instead of 12,000; and there is a deficiency of 376 stadia, or 46 B miles; part of which must be added to 425, the distance from Allahabad to Palibothra, and the rest to the first sum of 390 miles in Pliny, which is certainly too short; and instead of CCCXC, in the text, I should propose to read CCCCX, or 410: such transpositions of numeral letters are not uncommon in Pliny's text. This was the extent, says that author, of Alexander's conquests, from the Indus toward the East. We must not suppose, that they extended no further than the Hyphasis, which he crossed; for Phegelas, or Phegeus, was king of the country beyond the Beyah, and as far at least as the Setlej, if not as far as Serhind. He submitted to Alexander with a good grace, and was graciously received by him. Phegelas was probably the name of the city he lived in, which is called to this day Pag-wáráh, or Pag-wálá, Phag-wárá, and Phag-wálá, between the Beyah and Setlej: Ser-hind is neither a Sanscrit, nor Hindui denomination: but it is an Indo-Scythian compound, and signifies the limits or borders of Hind. The Cathrei, or C'határs, were a Scythian tribe, as we may safely conclude from their features and manners in the time of Alexander, and even to the present day. The word Ser, or Sereh, is used in that sense in Biducshan, and the adjacent countries; and Ser-hind was probably the limit of the conquests of Alexander, though he never was there himself, as well as of the Persian dominions in India; that part of which was called Hodu, according to the Book of Esther; and that it was once so called, is attested by the natives to this day, who say, that it was formerly called Hud.'

By such alterations and accommodations, what cannot be atchieved? But where is Palibothra? It does not correspond with the modern Patna, nor with Ràjamahl, but is, as the author *conceives*, the city now called Bo-Pal; and on this conjecture he proposes certain corrections:

'From Tahora to Palipotra, or Bopsul, 500 cos, or 639 B. M. Thence to Elimaide, or Patna, 500 cos also. Between Tahora and Palipotra, the route passed near the mountains of Daropanisus, which are those of Dhar. Between Palipotra and Patna, there is a station ad Gangem, or near the Ganges; this station I take to be Allahabad, called the town of Ganges in ancient authors; but then the distances, either according to our correction, or without it, do not agree so well, and probably there is a transposition.'

After all, then, the point is not settled. Indeed, we cannot think that much is established by this paper.

The third Essay, *on the kings of Magad'ha and their chronology*, displays (like the foregoing) Captain Wilford's profound knowlege of Asiatic lore: but the legendary materials of which it is composed scarcely merit the attention which he has bestowed on them. It commences with informing us that,

'As the kings of Magad'ha were Lords Paramount, and Emperors of India for above two thousand years, and their country the seat of learning, civilization, and trade, a geographical and historical description of this once famous country cannot but prove both curious and interesting. By Magad'ha proper, South Bahar is understood: but, in a more extensive sense, it includes all the Gangetick provinces, and is by far the richest and best part of the British Empire in Asia. It is also famous for having given birth to Budd'ha, and being, as it were, the cradle of the religion of one of the most powerful and extensive sects in the world.

'The Chronology of its kings is connected with the period of the Cáliyuga, which consists of 432,000 years. This, the Hindus have divided into six unequal portions, or subordinate periods, called 'Sacas, because they derive their origin from six 'Sacas, or mighty and glorious monarchs; three of whom have already made their appearance, and three more are expected. This system of six 'Sacas, with their periods, is thus explained in the Jyotirvidábharána, an astronomical treatise. Whatever man kills 550,000,000 'Sacas (a mighty tribe of hereticks), becomes a 'Saca, and whoever kills this *Saca* only, becomes a 'Saca also.

'The first was Yud'hishtira, born on the 'Sata-'Sringa, or mountain with an hundred peaks, at the extremities of the world, beyond which no body can go; his period lasted 3044 years. Then came the era of Vicramáditya, the second 'Saca, which lasted only 135 years. He was born at Támrá-vati-nagari, or the town abounding with copper. It is called Trámbá, or Trambâ-vati, in the spoken dialects. It no longer exists, having been overwhelmed with a deluge of sand. It was near Cambát, thus called from a place of worship denominated St'hamba-tirt'ha, or with a St'hamba or pillar, called, in the spoken dialects, Camba. From St'hamba, the Greeks made Asta; and from Támra, (Tramba,) they made Trapera, Campra, and Copra, Copper; and, as these two places are contiguous, they said Asta-Trapera, Asta-Capra, Campra, &c. Sometimes they represented them as two distinct cities.

'The third 'Saca was 'Salivahana, born at 'Sáleya-Dhára in the Deccan, and his period will last 18,000 years. The fourth 'Saca will be Vijayábhí Nandana, who will be born at Su-Chitra-cú'ta; his period will last 10,000 years. Then, at Rohita, (or Rotas,) will be born Nagarjuna; whose period will last 400,000 years. Then will reappear the antediluvian Bali, who is to be born at Bhrigu-gosha, Barigaza, or Baroach: his period will last only 821 years; when a general renovation of the world will take place.'—

'The Greeks had also four ages, like the Hindus, and the last, or Iron age, answering to the Cali-yuga, began some time before the Trojan war, and a little after the expedition of the Argonauts and Deucalion. Hesiod laments very much that he was born during that age of corruption and wretchedness. Thus the Greeks and Pauránics themselves, in their more sober moments, agree perfectly about the beginning of the Cali-yuga, or Iron age.

'According to the Institutes of Menu, we may place the beginning of the Cali-yuga about the year 1370 before Christ. For we read there, that men in the golden age lived 400 years; 300 in the next, or silver age; 200 in the brass one; and 100 in the Cali-yuga. These four ages are obviously to be reckoned from the flood, after which men, as far down as Eber, lived about 400 years; and then, regularly decreasing till the beginning of the Iron age, or 1370 B.C. when we find that Yud'hishthira, Crishna, Minos, and Jupiter lived about 100 years.'

It is here stated that the first king of Magad'ha was Jará-Sand'ha, who was born 1370 years B. C. when the Cali-yuga begins; that Chandragupta, (p. 96.) who was raised to the throne in the year 315 B. C. was the same as Sandrocottus, who is mentioned by Justin (l. 15. c. 4.) as having offended Alexander the Great by his freedom of speech, and having saved his life only by a precipitate flight; and that Puliman, who died 648 A. C. is the last king of Magad'ha. Though this writer, however, in his details and pedigrees, proceeds with the confidence of an historian, so much fable and dissonance are manifested on every occasion, that we appear to wander among mere visions and shadows. The table, at the end of this essay, of the Kings of Magad'ha, or Emperors of India, from Jara-Sand'ha, contains a very long list of *names*[*], with dates which manifest the ingenuity and perseverance of the author. What impression it will make on the reader who compares it with the narrative, we pretend not to say. As to ourselves, we can derive little satisfaction from an investigation which is accompanied by such confessions as the following passages exhibit:

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[*] Perhaps many of them only names. At p. 132, Capt. W. speaks of 'spaces filled up with names of kings, not to be found any where else, and most probably fanciful,' and we think that in many instances the learned Hindus have given him a plentiful effusion of fiction. 'I was,' says Capt. W. 'acquainted lately at Benares with a chronicler, and

> 'From Chandragupta's accession to the throne, 315 B.C., to the year 190 A.C., there are 505 years; but during this period the chronological particulars, from the Purá'nas, are not to be easily reconciled with the general outlines which I have traced out. According to the Puránas, there were ten Maurya kings, who ruled 139 years; these were succeeded by the Sunga dynasty, consisting of ten kings also, and Vicramamitra was the eighth of that dynasty.
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> 'The next was that of the Canwas, consisting of four kings, then Sudraca succeeded to the throne in the year 191. Thus we have six reigns, the last of the Sunga dynasty, and the four Canwas only, to fill up a space of 246 years, which is impossible.
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> 'These Canwas are said to have reigned 345 years, which is still more extravagant. It is obvious, that there is some gross error in the context, to rectify which, in a satisfactory manner, can hardly be expected. It is my humble opinion, that a dynasty is omitted here, and that dynasty is that of the seven And'hras, mentioned in the Brahmánda, Váyu, Bhágavata, and Vishnu Purá'nas, but out of its place. In some Purá'nas, the And'hra dynasty is made to consist of seven, and in others, of nine kings. In one it is said, that they reigned 300 years; in another only 250 years.'

How discouraging is the attempt to arrange and reduce to order such imperfect materials!

The fourth Essay, intitled, *Vicramâditya and Salivâhâna: their respective eras, with an account of the Bala-Rayas or Balhar Emperors*, occupies a considerable space in this volume, and displays the author's ardor of research into the historical antiquities of India. It consists, however, in our opinion, of very impracticable documents, and will appear to the European a confused mass of legends, less entertaining than the Arabian Nights; though evidently derived from a similar source. Men of less enthusiasm than Captain W. possesses would have been disheartened at the very threshold, since the essay opens with stating that

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and, in the several conversations I had with him, he candidly acknowledged, that he filled up the intermediate spaces between the reigns of famous kings, with names at a venture; that he shortened or lengthened their reigns at pleasure; and that it was understood that his predecessors had taken the same liberties.' Are the MSS. of such wretches to be regarded as materials for history? 'Such,' adds Capt. W. himself, 'is the confusion and uncertainty of Hindu records, that one is really afraid of forming any opinion whatever.'

'The two periods of Vicramáditya and 'Sáli-váhana are intimately connected, and the accounts we have of these two extraordinary personages are much confused, teeming with contradictions and absurdities to a surprising degree. Their history is to be found in the Vicrama-charitra, the Sinhásana-Dwátrin'sati, and the Vétála-pancha-vin'sati, which have been translated from the Sanscrit into all the dialects of India; and the two last tracts are sections of the Vrihatcat'há. The Vicrama-charitra is very scarce in the Gangetic provinces; but this deficiency is abundantly supplied, by ample extracts from that book, communicated to the Society by Major Mackenzie of the Madras establishment. In general, the Hindus know but of one Vicramáditya; but the learned acknowledge four, and when, at my request, they produced written authorities, I was greatly surprised to find no less than eight or nine.'

It appears also that there were several Salivahanas; yet Captain W. endeavours to ascertain their respective eras! Instead of attempting to follow him through these long and intricate details, we shall present our readers with a few extracts:

'Vicramáditya made a desperate tapasya, in order to obtain power and a long life from Cálí-dévi, and as she seemingly continued, deaf to his intreaties, he was going to cut off his own head, when she appeared, and granted him undisturbed sway over all the world for 1000 years, after which a divine child, born of a virgin, and the son of the great Tacshaca, carpenter or artist, would deprive him both of his kingdom and of his life. Such are the words of the Vicrama-charitra; and in the Cumáricá-c'handa, it is said that this would happen in the year of the Cali-yuga 3101, answering to the first of the Christian era. Thus Vicramáditya reigned for 1000 years nearly, unmolested, in the enjoyment of every rational pleasure, and never troubling himself about his latter end, till, recollecting the prophecies about this wonderful child, and that the time for their being fulfilled was now at hand, he grew very uneasy, and sent people all over the world to find him out, that he might destroy him; and having discovered the place of his abode, he advanced at the head of an immense army, but was defeated, and lost his life by the hand of this divine child, who was then five years of age.

'The history of these nine worthies, but more particularly when considered as a single individual, is a most crude and undigested mass of heterogeneous legends, taken from the apocryphal Gospel of the infancy of Christ, the tales of the Rabbis and Talmudists concerning Solomon, with some particulars about Muhammed; and the whole is jumbled together with some of the principal features of the history of the Persian kings of the Sàssánian Dynasty. For Vicrama is supposed to have waged war with the Romans all the time that he lived, that is to say for 145 years, and to have taken one of their Emperors prisoner, whom he carried in triumph through the streets of Ujjayiní. One of these Vicramas was really a Sassanian prince; and the famous Shabour or Sapor, of that dynasty, took the Emperor Valerian prisoner.'

We cannot help suspecting that the Pandits endeavour to impose on the Christian visitants of the Indian peninsula, and that this passage may be quoted in proof of such attempts. If this supposition be rejected, it will at least not be denied that we have here a most complete jumble of history, fable, and chronology; and that it is a desperate enterprise to methodise and give the semblance of truth to records constructed on such a plan. When the learned in the East informed Captain W. that their first *millennium* ended about the commencement of the Christian era, ought he not to have put on his cap of Incredulity?

As a sample of the legends, we transcribe the following recital:

"At Pratish'táná, says the Bráhmen, on the banks of the Gódávérí, reigned Tri-Vicrama-séna, the son of Vicra-ma-séna. He was thus called, because he possessed ácrama, pracrama, and vicrama, three synonymous words, implying energy in a great degree. A Bráhmen used to come very often, and presented him every time with a flower, in which was concealed a jewel of great value. The king respectfully received the flower, and afterwards threw it away into a corner, where they all remained neglected and undisturbed. At last the king accidentally discovered a jewel, and searching into every flower, found in every one a gem also. When the priest came again, he asked the reason of this strange circumstance, and what he meant by it. The Bráhmen informed him that, if he would come alone to a certain place, which he pointed out, he would then reveal the whole mystery. The king did not fail to go on the appointed day, when the Bráhmen informed him, that before he could unfold this secret, it was necessary that he should go into an adjacent grove, where was a corpse hanging upon a tree; cut the rope, says he, and bring the dead body to me. The king, though very unwilling, was obliged to comply, and having cut the rope, he placed the dead body upon his shoulders, and on the road a spirit that was in it spoke, and related five-and-twenty stories, to amuse aand deceive the king, when, at the end of each story, the corpse flew back to its tree, and every time Tri-Vicrama went and brought him back, and being at last irritated, he took care he should no more escape. Then the spirit informed him, that the Bráhmen wanted to destroy him, and usurp his throne. For this purpose he was going to perform some magical rites, in which a dead corpse was absolutely necessary, and that this was the reason why he had insisted on the king bringing him a dead body. Tri-Vicrama-séna, being satisfied with the truth of this information, put the Bráhmen to death, and Máhadéva appeared to him, saying, Thou wert before Vicramáditya, a portion of my own essence. I have now generated thee in the character of Tri-Vicrama, to destroy the wicked, and ultimately thou wilt be Vicramáditya again; and, when thou diest in that last character, thou wilt be re-united to me. This alludes, according to the learned, to the two Millenniums of Vicramáditya. This legend is *a little* obscure, and the compiler seems to have jumbled together the legends of Vicramáditya and Sálivâhana, though of the latter no mention, by name at least, be made.'

In settling the different eras of Vicramáditya, Captain W. seems not a little embarrassed. Let the passage speak for itself :

'When Vicramáditya was ninety years of age, then came Samudra-pála, or he who was fostered, or wafted over, by Samudra, or the ocean, because it is understood that he came from distant countries by sea. He appeared in the character of a holy man, working miracles, and, as it seems, preaching about regeneration. He was kindly received by Vicramáditya, who being old and decrepit, wished very much to be regenerated. Samudra-pála complied with his wishes, and, as there was a stout young man just dead, he directed the old king to send his own soul into that corpse, and shewed him how to do it. Vicramáditya did so, and the young man revived immediately, to the great astonishment of the multitude. In the mean time, Samudra-pála conveyed his own soul into the body of the king, and, in that old and decrepit frame, he contrived to maintain himself for the space of 55 years, or more correctly 54 years, two months, and twenty days, and thus governed the country, with unlimited sway, in the shape and character of Vicramáditya. These 55 years being added to the 90 years of Vicrama's life or reign, the sum, 145, is exactly the difference between the eras of Vicrama, and 'Sáliváhana, in the Dek'hin; for, in the northern parts of India they reckon only 135 years. This new 'Sáliváhana, or rather his disciple, or follower, if he ever existed, died in the year 335 : for this second Vicrama, or 'Sudraca, as he is called in the Cumàricá-c'handa, ascended the Imperial throne in the year of Christ 191 : but in Raghunát'h's list, this event took place in the year 291. That there is an error of 100 years is obvious, on the authority of the above section of the Scanda-puráná, and also from the particulars in the same list. There it is declared, that the succession of the Hindu princes ended in the year of the Cali-yuga 4116, answering to that of Christ 1016; but the particulars give 4216, and, by retrenching these 100 years, the aggregate sums, resulting from the subordinate periods, perfectly agree with the general one, as given at full length in the list. These subordinate periods become also proportionate to one another, from Mahábali's accession to the throne 355 B. C. down to the year 1016 of our era. The reason why these 100 years, and a few more in another place were introduced, is that the correctors of this list confounded the final overthrow of the Hindu empire, in the year 1192, by Sahebuddeen, with the mortal wounds given to it by Sebecteghin and his son Mahmud, in the beginning of the eleventh century. In all the copies which I have seen of Raghunát'h's list, no obvious notice is taken of the famous Emperor Bhoja; yet the learned insist that he is concealed there, under the epithets of Deva-Dhárá-sinha, as he is called in some lists, and Saila-Dhára-sinha in others; but in many copies these names are written erroneously Damo-Dhara-Séna, and Jala-dhara-sena. In the Bhója-prabandha the epithet Déva is always prefixed to his name, thus Déva-Bhoja; and in the room of these various surnames, we find in some copies Diváyana-sinha. As Bhója was king of Dhárá (now Dhár) he might certainly be denominated Dhárá-sinha. This famous city is called also 'Saila-dhárá, and Bhója is called 'Sáiláditya, or Vicramáditya, who resided at 'Saila-dhárá, in the Satrujaya mahat mya, and in the same manner, 'Saliváhana is denominated Pattan-sinha or Séna, from the town of Pratisthána (or Pattan) where he is said to have resided. If so, the new modellers of these lists have introduced many obscure, or rather fictitious names, in order to fill up the space between that emperor and the downfall of the empire in 1192, by Sahebuddeen, which they have confounded with the catastrophe under Mahmud-ben-Sebecteghin.'

The era of 'Sáliváhana contains seven epochs, the last of which is said to coincide with the year 1194.

We pass over the particulars respecting the Bala-Rayas of the Máhrátás, because we have not space for farther extracts from this essay: but we cannot proceed to the contributions of other gentlemen, without again reminding Captain Wilford that no page of his protracted dissertation seems to belong to its professed subject, the *Sacred Isles of the West*; and that nothing is furnished that can gratify the curiosity which was excited by the first paper, published in the preceding volume.

[*To be continued.*]

Art. II. *Petrarch translated*, in a Selection of his Sonnets and Odes; accompanied with Notes, and the original Italian; also with the Head of Petrarch from an Antique Bronze. By the Translator of Catullus.* 8vo. pp 268. 10s. 6d. Boards. Vernor and Co. 1808.

The name of Petrarch must always be conspicuous in the history of the revival of letters, and the lovers of Italian poetry will ever prize the effusions of his Muse. Notwithstanding the monotony of his Sonnets, and the love-sick whining which is diffused through them, the elegance of their composition has attracted universal attention; and translations of them have appeared in various languages. It has been found, however, that in the 317 Sonnets and 49 *Canzoni* (or Odes) of the Tuscan bard, such an uniformity or repetition of sentiment prevails in the delineation of his romantic attachment to Laura, that not only would a version of the whole be unnecessary, but that his credit, among fastidious moderns, would be best consulted by a selection. We have had *Rime Scelte* of the original poems, by that elegant scholar Mr. T. Mathias; and Sir William Jones has endeavoured to compress into one elegy the beautiful thoughts and images which are scattered throughout several of the Odes and Sonnets. The author of the present volume has judiciously followed the example of Mr. Mathias; though he has not uniformly translated those pieces which occur in the *Rime Scelte di Francesco Petrarca*, but has been guided by his own taste in the Selection here offered to the public. We could have wished, however, that, instead of travelling over ground which has been so often trodden, and wasting his talents on these unnatural though beautiful effusions, he had directed his attention to the *Trionfi*; which possess superior merit, display the moral energies of Petrarch's mind to more advantage, and of which a well-executed translation would be an acceptable present to the English reader. It will probably be in vain to attempt to excite general notice towards Petrarch as a writer of prose; though he is said to be one of the first moral philosophers that any age has produced, and his prose compositions have been considered as forming the most meritorious portion of his works: but we shall quote from this volume, in a note below, a list of his productions, extracted from the Basil edition of 1581, in folio[*].

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* See Rev. *N. S.* Vol. xxiv. p. 275.

In the preface to the edition of his poems in 1772, Sir William Jones has remarked that "some of the *Persian* songs have a striking resemblance to the sonnets of *Petrarch*; and even the form of those little amatory poems was, I believe, brought into *Europe* by the Arabians; one would almost imagine the following lines to be translated from the *Persian*,

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[*] '1. Of the Remedies against good, and bad Fortune: two Books.—2. Of Solitary Life: two Books.—3. Of the Leisure of Monastic Persons: two Books.—4. Of True Wisdom: two Dialogues.—5. Of Contempt of the World: three Dialogues.—6. On the Seven Penitential Psalms.—7. Concerning the best Administration of Government.—8. On the Duties, and Virtues of Commanders.—9. Of memorable Things: four Books.—10. An Abridgement of the Lives of illustrious Men.—11. An Exhortation to restore Peace to Italy.—12. An Oration to the ancient Defenders of the Roman State.—13. An Exhortation to attempt the recovery of Liberty.—14. Concerning the Fidelity, and Obedience of Wives.—15 Of shunning Avarice.—16. An Itinerary to the Holy Land.—17. Letters on his own Affairs: eight Books.—18. Letters to some of the most illustrious of the Ancients: one Book.—19. Letters without any address: one Book—20. Letters concerning his affairs in his old Age: sixteen Books.—21. Letters on Various Subjects: one Book.—22. On Ignorance both of one's ownself, and others.—23. A Reply to the Invective of an anonymous Frenchman.—24. An Invective against a certain Physician: four Books.—25. Letters relative to his obtaining the Laurel.——Petrarch wrote in Latin verse:—1. Pastoral Eclogues.—2. Africa, an Heroic Poem on the Carthaginian War: twelve Books.—3. Epistles: three Books.'

> “ *Aura, che quelle chiome bionde e crespe*
> *Circondi, e movi, e se' mossa da loro*
> *Soavemente, e spargi quel dolce oro,*
> *E poi'l raccogli, e'n bei nodi l'increspe*—”

since there is scarcely a page in the works of *Hafez* and *Jami*, in which the same image, of *the breeze playing with the tresses of a beautiful girl*, is not agreeably and variously expressed.”

The superior antiquity of the Asiatic Muse, and the known obligations of European literature to the Arabians at the period of its revival, must affix a high degree of probability to this conjecture, especially as the form of the Italian sonnet resembles that of the Persian song: but the sentiments and imaginations of amatory poets are so similar in all languages, that the mere circumstance of sameness in this respect is not always sufficient to fix a relationship or ascertain a pedigree.

As far as the style, conception, and we may add the burden of the Songs of the Tuscan Bard are concerned, the volume now before us presents a very sufficient specimen, the author having translated 70 of the sonnets and 10 of the odes. These versions occupy no larger space than the original poems, are as literal as the different idioms of the two languages will permit, and are executed on the whole in a pleasing manner, though not finished to any high degree of elegance. Some expressions are scarcely English, as ‘’tis not of you I *plain*,’—‘*debted* to your grace,’—‘*listen* her melodious lay,’—‘*blent* with dignity,’ &c. &c. We meet also with ‘*you* plain!’ and ‘*you* shadowy grove,’ for *thou* plain and *thou* grove! though in apostrophizing the great river of Italy, the writer says *Thou* Po!—For the monotony, and the perpetual recurrence of the same objects and imagery, the translator is not answerable: but the frequent mention of Laura's hair, however varied by the epithet which is descriptive of its beauty, is fatiguing. The *bionde capelli* in one canzone, the *crespe chiome* and *i capei d'oro* in another, the farther allusion to these bewitching ringlets in the passage

> “ *Tra le chiome dell' or nascose il laccio*
> *Al qual mi strinse Amore*;”

and other phrases of the love-sick bard, adapted to the same purpose, impose a difficult task on the translator; which he has endeavoured to execute by giving, for the sake of variety, as many colours to Laura's hair as would be compatible with probability. Now she displays *flaxen* locks, now *golden* locks, now *sunny* locks, or hair of *sunny* gleam; and as these locks play so much in the sun, it is wonderful that they did not afford all the colours of the rainbow! Yet, after all the objections which the most fastidious critic could make to these translations, a considerable portion of merit will remain; and the English reader must feel some gratitude for having the Italian Muse thus faithfully brought home to him. A specimen or two will justify this remark:

'Though cruelty denies my view
  Those charms which led me first to love;
To passion yet will I be true,
  Nor shall my will rebellious prove.

'Amid the curls of golden hair,
  That wave those beauteous temples round,
Cupid spread craftily the snare
  With which my captive heart he bound:

'And from those eyes he caught the ray,
  Which thaw'd the ice that fenc'd my breast,
Chasing all other thoughts away
  With brightness suddenly imprest.

'But now that hair of sunny gleam,
  Ah me! is ravish'd from my sight;
Those beateous eyes withdraw their beam,
  And change to sadness past delight.

'A glorious death by all is priz'd;
  'Tis death alone shall break my chain:
O be love's timid wail despis'd!
  Lovers should nobly suffer pain.'—

'Alas, with ardour past belief I glow!
  None doubt this truth, except one only fair,
  Who all excells, for whom alone I care;
  She plainly sees, yet disbelieves my woe.
O, poor in faith, but rich in charms! canst thou
  Look in these eyes, nor read my whole heart there?
  Were I not fated by my baleful star,
  For me from pity's fount might favour flow.
My flame, of which thou tak'st so little heed,
  And thy high praises pour'd through all my song,
  O'er many a breast may future influence spread:
These, my sweet fair, so warns prophetic thought,
  Clos'd thy bright eye, and mute thy poet's tongue,
  E'en after death shall still with sparks be fraught.'

The last line of this sonnet,

"*Rimaner dopo noi pien di faville,*"

has been supposed to have furnished Gray with the extravagant *concetto* of

"*E'en in our ashes live their wonted fire;*"

but the translator, in his note to this passage, does not encourage this suggestion; observing that 'our poet, I believe, meant to say, that the warmth, and genius of his verse, when he and his mistress were no more, would inspire many a future lover.'

Of those sonnets which were written after Laura's death, we shall copy that which in the original is numbered 251, and in the present selection forms

'SONNET LII.

'Those eyes, of which my song so warmly told;
  Those arms, those hands, those feet, that face so fair,
  Which mine own nature from myself did tear,
  And made me seem as of peculiar mould;
Those crisped locks of pure, refulgent gold;
  The glow that angel smile was wont to wear,
  Which made our earth a paradise appear;
  Are turn'd to dust insensible, and cold:
Still life, O grief! O shame! in me prevails;
  Though dimm'd those orbs which did such joy bestow,
  Erewhile life's bark was sped by prosp'rous gales.
Ah! now no more my am'rous strain shall flow;
  The custom'd source of tuneful genius fails,
  And my lyre utters only sounds of woe!'

The notes constitute a valuable appendage to these versions, explaining the occasion on which the several pieces were written, the *concetti* of Petrarch, and his scriptural and classical allusions.

ART. III. *Illustrations of the four Gospels*, founded on Circumstances peculiar to our Lord and the Evangelists. By John Jones. 8vo. pp. 672. 15s. Board. Longman and Co. 1808.

WE take it for granted that the attention of the theological world will be strongly excited by this elaborate and original performance; to the author of which all readers, who are capable of appreciating its merits, will without hesitation ascribe the praise of diligent research, conspicuous learning, vigorous intellect, and 'an active imagination:' even though many, in various instances, should pass the same sentence on Mr. Jones which is passed by him on Mr. Marsh, that 'he has no claim to the palm of success.' Novel illustrations of the Gospels, however inviting and plausible in themselves, will be received by the cautious critic with much hesitation; since it is impossible to compliment the author

of

of them on his discoveries without derogating from the merit of the Evangelists as clear and perspicuous writers. Has the christian church been, for nearly eighteen centuries, in possession of the Gospels without understanding them? Are the records of the religion of the N. T., which professes to be so very plain and simple as to be adapted to the capacities of the common people, still so enveloped in darkness, in spite of the learned labours of ages, that the true key to a large portion of its contents yet requires to be sought? From pure respect to the Evangelists, we demur to such a position; and we conceive it to be our duty to approach new interpretations with a glance at least of doubt and suspicion.

Whether the doctrine of *the association of ideas*, applied to the explanation of the apparent incoherence, obscurity, and want of classical arrangement, which occur in the writings of the four Evangelists, will 'form a new era, (as this sanguine commentator predicts) in the history of Christianity,' we leave events to decide: but let the fate of his hypothesis be what it may, we do not scruple to pronounce that the inventor will obtain distinguished reputation as a biblical scholar. His work is intended to supersede the necessity of the unsatisfactory processes of harmonizing, by accounting for the dissonances which exist in the several narratives, on a principle or law which universally regulates the human mind: but in the application of this principle, great boldness of imagination is requisite, since it is necessary for the illustrator, in all instances, to penetrate the secret thoughts and to seize the train of ideas of the Evangelists. He becomes, in the most appropriate sense of the word, a *poet*; and fancy always takes her stand at the helm of the mind. This fancy may possibly, in general, be well-governed: but still it is fancy; and the best that can be said of the explanation of each difficulty is that it is a very plausible conjecture; for it is impossible, when the narrative is disjointed, to develop with certainty the concatenation of the sacred writer's ideas.

Unquestionably, the law of association governed the Evangelists, as well as all other historians, in the composition of their narratives: but it is singular to adduce this law of connection, by which the images of past occurrences are kept in due order in the mind,—especially when it is 'intensely occupied with the body of facts,'—to account for an inattention to what Mr. Jones calls 'the drapery of topographical and chronological precision.' To a person who is 'intensely occupied' in the recollection of facts, *time* and *place*, though not strictly entering into the body or substance of those facts, are however such material circumstances, and in general so closely associated, that they will present themselves together; and, according to the established rules of evidence, that man's testimony would be questioned, in our courts of law, who failed to clothe his facts in 'the drapery of topography and chronology.' According to Mr. Jones's principle of association, the great event, which decided the Jews to apprehend our Saviour and cause him to be put to death, must necessarily have occurred to the memories of each of the sacred penmen in their accounts of the Crucifixion; and yet only one of the four takes any notice of it, though it was the most stupendous and striking of all our Lord's miracles: we mean, the resurrection of Lazarus. It is granted that the sacred penmen were not studious of observing the systematic rules of composition, and that they affected nothing beyond "a plain unvarnished tale:" but Luke, in particular, professes to exhibit a *connected* narrative following the *order* of events; and if that order has been deranged, it seems more reasonable to attribute this derangement to accidents which have happened to his manuscript, or to the circumstance of his having copied from a document or documents not chronologically arranged, than to the law of association operating on his memory. Two similar events, though widely separated in point of time, may, by virtue of this principle, be blended together in a writer's thoughts, and, for particular reasons, may be placed in juxta-position: but, in other cases, the application of this rule is very dubious and hypothetical. Admitting that Mr. Jones may be right in some instances, in others he is probably wrong; and at all events, his hypothesis is untenable with the doctrine of Inspiration, how much soever he may insinuate the contrary; for, if the divine influence pervaded the minds of the narrators, the most perfect arrangement must have been the result; their recollections could not have deviated in the smallest iota from the truth of facts, and no dissonance could have displayed itself even 'in the drapery of topography and chronology.' The Divine Spirit could not have dictated to *this* Evangelist to write that such a fact occurred at such a particular time and place, and to *that* Evangelist that it occurred at another. On Mr. Jones's principle, immaterial deviations from rigid historic order might have happened: but, had the pens of the Evangelists been guided by Inspiration, their narratives must have been models of the most consummate correctness; and the labour, which is here so ingeniously devoted to illustrate them, would have been in a great measure unnecessary. Neither Mr. Marsh's nor this writer's hypothesis is compatible with the notion of the sacred penmen having been divinely inspired; for to copy a document, or to follow the train of the association or rather aberration of ideas, requires no supernatural assistance.

Mr. Jones appears to us to have formed a very correct idea of the plan on which the interpretation of the Scriptures ought to be conducted, and his solicitude to qualify himself for the task merits the highest commendation. In order to ascertain the object of the Evangelists, and to appreciate the precise meaning of the terms and phrases which they have employed, he has endeavoured by the aid of learned industry and a strong imagination to place himself, as it were, in the very age and country of these sacred writers: but we think that he has been led into some mistakes, by not exactly attending to the chronology of antient opinions; and that in other instances he has permitted his fancy to seduce his judgment. Perhaps he places too high a value on those spurious works, the Recognitions and Homilies of Clement; since the views of the Evangelists, and the state of sects and doctrines in their day, can be collected with little certainty from a forgery of the 2d century. Lardner is surely undervalued, by this writer, for his '*clay-cold* caution:' in an annotator, and critic, this quality is beyond all price; for if he catches at evidence merely because it may suit his purpose, and has not all his doubts and suspicions on the alert, he will cherish conjecture at the expence of sagacity.

When the quantity and the variety of matter in the volume before us are taken into consideration, we shall not be expected to follow the author step by step in his inquiry. It will be proper, however, to state that the fifty-two sections, into which the work is divided, include all the interesting events that are detailed in the evangelical history. The first two are occupied by learned comments on the Introductions to the Gospels of Luke and John: which are followed by accounts of the mission and preaching of John the Baptist; of the Temptation of Christ; of the calling of the disciples; of the Marriage-feast; of the sermon on the Mount; of the cleansing of the Leper; of the raising of Jairus's daughter; of the blind and dumb demoniac, &c. &c. thus accompanying our Lord through his public ministry, till, in the concluding sections, we are presented with the author's observations on the Agony in the garden, and on the events which attended the crucifixion of Jesus and his ascension.

In the section appropriated to the illustration of Luke's preface, Mr. Jones observes that

> 'The writers of the New Testament, though in a common way versed in the Greek tongue, had never studied the systematic rules of composition. They had not been educated in the schools, they

had not perused the authors of Greece, and, therefore, they had not sufficiently attended to that methodical arrangement, that *continuity of thought, derived from original impressions*, that correctness in regard to time and place, which supply the series and constitute the beauty of a classic history.' For this want of art, the *principle of association* was the chief substitute; and they recorded things, not as they actually occurred, but as they occurred to their memories. Ordinary events, it is farther to be observed, receive much of their value from being exhibited, as they actually succeeded each other; but the events of the New Testament being of an extraordinary nature, derive little or no importance from the exact notifications of place and time; and the only question respecting them is, not whether they were done at a particular time, or in a particular part of Judea, but whether they were done at all.'

Every attentive reader of this passage will be surprized on being told that a perusal of the authors of Greece* was necessary to give a compiler '*continuity of thought*;' on finding the recollection of events in the order of their occurrence represented as the result of *art*; and then on having the principle of *association* introduced as a substitute for natural concatenation. Whether occurrences be ordinary or extraordinary, they must be recollected in the same manner; and it is not easy to conceive how their importance could disturb the memory respecting the circumstances of time and place. The passage which follows is more to the purpose; discovering, probably, the true causes of that want of natural arrangement which is so apparent in the Gospels:

'It ought not to be forgotten that the transactions, which the Evangelical writers have recorded, were crowded within the ministry of the illustrious founder, which comparatively was of short duration; that some years elapsed before even the first of his biographers committed them to writing; that during the intervals of the occurrence and the written history of those events, they were a thousand times repeated on different occasions, and in a different order; that the

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[*] In another place, Mr. Jones asserts that 'the fishermen of Galilee shewed a skill and readiness in the use of the Greek tongue, not only beyond the vulgar, but beyond the learned in Judea.' If this be a fact, how could they have been ignorant of the Greek mode of composition? It is, however, ludicrous to suppose that the knowlege of the Greek writers was necessary to impress on annalists the idea of chronological arrangement. Are not all histories, in all languages, constructed on this plan? What is the method which Luke has pursued in the Acts of the Apostles? Had 'the stream of association' (a singular phrase to express the aberration of the mind from the principal train of thought, to one that bears a relation to it,) carried him away in the composition of his Gospel, the same cause would have operated also in the Acts.

original succession was destroyed by subsequent combinations, and it remained for them to adopt in most cases that order which *the law of association suggested.*'

Without having recourse to the suggestions which the law of association might or might not have furnished, the probable cause of the different arrangements which are to be found in the several evangelists is given in this extract. It is generally agreed that *our Lord wrote nothing,* and consequently *left behind him no account penned by himself of his public ministry:* The churches, however, it is natural to conclude, soon after his ascension, were furnished with memorials or documents that were originally composed in all probability by the Apostles, or by persons under their direction; and these documents were perhaps the Memoirs of the Apostles which are quoted by Justin Martyr. To these details, additions were probably made from time to time; and from them extracts were taken, or abridgments compiled, for the use of newly formed churches or of individual converts. When we advert, therefore, to the accidents to which these memorials were liable in manuscript, by the addition of notes, by partially copying, or by carelessly transcribing, it is not difficult to account for the natural order of events having been so disturbed, as to prevent the possibility of different historians concurring in the same arrangement. Each of the evangelists, being persuaded of the truth of the facts, exerted his best efforts to exhibit such a view of the transactions of our Saviour's life, as his own knowlege, assisted by the authentic documents which were before him, enabled him to construct; and we are inclined to believe that the principle of association had no other effect on their narratives than on those of other annalists. Luke professes to have scrutinized with a critic's keenness, and to be intent on composing a methodical history; and if he has deviated from the natural order of events, such deviation could not have arisen from a wish to concatenate things which were originally unconnected, but from the state and condition of his materials, which had suffered by officious zeal, or by carelessness; for numerous were the memorials, as he himself tells us, then in circulation, which must have been copied, either wholly or in part, 'a thousand times.' In this view of the case, the matter admits an easy explanation; and it must also be recollected that, in the transmission of the evangelical records in manuscript through a long series of ages, accidents and mistakes have occurred with which the sacred penmen are not chargeable *. That the evangelists were not merely indebted to their recollections, or memories, in composing their respective accounts of their Divine Master, seems to us to be placed beyond a doubt by the numerous instances of verbal harmony of which Mr. Marsh has taken notice.

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* The confusion of ideas in Mark ix. 37—41 is remedied by mere transposition; why, then, call in association? See p. 372.

By adverting to the opinions of the Gnostics, Mr. Jones has thrown some light on the proem to John's Gospel: but, if Lardner be too favourable to these heretics, the present author has erred in the opposite extreme. We shall ask him in this place, whether his note on the phrase in the 18th verse, "in the *bosom* of the Father," does not require to be re-considered; (for the Roman custom of reclining at table, as he himself has afterward noticed, was prevalent in Judea in the time of our Lord and his apostles, and was practised by them;) and whether the disorder which he perceives to exist from the 14th to the 19th verse is not better explained on the score of a deranged text, than on the principle that the original writer '*suffered his pen to be carried away with the stream of association?*'

The comment on John i. 15. will exhibit Mr. Jones's mode of illustrating this difficult text:

> 'The latent reference, which the passage in its original order bears to the descent of the Spirit at the baptism of Jesus, furnishes a clue to ascertain the true sense of the language which the Baptist uses on the occasion. "He is come before me," *εμπροσθεν μου γεγονεν*, that is, "Jesus whom I pointed out as coming after me, has, by endowments from heaven, and the testimony of God himself, taken the lead of me. Being thus proclaimed and qualified as the Christ, I, as only a messenger sent before him, having now executed my office, give way to him. Being at length arrived, he has taken the *precedence* of me." He then adds the reason, "For he was supreme over me," *ὁτι πρωτος μου ην*. "Being the Son of God, he is Lord over me, who am sent, not as you suppose, to be the Christ, but only the forerunner of the Christ."

We pass over the history of the Baptist, in order to proceed to the *illustrations* of the Temptation of Jesus; a subject which is indeed placed in a *new* point of view, though Mr. Jones has thus afforded a novelty which we suspect will not prove generally satisfactory. It is supposed that the design of the Evangelists, by employing the term *Satan* or the *Devil*, in this and other parts of their narratives, was not 'to sanction the existence of a real evil principle having influence over the minds of men; but to personify qualities and abstract notions, and render them more lively and impressive by representing them as persons.' Applying this position to the Temptation of our Lord, Mr. J. informs us that

> 'We are to understand by Satan, those impediments to the success of his religion with which he had to struggle, whether they arose from his own personal feelings, from the mistaken views of his countrymen,

trymen, or the hostility of the world at large. His sole object in retiring for forty days into the wilderness, was assuredly to meditate on the best and most effectual means of executing his commission. Here the obstacles which he should have to encounter, could not but present themselves to his imagination, and it was natural in a person, who lived in an age and country prone to enliven by figures of speech the most inanimate things, to speak of the ideas which occurred, and which he discussed in his mind, as a conversation held with the tempter. The difficulty to conceive this must be greatly diminished, if not entirely removed, by considering that it was *usual* with our Lord to personify under this or equivalent names, the evils which opposed him; and that the Holy Spirit, which appears to be *only a divine power*, is nevertheless *personified*, and introduced before the reader as an *agent* in the scene. Mark says, that the Spirit *driveth* him into the wilderness, and Matthew writes, that he was *led* by the Spirit; terms which, in strict propriety, imply not an admonition, but a director or controller.

'1—5. "Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterwards an hungred. And when the tempter came to him, he said, if thou art the Son of God, command that these stones be made bread. But he answered and said, it is written, man shall not live on bread alone, but by every word that proceedeth out of the mouth of God."

'This paragraph, divested of the personification, and expressed in simple terms, is in substance the following: "Jesus having retired under the influence of the Spirit, into a solitary part of the wilderness, in order to meditate on his future ministry, and being forty days without regular diet, the feeling of hunger suggested to him the question, whether, as he was really the Son of God, he might not use his miraculous power to supply his wants, and thus prevent himself from languishing to death. But this question he negatived, as it might lead to an exercise of his authority, which, though innocent on the present occasion, would be inconsistent with the will of God, and favourable to the adversary."

'5—8. "Then the devil taketh him up into the holy city, and setteth him on the pinnacle of the temple, and saith unto him, if thou be the Son of God, cast thyself down, for it is written, he shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy feet against a stone. Jesus said unto him: it is written again, thou shalt not tempt the Lord thy God." "He next reflected, that the temple, as the house of his father, belonged in a peculiar manner to himself, and the natural wish he felt to accommodate his claims to the views of his countrymen, suggested to him the propriety of placing himself on the eastern wing of the temple, and dropping thence in the midst of the crowd below. If he did this, the same wish flattered him, that on seeing him fall unhurt from such a stupendous height, the rulers would receive him as the Messiah, and in consequence invest him without opposition with the dignities and emoluments of the Jewish church. But this suggestion also he withstood: for, however desirable he thought it to ensure the favour of the Jews, by appearing among them in the manner in which they expected the Christ would appear, he deemed it presumptuous to depend on God for extraordinary support, if he endangered his life to answer an end, which the divine wisdom thought fit to accomplish by other and better means."

'8—11. "Again the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them, and saith unto him, all those things will I give unto thee, if thou wilt fall down and worship me. Then saith Jesus unto him, get thee hence, Satan; for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve."—"The love of glory and distinction which are inseparable from most men, but which was little felt by Jesus, presented to his imagination a still more specious allurement. Not only the government of Judea, but all the kingdoms of the world, ambition held up to his view as within his reach, if he would but employ for this purpose, the authority now vested in him; and it is farther insinuated, that his aggrandisement in this respect would remove at once every impediment to universal reception; since the whole Jewish nation expected a prince and a conqueror in the person of their Messiah. But this temptation he instantly repelled; as being incompatible with that conduct which the wisdom of heaven thought fit he should pursue, as the Saviour of mankind."

'If this interpretation be right, the temptation of Jesus was not a *real fact* presented to his senses, nor yet a *vision*, but a figurative, a symbolical representation of the difficulties with which he had to contend in the discharge of his office, and of the feelings which such difficulties naturally awakened.'

In an Appendix, this subject is resumed, and Mr. Jones farther endeavours to illustrate the Temptation of our Lord, by that beautiful allegory called the Choice of Hercules, related by Xenophon in the Memorabilia; observing that 'in the commencement of his office, he *saw two paths spreading before him: the one at the outset, smooth and level, decorated in its progress with sensual delights as with flowers, and terminating in wealth and universal dominion:* On the other, he perceived a road, in the beginning rugged and arduous, infested in its course with human ills as with beasts of prey, and guarded at the end with the dragon of death, but pointing beyond it to glory and immortality*.'

All this may be perfectly novel and extremely ingenious: but it seems not to correspond with our notions of the spotless character of Christ, nor with the tenor of the Gospel narrative. To say nothing on the circumstance of making the history of our Saviour's public life commence with an allegory, we shall merely ask where are the facts on which this allegory can be maintained? Would the voice from the cloud have pronounced Jesus, at his baptism in Jordan, to have been "the beloved son of God, in whom he was well pleased," if his Omniscient Father had discovered in his mind those latent sparks of worldly vanity and ambition, which Mr. Jones's hypothesis implies? Our objection to this explanation is that it makes *the Temptation* to originate not from any person or thing from *without*, but entirely *in* our Lord's mind, which we are assured was sinless. If we adopt Mr. Jones's view of the subject, our Saviour must have been elated beyond measure by his appointment to the Messiahship, and must have meditated on projects to which we reverently abstain from affixing proper epithets. We believe that Christ was as meek and humble in the wilderness, as in the subsequent part of his life on earth; and that in this season of retirement and meditation, he saw no path spred out before him, 'decorated with sensual delights as with flowers;' nor ever for a moment conceived the idea of throwing himself from the battlements of the temple into the court below. That the history of the Temptation in the Wilderness is clogged with difficulties, we readily allow; and the ingenious explanation of it by Mr. Farmer, who supposes it to have been a divine vision, is, for the reasons assigned by the author before us, not completely satisfactory: but we would prefer his account, with all its imperfections, to that which these Illustrations offer, because a preternaturally excited vision might have been presented to our Saviour, without suspending any of the faculties of his mind. At all events, any interpretation is preferable to that of making Satan, or the tempter, take his seat in our Saviour's own spotless heart *.

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* The Agony in the Garden of Gethsemane is supposed also to be figurative.

The sections on the conversation with Nicodemus, and on the sermon on the Mount, are creditable to the author's learning and ingenuity: but we do not believe that Cerinthus was a contemporary † with our Lord; nor that, in Christ's discourse to the Jewish ruler, he glances at any of the opinions of this heretic. As to Mr. Jones's remark on the first clause of the Lord's Prayer, 'that none of the Jewish teachers ever before addressed God under the character of *Father*,' we refer him to Lightfoot's *Hor. Heb.* p. 159. where it is proved that the appellation was well known among the Jews.

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* At p. 141, the author presents us with a nobler view of our Saviour in his solitude. 'While he continued in the wilderness, it was doubtless a part of his employment, to frame and to digest the system of morals, which he was soon to deliver to the people, and which is contained in his sermon on the Mount.'

† Lardner says that he flourished at the latter end of the first or beginning of the second century. Works, Vol. ix. p. 330.

That the magicians, who pretended to maintain an intercourse with evil spirits, frequented holes and caves, we do not deny: but that our Saviour (Matt. viii. 20) alludes to these holes, we are not convinced by the following illustration:

> 'The foxes have holes, and the birds of the air have roosts. But the son of man hath not where to rest his head." Which is to this effect; "The deceitful and the impure have indeed their holes or dens, which they frequent for the purposes of deception and impurity. But I have no such place of resort: nor have I any hidden treasure, in which my followers may partake."

The word *roosts*, as well as that of *holes*, should have a meaning assigned to it, which cannot be done by making the passage to glance at the heathen sorcerers: but if it be supposed to contain a reply to a man who believed our Saviour to be the temporal Messiah expected by the Jews, and if it be pointed at the train of thought (or *stream of association*, as Mr. J. would say,) passing through his mind, the whole is perfectly luminous, and is to this effect:—"You suppose that by following me you will be magnificently lodged in some earthly palace: but do not expect any worldly emoluments from me, for I am worse accommodated than the beasts of the earth or the fowls of the air, some of the former having their holes or burrows, and the latter their roosts or nests, whereas I have no dwelling which I can call my own."

Respecting the cure of the demoniacs at Gadara, and the passage of the demons into the swine, some singular observations are here suggested. Mr. Jones conceives the miracle to have been *symbolical**, though no hint to this effect ever appears in the Gospels. We are told that 'the persons from whom Jesus cast out the evil spirits, on this occasion, were *two*; one denoting the necessary effects of Christianity among the Jews, the other among the Gentitles;' and it is triumphantly added by way of finale,

> 'Let infidels then cease to cavil at a miracle, the object and nature of which they do not understand. The illustrious author did not violate the principles of humanity, did not trespass on the lawful rights of individuals. Herds of swine were forbidden property. The laws of *Hyrcanus* prohibited *to keep*, the law of Moses prohibited *to use* them for food. The keepers felt their guilt, and they fled. Justice did not pursue, but mercy forgave and probably reclaimed them.

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* The miracle of stilling the storm, mentioned in John vi., receives an interpretation equally fanciful. See p. 315.

On the other hand, the miracle in question possesses all the characteristics which distinguish the other works of Jesus, power, wisdom, and, what it is supposed to want, benevolence; its chief design being to restore to sense and enjoyment an afflicted maniac, and to illustrate an important lesson respecting that gospel which originated in the love of God. He might farther have intended to rectify the vulgar opinion that God has a place in reserve to confine and torment the demons by causing them to *perish* in the sea, and in general to shew that *destruction*, and not eternally protracted torments, awaits moral impurities.'

Since the death of a possessed person never suggested to the spectators the destruction of the supposed in-dwelling demon, the perishing of the swine in the water could not tend to rectify the vulgar opinion concerning demons; much less could it convey an idea corrective of the notion of eternal torments. To the author's remarks on Demonology, however, we would direct the notice of the reader; though here, as on other subjects, we do not entirely coincide with him.

When it is necessary, Mr. Jones employs conjecture very freely; and, in one instance (p. 289), he roundly accuses the Evangelist of 'omission.' The apparent abruptness of the remark in Luke iv. 25. this annotator attributes 'to a fact, which the historian has omitted,' viz. the death of Joseph, the husband of our Lord's mother, by which event she was now a widow: we, however, regard the passage as affording no ground for such a conjecture, and as perfectly intelligible without it.

At p. 343 *et seq.* a philosophical criticism is introduced to explain the speech of the man who was born blind, on his being restored to sight; "I see men as trees walking;" which is here interpreted to mean, "I see men as if they stood on their heads, resembling trees, with their roots in the air." Most probably the object, on whom the miracle was performed, intended by the above passage to express no more than that, on the first exercise of the gift of sight, he saw men walking, but saw them at first very indistinctly.

In the attempt to explain the motive for sending Peter to the *sea*, and not to the *bag*, for money to pay the demanded tribute, Mr. Jones has fished for a reason, (see p. 375, 6) but has not, we apprehend, caught the true one.

So far from agreeing with most modern critics, in considering the story of the woman taken in adultery as an interpolation, Mr. Jones regards 'the incoherence observable in it as a circumstance which imparts to the story an additional evidence of authenticity and truth.' Such remarks as these, which the vulgar would call *dashing*, are not, we own, adapted to our taste.—In a subsequent section, many learned observations are made on the true rendering of Εγω ειμι (see p. 402. and p. 412) which might have been spared; for in John ix. 9. it can only mean, according to the common version, *I am he.*

One more specimen of this learned gentleman's new mode of illustration must suffice.

Most commentators would take it for granted that, when our Lord constructed the parable of the virgins who went out to meet the bridegroom, (Matt. xxv. 1, *et seq.*) he mentioned *ten* because that was the usual number of bride-maids which in his time attended at Jewish marriages; and when they found this natural supposition confirmed by Lightfoot, they would be satisfied, especially as the moral of the fable depends not on the number of the virgins. Mr. Jones, however, having recourse to his favourite *Recognitions*, discovers an allusion to the Gnostic system; and because the author of this spurious book fancifully divides the opposite pairs of good and evil into ten, Mr. J. concludes that our Saviour employed this number to designate the opposite descriptions of wise and good. We shall give the passage in question below *, that our readers may be convinced that this notion is purely fanciful.

Notwithstanding the strictures which we have thus passed on the present work, its merit is very considerable; and much instruction as well as matter for reflection will be found in it. Mr. Jones has the art of interesting the reader; and he throughout displays that manliness and independence which must secure to him the respect of all men of true genius and liberality. We claim the right of equal freedom in our criticisms; and indeed he who has accused Farmer of 'preposterous officiousness,' and Wakefield of 'abominable perversion,' cannot be offended at any epithet by which we have designated his Illustrations.—The volume concludes with the following inferences:

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* "*Decem ergo, que diximus, paria, huic mundo destinata sunt ab initio seculi. Cain et Abel unum par fuit. Secundum vero Gigantum et Noë. Tertium Pharaonis et Abraham. Quartum Philistinorum et Isaac. Quintum Esau et Jacob. Sextum Magorum et legislatoris Moysi. Septimum tentatoris et filii hominis. Octavum Simonis et meum, Petri. Nonum omnium gentium, et illius qui mittetur seminare verbum inter gentes. Decimum Antichristi et Christi.*" Recog. l. iii. 61.

It is impossible that this essence of nonsense could have existed in our Saviour's time; and if it had, he would not have composed a parable alluding to it.

'First, Our Lord, in many parts of this work, appears to have foreseen future events; and those events, which he could have foreseen only by the inspiration of God, were so familiar to his thoughts, as to recur, by the association of ideas, in the same manner, as transactions already past recur to ordinary men. The doctrine of association, therefore, proves the divine mission of Jesus Christ.

'Secondly, The manner in which the facts, contained in the four Gospels, are arranged, proves, as being the effect of association, that those facts had been previously impressed on the memories of their respective authors; that is, proves, that they were not feigned, in concert or otherwise, by the writers, but copied from impressions which had actually been made on their minds.

'Thirdly, The Scheme, which the Gnostic impostors planned to check the progress and to counteract the influence of Christianity, supposes those facts, upon which Christianity is founded, to be true. Allowing the truth of those facts, we cannot wonder that unprincipled men should attempt to undermine, by artifices, what they were unable to frustrate by undisguised opposition. If, on the other hand, those facts were not true, we cannot discover in the known principles of the human mind, a reason why men should have endeavoured to defeat, by a scheme fraught with absurdity and folly, what, from their circumstances, they were able to deny, and to expose as false. The false tenets of the Gnostics, therefore, when properly ascertained and considered, will be found a lasting monument to the truth of the doctrine taught, and to the reality of the works performed, by Jesus Christ.'

Four appendices are subjoined; in the first of which Mr. J. defends his own hypothesis, and pointedly combats that of Mr. Marsh. In supporting the former, he is obliged to assume the *improbable* position (he, however, calls it a *probable* one) that 'our Saviour directed the attention of his disciples to the *Greek tongue*, and furnished documents in that language'; and having, as he thinks, secured his own ground, he proceeds to ridicule Mr. Marsh's document ℵ, with the additions A, B, Γ, and α, β, γ, contending that this hypothesis is unnecessary, unsatisfactory, and absurd. As Mr. Marsh, we presume, will retaliate, and as Mr. Jones has afforded him an ample field, we shall abstain from making ourselves parties in the controversy.—The 2d appendix contains an ingenious supplement to those strictures which occur in the body of the work, on the preface to John's Gospel.—The 3d, as we have already hinted, affords a critique on the late Mr. Farmer's Essay on Christ's Temptation; and the 4th presents us with some observations on the Greek article, in consequence of Mr. Middleton's volume, "the Doctrine of the Greek article," &c. a publication which we have not yet reviewed. For this reason, we shall not here discuss the subject; and it may suffice to observe that Mr. M. has found in Mr. Jones a powerful antagonist.

Such a work as this ought to have been furnished with an Index.

Art. IV. *Institutes of Latin Grammar;* by John Grant, A. M. 8vo. pp. 460. 10. 6d. Boards. Longman and Co. 1808.

We are by no means convinced that the exigencies of literature called for a compilement of this description. The labours of the learned and ingenious Claude Lancelot, to which we are indebted for the Grammar which passes by the name of the Port Royal, seem to have embraced nearly every object that has come within the contemplation of Mr. Grant; and to be admirably calculated for the improvement of the student, when his capacity is sufficiently matured to comprehend the higher and more difficult principles. At the same time, we must allow that these Institutes display considerable ability, great diligence, and occasionally an enlightened and philosophical insight into the structure of language; and though we cannot regard them as intitled to supersede the Port Royal, they may be safely consulted as a respectable and useful auxiliary to that production. It should also be remarked in justice to this performance, that its arrangement seems to us much more natural and perspicuous than that which was adopted by Claude Lancelot; and that it has the additional advantage of being a more complete and independent work, since the P. R. perpetually incommodes the reader by referring him to a separate treatise on general and rational Grammar, which is supposed to have been written by the same author.

We must not attempt a very minute and regular analysis of this volume, since by such an examination we should be seduced into a length of barren controversy, and perhaps be betrayed into forgetfulness of a maxim which should be present to the minds of all who engage in these inquiries; "that it becomes a grammarian to know, that there are many things not worth his knowlege." We shall therefore confine ourselves to a few detached remarks.

For the purpose of imparting a distinct and comprehensive notion of the mechanism of the Latin tongue, Mr. G. has adopted very largely the method of tables and synopsis, and has added to his digest of rules a very copious enumeration of anomalies and exceptions. In these departments, his industry appears to us to be sometimes superfluously and injudiciously

judiciously exerted. We confess that we have considerable doubts as to the advantage of tables; since a scheme which is constructed to exhibit, at one view, a variety of complex and arbitrary rules, is often in danger of creating more perplexity than it removes. The compilation of long lists of anomalies and exceptions is of still more doubtful utility. They are a load which no memory can sustain; and they give so formidable an appearance to the rudiments of language, that their probable effect must be to repel the most ardent and enterprizing intellect. After the elements are once mastered, the anomalies and peculiarities cannot be effectually familiarized by any other means than the habits of conversation or composition, combined with the study of the best models.

When treating of the inflexions of the third declension, Mr. Grant has scarcely adverted to the conjectures of those grammarians, who have endeavoured to account for its irregularities by supposing that the forms of the nominative cases were different, in the primitive condition of the language, from those which they assumed in its more polished state. Such speculations, indeed, may be rather curious than useful; yet they might possibly afford some assistance in fixing these various and apparently arbitrary formations in the memory of the student, and ought at any rate to have been distinctly noticed in a work like the present.

In defining the nature of the several species of verbs, the author is on the whole sufficiently perspicuous: but we are at a loss to understand his meaning in describing *cado* and *stillo* as verbs of *internal motion*. They may perhaps be called verbs of *involuntary motion*; and they are without doubt rightly distinguished from verbs of *loco-motion*, which always implies a suggestion of the will.

The very difficult and complicated subject of the subjunctive mood and its tenses is investigated by Mr. G. with considerable diligence and ability. Though our limits will not allow us to enter very deeply into this intricate discussion, we must remark that much still remains to be done towards an accurate and satisfactory exposition of the effect of the subjunctive form. The notion entertained by some grammarians, and adopted by the Port Royal, that it always has more or less a reference to futurity, appears to us to be extremely questionable; although the English grammarian may, perhaps, find a peculiar difficulty in exposing this error, countenanced as it frequently is by the confusion introduced into our language by the use of the auxiliary verbs. It is not difficult, however, to discern the origin of this mistake: the subjunctive mood generally points to some action, &c. which is contingent or conditional, and which therefore cannot in strictness be said to exist at present; and in this sense the present time is certainly excluded from the subjunctive. The times, however, at which the contingency or condition may take place, on which the action of the verb depends, are capable of being distinctly marked; and in a clear and accurate contemplation of these times consists the proper use of the subjunctive form. It must often, indeed, inevitably happen that these times are indefinite; a circumstance which must create some confusion, such as must be incidental to all languages which have not the advantage of a particular form for that purpose. The following sentence (which is cited in the Port Royal as an instance that the perfect in *rim* is taken for the *future*) strongly illustrates the distinction of tenses in this mood:—"*Injussu tuo, Imperator, extra ordinem nunquam pugnaverim, non si certam victoriam videam.*" The perfect "*pugnaverim,*" here, is in one sense an *aorist*; it denotes an action which may be complete at some indefinite time. In the latter part of the sentence, the present "*videam*" is used with singular force and propriety; since it fixes the imagination to some particular moment, at which the speaker fancies himself tempted with the prospect of an immediate victory. It is impossible, by means of our auxiliary verbs alone, to express this in English: we must resort to the assistance of explanation; thus: "I never would, *at any time whatever*, fight without the orders of my General, no, not though I should see, *at the moment*, a certain victory before me." It may be farther remarked that any other form than the perfect "*pugnaverim*" would have been defective in propriety.—"*Pugnem*" would have been insufficient, because it would have limited the professions of obedience to the present occasion: "I would not *at this moment* fight, &c."—"*Pugnarem*" would perhaps express adequately the indefinite time at which the action might or might not take place: but then it would have the aukward effect of pointing, not to a complete, but a continuing action: it would signify, "I never would *be fighting at any time,*" &c. As it stands, the spirit of the passage is; "it never shall happen *at any time that I have fought* without orders," &c.

We cannot dismiss this topic without entering our protest against the doctrine of what is called the false subjunctive; that is, the use of the subjunctive form where the sense is *purely* assertive or indicative. This notion is left by Mr. Grant precisely as he found it; from which we conclude that to him it is perfectly clear and satisfactory. To us, we confess, it appears to be cutting the knot, which a little patient diligence might untie. We are persuaded that it would be very difficult to discover a single instance in which the use of the subjunctive does not point to something clearly distinct from bare independent assertion; and in a variety of cases, the sense will be found so far to imply contingency, or at least uncertainty, that the propriety of a mode of expression different from the assertive may be obviously discerned. The sentence, "*rogas me quid tristis ego sim,*" is no doubt properly rendered into English by the indicative, "why I *am* sad:" yet there would be no impropriety in saying, "you ask me what *may be* the reason of my sadness," which approaches much more nearly to the force of the subjunctive or contingent form used in the latin. It signifies that the cause of sadness, though known and certain to the sufferer, is, till disclosed, an object of conjecture, a mere contingency, to the person making the inquiry. It may be one thing, or it may be another; and, considered in this light, it is an improper subject for the assertive form of expression.—Let us take another instance: "*quam dulcis sit libertas breviter proloquar:*" in English, "I will tell how sweet liberty *is.*" Addressed, however, to a person who is ignorant of the sweets of liberty, the latin idiom is incomparably more significant than ours. To such a person the degree of enjoyment, yet undescribed, is still a matter of uncertainty; it may be greater, or less; with reference, therefore, to one who has to learn what are the delights of freedom, the use of the contingent or subjunctive mood has a clear and emphatic propriety. It is by no means uncommon even in English to use such expressions as "where may you be going"—"what may that book have cost you," &c. In such cases, the speaker employs these forms of expression with reference to his own uncertainty; and he signifies that the object of his inquiry, though in itself perfectly certain, is still, as to him, in the nature of something contingent. The genius of the English, however, undoubtedly leans in all such cases to the use of the indicative rather than the subjunctive form; and in many instances it will by no means admit of the subjunctive, when it is absolutely required by the latin. To use the pithy and concise phraseology of the logicians, the one language appears chiefly to contemplate objective certainty,—the other, subjective contingency.

In such phrases as this, "*quum Cæsar hæc animadvertisset,*" "when Cæsar had observed these things," we cannot help thinking that the potential force of the subjunctive mood may be distinctly perceived; and that the full signification of the sentence is, "when Cæsar had been enabled to perceive these things." This view of the subject is countenanced and illustrated by the practice of our older writers, who frequently use the subjunctive "might" where modern authors would infallibly resort to the indicative; and who in a case similar to the above would very probably have written thus; "as soon as Cæsar *might* perceive this," &c. The only instance which occurs to us at present is the following:

> "But I *might see* young Cupid's fiery shaft
> Quenched in the chaste beams of the watery moon,"
> Mids. Night's Dream.

where the indicative "*I saw*" might have been used without impropriety. Indeed, in the beginning of the same speech, the indicative is adopted:

> "That very time *I saw*,
> Cupid all armed."

The phrase, "*adeo benevolus erat* ut *omnes* amarent," is supposed to be another instance of a signification purely indicative, expressed in the subjunctive mood, in compliance with the government of the conjunction, *ut.* We apprehend, however, that, although we translate "*amarent*" into English by the indicative, something more than a mere assertion of the fact is implied in the original; and that the sense is, He was so benevolent that all men "must love him," or "could not help loving him." It would be hasty to conclude that these niceties of speech do not exist, because they are not reached by our own language.

Perhaps it is scarcely possible to contrive any general rule which shall express accurately the distinction between the indicative and the subjunctive mood. We think, however, that it may safely be said that the office of the one is drily and directly to predicate action or existence, &c. while that of the other is to assert it obliquely, or conditionally and hypothetically. The one considers action, &c. as independent; the other as contingent, or dependent on and connected with something else. We believe that this distinction will be found to account for most if not all of those cases in which the subjunctive has been supposed to be falsely introduced, in obedience to some mysterious power belonging to conjunctions, or other words. If the use of these two forms be ever confounded, it is because the shades of this difference must occasionally become very faint, or because strict propriety cannot be invariably preserved in any language.

Mr. Grant's scheme for the formation of the verbs (p. 90.) is rendered almost useless by aiming at too much generality. Of what assistance is it to the learner to be told that from *o* of the present is formed *bam* in the imperfect—*bo* in the future—*ns* in the participle, &c? He would attempt in vain to produce the imperfect, the future, or the participle of any given conjugation by the assistance of this table; which only teaches him the terminating syllable or letters of each, without shewing the manner in which they are connected with the radix, or formed from it. The mechanism of the language would be much better displayed by an analysis embracing the peculiarities of each conjugation, which would never leave the student at a loss for the formation of any part of a given verb. Thus; *o*, of the pres. Indic. changed

into abam forms the Imp. 1st cong.
— bam - 2nd
— ebam - - 3rd and 4th

and so for the rest. The irregular cases must always be reserved for separate consideration.

Rules VII. and VIII. (p. 163.) are deficient in simplicity. The plain and obvious rule is that the relative must follow the same regimen that the principal which it implies would observe if the sentence were expressed at length; thus "*Præceptor qui (præceptor) docet,*" — "*Deus quem (Deum) colimus—cui (Deo) nullus est similis,*" &c.

The rules XXV, XXVI. (p. 192. 193.) appear to us to be most incorrectly and unphilosophically expressed. In the former, it is said that '*est*, taken for *habeo*, governs the dative of the person, as—'*est mihi liber*—I have a book.' Nothing can be more inaccurate than this. In truth, *est* is not taken for *habeo*; nor, in strictness, can it be said to govern the dative. The whole sentence together, indeed, imports my possession of a book: but this is effected not by the force of the verb *est*, but of the dative case, one of the principal uses of which is to signify acquisition, enjoyment, &c. and their contraries; and it is clear that, in all such instances, the dative does not follow any direct regimen of the verb, but has its own simple and natural operation.—Rule XXVI. is conceived in terms still more exceptionable: "*Sum* used for *affero* (to bring) governs two datives, the one of the person the other of the thing; as, *Est mihi voluptati*;—"It is (or it brings) a pleasure to me," p. 193. *Sum* is not used for *affero*; nor is any direct and peculiar efficacy of its own the cause of it being followed by the dative of the thing. At least, it is more philosophical to suppose that this dative is found here in the performance of one of its natural and legitimate functions, rather than in obedience to any arbitrary and irregular power belonging to the verb *sum*, as a substitute for *affero*. The efficacy of the dative in such cases corresponds with that of the English particles—*to*, *for*, *by way of*, &c. and occasionally, *of*;—it signifies the manner in which, and the end for which, any thing may exist or take effect. Thus, "*Hoc mihi usui vel commodo est*"—this is *of* use, or *of* advantage to me, or "this is *to* my advantage:"—"*Hoc mihi oblectamento est*," this is (or serves) for (or by way of) an amusement to me:—"*Hoc mihi exitio est*," this is *for* my destruction; or *to* my utter ruin:—"*Hoc mihi dono dedit*," he gave me this *for* a gift. That this is one of the proper offices of the dative, and not a service into which it is forced by the requisition of the verb *sum*, is farther evident from the number of other verbs which are followed by the double dative. Many of these instances Mr. Grant proposes to resolve by supplying the verb *sum* as the governing word: thus; "*pateant Carthaginis arces hospitio Teucris*"—i. e: *ut sint hospitio.*—"*Numidas subsidio oppidanis mittit*"—i. e: *ut sint*, or *qui sint subsidio.* We see no necessity for this contrivance. The dative follows the verbs *pateo* and *mitto* just as naturally as the verb *sum*; and the sense of the passages is complete without supposing any ellipsis whatever. Thus: "let Carthage be thrown open *for* an asylum to the Trojans":—"he sent the Numidians for (or by way of) a succour to the townsmen."—We have been more particular in noticing the erroneous and obscure analysis here adopted by Mr. Grant from his predecessors in order to explain this class of expressions, because we are convinced that it is attended with grievous perplexity to learners. The doctrine of government, or regimen, indeed, has been introduced into every department of syntax with a degree of latitude which is extremely unfavourable to a distinct perception of the principles of language. The student is taught to account for every mode of speech, not by the sense to be expressed, but by some unaccountable and mysterious operation of one word on another; a method which, unless it be very carefully qualified and explained, is precisely calculated to keep the mind in a state of total darkness as to the true rationale of construction. Should Mr. G. ever revise his present work, we recommend it him to venture on something like a reform in this branch of the science.

Has not Mr. Grant been betrayed into some inconsistency in giving—"*mihi negligenti esse non licet*"—as a regular construction, p. 162; and afterward citing an expression precisely similar, (viz. *nobis non licet esse tam disertis*, p. 325.) as an example of the figure antiptosis? The same mode of speaking cannot be both proper and figurative; that is, both regular and irregular.

We are not quite convinced that the 4th example of antiptosis, given in p. 326, is legitimate. At any rate it seems capable of a very simple analysis; and where irregular expressions can be analysed, it is always advisable to adopt this process. The instance to which we allude is (and of course the observation is applicable to all similar cases) "*uxorem meam nescis qualis siet.*" It does not appear to us that the accusative is here put for the nominative, but that the expression is elliptical, and may be thus supplied; "*nescis uxorem meam,* (*scilicet*), *qualis siet,*" "You do not know my wife, (that is) what sort of a woman she is." The sentence consists of two branches, the latter of which explains and limits the generality of the former.

We have little leisure and less inclination for accompanying Mr. Grant far into the "debateable land" of accent and quantity. To us it appears inconceivable that their pretensions should ever have been supposed to be at variance, because we believe that never yet was a language spoken in which they were not found more or less distinct. In the classical languages, indeed, the quantity of syllables may have been more prominently marked than in any known language of the present day. The quantity of each syllable may also have been more universally independent of its accentuation than is conformable to the genius of modern tongues. The laws of Greek accentuation are on this account singularly perplexing to English organs: the quantity of our syllables not being forcibly marked, and generally coinciding with their accent: but it is impossible to read ten lines of English poetry without perceiving that the two things are in their nature totally independent of each other; and difficult as the Greek accents may appear to us, many modern Greeks have been known, in this respect at least, to have attained the antient pronunciation, as far as it can be collected from the marks now in use.

The observations transcribed by Mr. Grant from the ingenious Mr. Pickbourne*, and which expose the bigotry and inconsistency of our pronunciation of Latin, are well deserving of attention. We recommend them to all orthodox Etonians, who shudder at the deadly sin of a false quantity, and yet are themselves in the daily habit of enormities utterly destructive of the harmony which they pretend to vindicate.

In p. 395. Mr. Grant remarks that it is not easy to decide how the antients treated their elided syllables. We see very little reason for doubting that they managed them nearly as the modern Italians do; that is, that they sounded them very imperfectly and obscurely, but did not discard them altogether. As to the length of syllables, we agree with him entirely in thinking that the rule, which assigns just double the time to a long syllable that it allots to a short one, is nothing more than a convenient approximation to the truth. We cannot, however, pretend to so fine an ear as Mr. Pickbourne, who attempts a very nice arithmetical expression of the comparative length of syllables. (see pp. 395, 396.) He supposes the quantity of a dactyl or spondee to be equal to sixteen, and then marks the value of each syllable in the following manner :

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* In a *Dissertation on Metrical Pauses;* see this month's Catalogue.

8 5 3 8 8 0 3 5 7 8 9 3 4 0 7
Notitiam, primosque gradus vicinia *fecit :*
9 3 4 8 1 7 1 7 9 7 8 9 3 4 9 7
Littora : multum ille et terris jactatus et alto.

This is probably not very remote from the truth, and proceeds on a supposition which cannot perhaps be easily contradicted, that, though the accent can never make a short syllable long, still it generally detains the voice on either a long or a short syllable, so much as to give them respectively a quantity somewhat greater than would belong to them if unaccented.

Mr. Grant concludes with an elaborate account of the latin metres.

Art. V. *Considerations on the Trade with India ;* and the Policy of continuing the Company's Monopoly. 4to. pp. 159 7s. 6d. Boards. Cadell and Davies. 1807.

Art. VI. *A Demonstration of the Necessity and Advantages of a Free Trade to the East Indies*, and of a Termination to the present Monopoly of the East India Company. 8vo. pp. 157. 5s. Chapple. 1 07.

We have delayed to notice these productions, in the constant expectation of shortly receiving others dedicated to the same important subject, which we hoped would conjointly have furnished us with materials for at once exhibiting a full and comprehensive view of it : but in this anticipation we have been hitherto disappointed, and we will no longer wait. Let us not be understood, however, as setting a low value on these tracts ; the attack made in them on the Company's monopoly, in respect to all the points to which it extends, is ably planned and well directed ; and the charges preferred in them are so weighty and serious as to call for answers from the accused. A defence, however, the Lords of India have not yet deigned to attempt, but have observed with regard to these charges an unbroken and perhaps a prudent silence. They seem to be averse from any discussion of their claims, to deprecate any investigation of their title, and to be desirous merely of adding to that which quiets possession, however tortuous in its origin, and however oppressive in the enjoyment. The voice of experience, not less than the doctrines of our most celebrated authors, which have gained universal assent in all enlightened states, require the abrogation of every exclusive trading privilege that is claimed by the East India Directors; and nothing but the broad fact would render it credible that an anomaly so monstrous as their charter could exist in an age of such illumination as the present, and in a country so commercial as Britain. We are therefore not surprized that they are tardy to appear in the suit which is instituting against them. They have never been and do not seem to be wanting in what the world calls wisdom; and they know that the defects of the cause may be counterbalanced by address and management. The public, they are fully aware, is fickle and irresolute in the extreme; they baffled it when possessed of more firmness and energy than it can boast at present; and they obtained a favourable decision from a judicature which was more steady and resolute than the one which is now to fix their doom. From their judges, indeed, have they not every thing to hope; since why should monopoly be odious to judges who dread the extension of toleration; and why should they who see ruin in perfect religious liberty befriend commercial freedom? We must deeply regret to hear it intimated that this question, which is one that most deeply affects the power and prosperity of the empire, should be decided by the admirers and disciples of those men who lost us our colonies, and our ascendancy in Europe.

Those who would trace the usurpations of the India-monopolists to the false notions of commercial policy and the gross and scandalous personal corruption in which they originated, and to which they owed their introduction and establishment, will be gratified in consulting the able and elaborate tracts before us.

To the inferiority of a privileged Company for the purposes of successful commerce, compared with the efforts of individuals, we have a remarkable testimony from the predecessors of the present Directors. In an answer given by them in 1681 to the Levant Company, they state "that, if the trade were laid open, those who have skill would run away with the whole trade, as in fact they did between the years 1653 and 1657." A stronger sentence of condemnation cannot be pronounced on the monopoly in question than is implied in this admission. Shall a wise state infringe the rights of its subjects, and create exclusive privileges, in order that a trade may be worse carried on than it would be if left to itself? It is also well known that the Dutch East India Company felt the utmost alarm, when they were made acquainted with Cromwell's design to abolish the English Company, from anticipating the more efficient rivalship of a free trade. We are here informed that the English Company was unable to maintain a competition with the Ostend Company, which was a free association having no exclusive privileges; and that their trade would have been extinguished, had they not obtained an act to prohibit the importation of tea. The same foreign Company obliged them to reduce their dividend from 8 to 6 per cent.; and if the English and Dutch governments had not prevailed on the Court of Vienna to abandon the Ostend association, their respective India Companies would probably have died a natural death. It is to be observed that this concern at Ostend was carried on with Dutch and English capitals.

We are told by the author of the *Considerations* that the monopoly, which from its origin had been most unpopular, and which owed its continuance to the grossest corruption, would have been abolished at the Revolution, had not the Court of Directors contrived by large bribes 'to buy off some of the principal private traders, who were merchants of eminence in London. This bribery was not confined to the rivals of the Company. The most shocking corruption of members of Parliament, and of the highest officers of state, was carried on. No less than 170,000l. was employed in bribing members and ministers.' He adds that it appeared in the course of an inquiry instituted at this time by the House of Commons,

> 'That in the year 1693 alone, while Sir Thomas Cooke was governor, and Francis Tyssen, Esq. deputy-governor, upwards of 80,000l. were expended for secret services by the former, and by Sir Basil Firebrass (lately brought from the interloping interest), which two last-named gentlemen, refusing to discover to whom the said secret service money was given, were, together with Mr Charles Bates and Mr. James Craggs, committed to the Tower of London by the House of Commons in the year 1695. And although, in obedience to an act of parliament of this year, Sir Thomas Cooke made a discovery of many things to both houses of parliament, yet it did not give entire satisfaction, as may be more fully seen in a printed collection and supplement of the debates and proceedings of parliament of the years 1694 and 1695, upon the inquiries into the late briberies and corruption practices, (quarto, 1695,) concerning which we shall just observe, that sundry sinister arts, at that time used, were afterward practised on a similar occasion in the famous year 1720.'

In enumerating these and similar proceedings, the author concludes with saying; 'such were the profligate and corrupt acts by which a great national benefit was prevented.' The same inference is established by a very interesting and systematic account of the proceedings of the Company, from its origin to the present day, which we find in the latter tract, the *Demonstration*.

In both these publications, the question of monopoly is well and fully argued, the mischiefs of it in the particular case are shewn, and the objections to its abolition are refuted. At this time of day, we do not think that it is necessary to follow these intelligent authors into those considerations by which they demonstrate the superiority of free over restricted trade; and we shall content ourselves with transcribing, from their instructive pages, some of the passages which detail the more glaring of the evils that have resulted from the violation of those principles and rules which our publicists had demonstrated, and which experience has sanctioned.

The true doctrines on trade are less novel than many persons imagine; and though not fully comprehended, they must have been more or less operative in all ages, in commercial countries. The author of the *Demonstration* relates that it was observed by De Witt, that the object of a Company is to obtain a great profit from a small adventure; while the interest of a government, and of a nation, is to obtain an equal profit from an extensive trade. This maxim, which is not less solid than obvious, is decisive of the momentous question here discussed. It is also stated in the *Considerations* that a French Council of Commerce, as early as the year 1700, in a report made by them on the Companies which then depressed the French Colonies, declared it to be "a most certain maxim that nothing but competition and liberty in trade can render commerce beneficial; and that all monopolies, or traffic appropriated to companies exclusive of others, are inconceivably burthensome and pernicious to it."—'I wish,' adds the author, 'that a certain Council of Commerce, which I could name, entertained such enlightened views of trade.'

Of the affairs of the Company, the same author observes that, since 1785,

> 'They have fallen into a form of more quiet and regular mismanagement. Their misconduct and their embarrassments now excite less *eclat*. They seem, indeed, to have required a sort of prescriptive right to dilapidate the national resources and their own. Their affairs, too, are involved in such a degree of obscurity, notwithstanding the parliamentary review to which they are annually subject, that few understand them, and almost all revolt from the attempt to learn. People indeed seem to wait quietly for that inevitable crash which

will rouse attention, or for some measure which, proposing to apply the national resources to the Company's aid, will display the juggle and the fraud of that institution to every man in the empire.—That period is very fast approaching.'

To the same effect he states in another place that

'As the cotton fabrics of India are discouraged, for the protection of our own, it is our duty to compensate India, by favouring the productions of silk, in which the interests of both countries would coincide. At present, we are dependent chiefly upon France and Italy for the supply of this commodity, and the East India Company, with the means of affording the supply, have been at no pains to bring the article to that degree of perfection that would enable it to compete with the produce of Italy and France On the contrary, the Company have neglected the business entirely: Bengal silk has for some years been growing worse; and the only improving part of it is that which comes in the private and privileged trade. But to do justice to this resource, to which our silk manufacturer is entitled to look, skill, and probably capital too, must be suffered to go to India, and must be directed by the zeal and intelligence of private interest. Were the enterprize and skill of individuals suffered to engage freely in this supply, there is no doubt the object would be soon obtained. Silk of the best quality might be procured from our eastern dominions; but, in order to suit the demands of the home manufacturers at a reasonable price, the silk ought to be organzined in India. A greater degree of attention on the preparation of it *there* must be bestowed; and that cannot be expected from the Company and their agents. Were the silk organzined in India (that is imported here ready for the loom), we should be able to preserve a large share in that important manufacture, which now is very precarious, and gained as much, through the disorders which have prevailed in France for these last sixteen years, as from our own resources or superiority. But till individuals are permitted freely to engage in the supply of this article in every stage, the British manufacturer will be dependent on our enemies, to whom we may pay more than *two* millions annually, for silk alone. Yet, with the remedy in our power, this mass of national interest is sacrificed to the East India Company's monopoly!'

In reading what follows, it is difficult not to share in the astonishment and the sentiments of this writer;

'When we consider the enormous number of men now subject to the British dominion in India, when we consider the immensely rich and populous empires which are included within the limits of the Company's Charter, it will be difficult to persuade us, that the full commercial resources of those regions, almost equal in population to half the globe, have been explored and ascertained. And when we reflect on these things, it is impossible to contain our astonishment, that a nation, boasting itself enlightened, and pursuing trade as one of its favourite objects, should have restrained its subjects from exploring these fertile regions of trade, and should have conferred the privilege upon a monopoly Company, which from its very nature must be disqualified either to draw the proper benefit from the branches we know, or to enlarge the sphere of intercourse by new discoveries.

'Indeed, it is very obvious, that in every respect the Company, since the territorial acquisition, are much less enterprising in commerce than when they were merely merchants. Their voyages resemble the dull regularity of the Spanish galleons, or register ships. It is observed, that when the Company were only merchants, they had upwards of eighty factories at different parts, from the Persian Gulph to China. There are not above four or five of them remaining; and the Company, in the sluggishness of a monopoly, pronounce that these four or five are sufficient for the commerce of all India. It is very probable that they who really are not merchants, they who can do nothing tolerably but business of mere routine, would find any addition to their trade, addition to their loss. They do not wish for new branches of trade. They are contented with mismanaging what they choose to undertake, and excluding their fellow citizens from any competition with them.

'In the year 1792, previous to the renewal of the Company's Charter, the spirited, intelligent, and enterprising merchants of Liverpool were of opinion that most extensive fields of trade might be formed beyond the Cape of Good Hope. They knew that the chief access to the populous empire of Persia is shut up by the Company's Charter; that the countries around the Red Sea, that the innumerable islands and the populous empires of the East, can furnish valuable objects of trade, and would, if cultivated, present profitable markets to the infinite variety of our manufactures.'

Having reviewed the past proceedings of the Company, he thus concludes:

'We have seen in a preceding part of this inquiry who were the real parties, who "*bought from the poverty of the state, or the venality of its members,*" permission to ruin themselves. We have seen in 1694, the Company paying 170,000l. in bribing ministers of state, and members of parliament. We have seen their Directors committed to the Tower, and the whole nation animated with a common sentiment of indignation against them. At a later period we have seen them carrying on a wholesale trade of corruption; bribing many boroughs, their practices detected, and their members expelled and imprisoned. It was the Directors of the Company who bought from the "*poverty of the state, or the venality of its members,*" a permission not to ruin themselves, (for they were sure of their own job) but permission to deceive their subscribers with hopes of profit never realised; to mismanage the commerce of India, and to strip their fellow citizens of the natural and almost indefeasible right to exercise their talents, their industry, their capital for their own advantage; and, by an inseparable connection, for the advantage also of their country.'

The author of the *Demonstration* having shewn the insolvency of the Company, and their improvident mode of carrying on their commercial concerns, asks

> 'Whether a corporate body should be allowed to go on, advancing the fortunes of all its members, and, at the same time, adding to the debts of the country? Instead of lessening the burthens of the community, as a payment of the price of their monopoly, increasing and adding to its already overburdened responsibility? Ought, or ought not, such a management of affairs to go on unattended to?'

While examining into the extent of their trade, he informs us, on unquestionable authority, that

> 'The extent of the trade which they carry on, does not present them in a more favourable point of view. The whole quantity of their tonnage employed solely in the India trade, amounts only to about 20,000 tons out, and 20,000 home; in all 40,000!!! Their whole export to India (exclusive of the China trade) for the last eleven years, has amounted to only five millions sterling; which, on an average, is somewhat less than half a million sterling *per annum!* And this is the share of Great Britain, in the richest of all trade, that of Hindostan!! What a blessing is a monopoly!!!'

He farther observes:

> 'A consideration of the amount of the exports to India during the last ten years, will be sufficient to convince every impartial investigator, that Great Britain has not enjoyed one-tenth, perhaps not one-twentieth part of the India Trade, which, had it been free, they would undoubtedly have possessed. According to the accounts laid on the table of the House of Commons, the exports to India (China is not here included) at an average of the last ten years, have not amounted to half a million sterling annually. And will any man have the hardihood to pretend, that this is an equivalent share of the British Trade to the immensely extensive and rich regions of Hindostan? Does not the small island of Jamaica alone take double the quantity of our manufactures every year? If this alarming fact cannot be denied,—and if untrue it could easily be disproved, which has not yet been even attempted, although boldly asserted by an intelligent, and accurate, and independent member of the House of Commons, in the very teeth of the Directors,—what are the reflections which it naturally excites? Could this smallness, this contemptible nothingness of our export trade to India, arise from any other cause, than the want of competition? Could its stinted growth, dreadful to the sight of every real friend of his country, proceed from any thing else than the accursed and chilling blasts of a monopoly? Let us consider too the period, during which our export trade to the richest mart in the world has remained in such a languishing condition. France and Holland, our most dangerous competitors, were driven from the Continent of India, and the Company remained in possession of all their territories and trade. But instead of improving these

favourable circumstances; instead of encouraging an increased demand for British products and manufactures; instead of producing or confirming to the country, those advantages which such a favourable situation certainly required of them, what has been their conduct? They have displayed no liberal regard to the commercial or manufacturing interests of the British Empire; they have encouraged no exertions for the purpose of opening new channels for the sale of British goods in India; they have, in their conduct, displayed no desire to advance the interests of their country, by the augmentation of its trade and industry. Their ignorance, or their supineness, or, perhaps, the nature of their monopoly, or, perhaps, all these causes combined, have depressed the spirit of commercial enterprise of their countrymen, have lessened the wealth and resources of the state, have even weakened, in a season of danger, its naval strength and superiority; while that share of the India trade, which they neither would nor could carry on themselves, nor allow British merchants to engage in, has been enjoyed, as will afterwards be shewn, to a most alarming extent, by America, and other neutral nations. Than these important facts, no other proof is requisite to shew the danger and mischiefs of this monopoly, and to evince to every unprejudiced mind, that the East India Company have not benefited the country in the degree which might have been expected; nay, that they have proved a burden to the country; and instead of being a convenient channel, and useful spur, to its trade and industry, they have paralized its efforts, choaked up the avenues to its commerce, destroyed the stimulus to its exertions, and blasted the beautiful and rising growth of its prosperity. In opposition to the assertion of the advocates of the Company therefore, which we have now been refuting, and which, we trust, we have clearly refuted, we may safely assert that the East India Company do not, will not, cannot, carry on the trade to as great an extent as it can be, or as it ought to be carried.'

This ingenious writer not only shews that the motive of profit can have little effect in inducing the company to extend their trade, but that considerations of policy militate against such an extension. The following passage gives a novel and (we think) a just view of their situation:

'What does a Director, whose stock may be three or four thousand pounds, care whether the dividend on that sum, be eight or ten per cent? what does he care, whether his profit amount to three or four hundred pounds *per annum*, if he can appoint his son, brother, or his nephew, to a situation in India, in which, by one single contract, he gains a certain profit of thirty thousand pounds? What is it to him, whether his salary be three or five hundred pounds, if he can, by one stroke of his pen, enrich those who are dearest to him? And this too, not only without impoverishing the Company, but by adding to its stability, and rendering it more probable, that it will be allowed to retain possession of its charter. By these immense private fortunes, which are every day, every hour, pouring into the country, from the eastern regions, their friends are augmented, and their influence is increased to an alarming, and a dangerous, extent. But another good effect is still produced by their expensive conduct. They saw that their revenues were rapidly increasing, and they naturally feared that government would one day seize a share of the profits, and after having tasted their sweets, might aim at the possession of the whole. But by the immense salaries which their servants receive, and the numberless offices provided for them, they have run immensely in debt, (to the amount of 30,000,000!) and will any man venture to say, that their object in doing so, was not to prevent the government of the country, from depriving them of their monopoly and revenues? Did they not conceive, that if they were deep in debt, there was less probability of the government interfering in their affairs, than if, as a corporate body, they were rich, flourishing, and wealthy.'—

'The very nature of their situation renders them careless of the interests of commerce. The littleness of their trade is even, in some respects, advantageous to them. It renders those merchants, who are deprived of a share of it, less anxious about a trade, which from its narrow extent, seems of so little value. Were the India trade carried on to its proper extent, the manufacturers enriched by it, Jeshhurun-like, would "wax fat and kick." The Company might be deprived of their monopoly, by the very means which they had used to render it useful to the nation. Besides, if a capital of ten millions, employed in the India trade, produce a clear profit of one million annually, this is to them far more advantageous, than if the same profit had been acquired from a capital of twenty millions. For this very reason, were they actuated by no other, they will always be unwilling to extend their trade, or, at least, to extend it to that degree, to which British capital and industry are able to carry it.'

Contemplating the abolition of the monopoly, and the restoration to the subjects of this country of their commercial rights, he asks;

'What an extent of trade might we not enjoy, were British merchants allowed freely to trade to those two-third parts of the habitable globe, from which they are at present, unfortunately, excluded? What immeasurable, what boundless channels, for our products and manufactures, would be opened in the rich kingdoms, and numerous ports of India, Persia, and Japan, where at present the British flag is unknown. Would not British commerce be extended, and British industry be encreased? Would not the nation flourish, the government become still more stable, and the people far more happy? Would not the merchants, instead of exporting only half a million annually of our products and manufactures to India, dispose of, in those wealthy regions, to the amount, probably, of ten millions, which would be continually augmenting? And would not this wealth, acquired by the honest industry of our merchants and manufacturers, be circulated gradually, and in moderate portions, through all classes of the community, instead of, as at present, swelling the loaded coffers of a few agents, factors, managers, and contractors? What would be the consequences of this event to the government. Would it not increase national power, wealth, influence, and respectability? Taxes would be lessened, and the people would be generally, but moderately, and gradually, enriched. But competition being destroyed, and industry repressed, (the natural and necessary consequences of the present monopoly,) the career of the British Empire in the glorious pursuit of national greatness is checked, the gradual growth of the happiness of the people is stinted, and the fair budding prospects of national wealth and power are suddenly and effectually blasted.'—

'What would be the consequence of our trade to the East Indies being laid open to the capital, the industry, and the enterprise of every British merchant? Why, instead of ten vessels which now sail for India, it would be no exaggeration to assert, that an hundred would be engaged in that traffic. Instead of half a million of our manufactures being annually exported to the East Indies, five millions, if not ten millions, worth of our products and manufactures would be sent to that country, during the same period. It may be asserted with confidence, that in the very first year after this measure takes place, our exports to the East would be increased *ten fold*, and, for many years, would continue in a rapid state of progression.'—

'Instead of six thousand seamen being employed in the India trade, sixty thousand, to the great advantage and security of the state, might easily and safely be engaged. Our sailors would gladly leave the foreign service, in which they are at present employed; our immense capital, which is now lying dormant at home, or driven to America, would be recalled, and usefully and profitably laid out; and our national wealth and naval greatness would rapidly arrive at an unexampled height of prosperity and grandeur.'

Both these authors dwell much on the galling regulation which throws the trade of India open to the Americans, and to neutral nations generally while any such existed, and excludes from it only British subjects.

'Is it to be endured,' says the writer of the *Considerations*, 'that foreigners should have the advantage of a free, open, lucrative commerce with British territories, in which native British merchants dare not engage, in order to bring it to the ports of their native country?'—

'Is it possible to conceive any thing more deliberately foolish and absurd, than for a nation to undertake the government and defence of a distant Empire; the commerce of which (and that is the only thing those territories have *yet* afforded) it thus gives, not merely by negligence, but by absolute choice, to other nations? Among the follies of states, fighting for commerce has been one; but this is the first instance of a government absolutely restraining its own subjects from that commerce which it freely indulges to others!'

According to the same writer, the Americans, in consequence of this fact, have supplanted us in furnishing the markets of the Continent with India goods. He states that

'While encouragement was given towards bringing the trade of India to the market of England, the states on the continent used to trust for their supply to England. The merchants of Germany used to visit this country at the time of the India sales, as they still do their own great established fairs of Frankfort, Leipsic, &c. Such fairs are not now known in England; but on the continent they were, and still in part are, the great marts of exchange for all commodities. But, on coming to buy India goods, they bought many of our own manufactures. They acquired a taste for our produce, and discovered its fitness to supply their own wants. All this we have forfeited. The Americans, with their usual assiduity and good fortune, getting in to the channel, have been labouring hard to secure the market of the continent. By degrees their efforts have succeeded.'

Let us hear, on this subject, the very animated author of the *Demonstration*:

'*The trade of America alone to the East Indies and China, actually exceeds that of Great Britain!!!* She has one hundred and fifty vessels constantly employed in this trade, and enjoys the preference in almost every foreign market. She possesses every advantage. She is enriched by the British capital, which our *wiseacre* system will not suffer to be employed at home; she conducts her commerce on principles of œconomy; she adapts the size of her ships to the nature of her trade; she maintains no establishment in India; she makes no circuitous route; she pays no war insurance; she runs no risk of capture; she is under no impolitic restrictions or prohibitions; but she acts like a wise merchant; she takes only those goods which are demanded in foreign markets; she supplies the wants not only of her own continent, but of all the West Indies and South America; and, in these rich markets, she receives gold and silver, for which, in India and China, she procures on moderate terms those commodities, which are so profitable, valuable, and precious. Is it prudent to encourage a rival State in a trade in which she possesses so many advantages, of which she is so fully sensible, and which she is so anxious to retain.'

In order to shew the rapid progress which America has made in commerce, this writer states that, in the article of tea, her trade in 1791 was only 743,100, while in 1804 it was 10,519,000.

'These,' he observes, 'are alarming facts, and cannot fail to excite gloomy reflections, in the breast of every real friend, to the prosperity and greatness of the British empire. Is it not time that a speedy and effectual remedy should be applied to such serious evils? Would it not be just, would it not be prudent, would it not be patriotic, to give a full scope to the employment of British capital at home? Does not this rapidly increasing trade of America, enrich her people, aggrandize her government, strengthen her marine, and advance her wealth and resources? And all this at the expence of Great Britain, in consequence of her being shackled with the galling chains of a monopoly! Is there not a necessity, an urgent necessity, for a change in the present system?—These are facts *ad hominem*; they knock loudly at the door of every British bosom. Let us not, then, imitate the conduct of the Sleeping Virgins; for, if we do, we shall assuredly share their fate.'

If, from *statesmen* who owe their places to a fanatical *hubbub* insidiously raised, and who have acted towards the sister island in the spirit to which they are indebted for their elevation, our expectations are not sanguine, still would we hope that sense and energy enough are left in the nation to prevent the farther continuance of an anomaly so monstrous and pernicious, as is the monopoly of trade enjoyed by the republic of Leaden-hall-street. Let them govern India, and let them continue to distribute its patronage and to administer its revenue; we prefer the continuance of these powers in their hands, to the transfer of them to the British Government;—a transfer for which both the writers before us are strenuous advocates, but to which measure we have the strongest objections:—we would have the sovereignty of the India-House continue, subject (as it now is) to the controling power of the legislature:—but no longer should India Directors shut out British subjects from the ports of the East, more effectually than Bonaparte excludes them from the harbours of the European Continent; nor should Oriental wealth and intrigue any longer hold British industry and enterprize in opprobrious and galling chains.

Art. VII. *A permanent and effectual Remedy suggested for the Evils under which the British West Indies now labour*, in a Letter from a West India Merchant to a West India Planter. 8vo. pp. 48. 1s. 6d. Richardsons.

Art. VIII. *Substance of a Speech delivered in the House of Commons, by* J. F. Barham, *May* 23, 1808, *on the Motion for prohibiting Corn, and the Substitution of Sugar in the Distilleries.* 8vo. pp. 35. 1s. Stockdale.

We have already had occasion to express our regret at the want of accurate information and enlightened views, on the part of the public in regard to the state of our West India Colonies. Recent publications, whether in the shape of separate tracts or of essays in periodical journals, have not contributed to lessen this disappointment; since they exhibit a disposition to dwell on minute and inconclusive details, instead of appealing to the decisive test of general principles. The consequence *in argument* is that a question, which, when thoroughly understood, would be found devoid of intricacy, is rendered absolutely unintelligible by the perplexities of the disputants: and the attention of the reader, bewildered in a mass of arithmetical statements, becomes unfit for comprehensive deductions:—while the *practical result* is that the remedy administered to the distresses of our sugar planters is of a temporary nature; and that, instead of endeavouring to discover a mode of treatment which would preserve the health of the colonial body under various combinations of circumstances, we are contented to substitute a palliative which is liable to interruption from causes that are unconnected with the state of the West Indies. Statesmen are well aware that popular prejudices are the great obstacle to the introduction of improvement, and that these prejudices are least formidable in a season of adversity: yet we are allowing this dear-bought opportunity to pass away, without any effort to incorporate the principles of freedom and liberality into our mercantile policy;—principles which, when adopted in their due latitude, will gradually soften the pertinacious contests of the several branches of the trading community, and teach us to accomplish the relief of individual distress without infringing on general prosperity.

Among the pamphlets which continue to attract attention on this subject, are Mr. Spence's "Radical Cause of West India Distresses," and Mr. Bell's Inquiry on the "Sugar Distillery." Each of these productions is intitled to a certain degree of praise as a literary composition, but neither of them can claim our confidence as counsellors in matters of trade. In our criticism on Mr. Spence, (Review for February 1808, page 215.) we admitted that he was a dextrous controversialist, and expressed our coincidence in his objections to the proposition of a bounty on the export of sugar: but we at the same time apprized our readers that, whenever he brought forwards his own speculations, he discovered himself to be a very superficial teacher of political economy. Mr. Bell's pamphlet bears marks (see our Review for December last, p. 396.) of extensive reading, as well as of a disposition to candid inquiry and temperate argument: but the operation of these circumstances is counteracted by two very essential defects—an incomplete knowlege of the true principles of the corn-trade, and a still more deficient acquaintance with the state of the Colonies.

We shall now proceed to our remarks on the publications which form more immediately the subject of this article.—

The first pamphlet is the production of a West India merchant, who, instead of contending like his brethren in the city for an extended consumption of sugar, considers a reduction of growth as the only effectual remedy. The reduction in question, however, could not be produced without the ruin of half the planters; and it is not to be entertained even in theory, unless we take for granted that the compulsion, at present imposed on our colonists, of sending home their whole produce, would be permanently and absolutely enforced. Two circumstances, we must add, have lately occurred, which materially affect the state of the question. The home market has been found capable of extension; and the expediency of bartering sugar and coffee with America has been taken into consideration. Both these circumstances have been brought forwards by the parliamentary Committee on the state of the West Indies, which pursued its labours so assiduously last year. The members of that Committee have shewn by one of their reports, that the consumption of sugar in this country extends very rapidly whenever the price is low; and, in another report, they have put on record a clear and convincing argument for the American barter. The question of American barter is this. Produce may be shipped without reserve to the United States in British bottoms: but in war this permission is a dead letter, because scarcely any British ships are in the trade. American ships trading to our colonies are not allowed to take in return either sugar or coffee; and the Committee have recommended that this prohibition shall be suspended and a barter-trade permitted during war. To quiet, however, our mercantile jealousies, they have prescribed a limit to the extent of the proposed barter; and they advise that the value of produce permitted for export in American bottoms shall be confined within that of the stores imported. It is difficult to imagine a request more reasonable than this, or, it may be added, a measure more advantageous to the mother-country, since our great complaint is a glut of sugar: yet it will be opposed by all the influence of the shipping interest, who would lose the freight home of the bartered produce; and who have sagacity enough to urge their own views, under the convenient pretext of a solicitude for the increase of our naval strength. If the legislature permit the barter in spite of this opposition, we shall hail it not only as a step towards rescuing us from our present dilemma in regard to our colonies, but as the dawn of a new æra in our mercantile regulations.

This prospect had not been opened to the planters at the time of publishing the pamphlet under review: but, if it had, we are inclined to think that the writer would have qualified considerably his arguments for a reduction of the growth of sugar, especially if he had taken into the account the great injury to the mother-country which must necessarily accompany such a reduction. If, when all markets are open, a diminution in the quantity of any article be found necessary, such a decrease is a just and salutary correction: but a diminution forced by a previous limitation of the market is equally unjust and impolitic. It is unjust towards the colonist, because it is the right of every free member of society to augment by all honest means the produce of his capital; and it is impolitic towards the mother-country, because a restraint on the cultivation of her colonies is a restraint on her profits. The demand of our Colonies for British manufactures always has been, and always will be, in proportion to the extent of their produce. To cramp their produce is to say to our manufacturers, "so much woollens and no more, so much linen and no more, shall you ship to the West Indies;" and it is to say to the British nation, "so much profit and no more shall you make by your Colonies."

Were it a just principle of policy that the growth of any particular article in a colony should be limited to the consumption of the mother-country, it would have been as applicable to our former possessions in North America as it can be at present to the West Indies. Before the American war, we managed our intercourse with these colonies in our own way. We retained to ourselves the exclusive privilege of supplying them with European goods, and we took care also to provide ourselves with such part of their produce as we wanted before we permitted our neighbours to be served. Several articles might be mentioned in which our demand and this supply were commensurate, so that the former seemed to regulate the latter in the way which is now proposed in regard to sugar. Here was, therefore, a favourable exemplification of the seeming advantages of monopoly;—advantages of which we all predicted the loss as soon as America was declared independent. That independence, indeed, cancelled the restraints which we had imposed on her trade; and it enabled her to purchase European goods wherever they were cheapest, and to ship her produce wherever it would sell to most advantage: but this independence, instead of retarding, has greatly accelerated the progressive augmentation of our profits in our traffic with her. The freedom of her trade has caused a speedy increase of her capital, and has enabled her to extend with equal rapidity her demand for our manufactures. Had England been a bad market for the supply of goods, the political separation of the two countries would have been followed by a cessation of trade: but, being the best of markets, she has gained (as all industrious countries will gain) by the freedom and prosperity of those with whom she trafficked. She was forced, however, to forego the supply of America with those articles which she was in the habit of importing from the continent of Europe, and subsequently re-exporting; and so far it may be thought that England suffered an absolute loss: yet this was by no means the case, because she made only a temporary sacrifice for a larger ultimate return, since, although the expences on transit goods are generally heavy, the profit on them is light. The profit relinquished by England therefore was small, while the saving to America was great, because it included both the expences of circuitous conveyance and the English profit. Now what became of this saving? It went to the increase of American capital, and in a great proportion to the increase of that part of it which was appropriated to the purchase of our manufactures; that is, it went to the increase of a branch of trade in which our profit is large.

The grand rule of commerce, therefore,—a rule which applies to all colonies and to all mother-countries,—is to leave capital free and undisturbed, to its own operation. It will continue to extend its produce as long as a fair profit follows its extension; and whenever that profit ceases, the extension comes to an end of its own accord. Yet such is the magical power of industry and economy, especially if aided by science, that whenever commerce is allowed a free course, this progressive system has continued much longer than the boldest calculators have ever ventured to prognosticate. Take for example our manufactures. If we go back a whole century, and make a comparison of the price of labour in England and on the Continent at that time, we shall find that the latter exceeded the former almost as much then as at present. The speedy ruin of our manufactures was predicted as a matter of course; yet we have not only passed a century in great national prosperity, but we continue, in spite of unexampled taxes, to maintain a successful competition with our neighbours. The immediate causes of this continued success are to be found in the superiority of our capital, our skill, and our machinery; and the origin of that superiority is to be traced neither to our soil nor to our climate, but to that security of person and property, and to that portion of national freedom, which it was our good fortune to enjoy in ages when our neighbours were subject to despotism.

To return to the first of the pamphlets under review.— With the exception of the fundamental error of recommending that the produce of our colonies should be limited to the British market, it is intitled to approbation. The style is perspicuous and unaffected; and the production discovers a mind which is conversant with the details of the subject. To have judged more accurately in regard to general principles, the author would perhaps have required nothing more than to have been as well disciplined in the school of inquiry, as he has been in that of practice.

We come now to consider Mr. Barham's speech. The common fault of parliamentary oratory, as exhibited to the public in the detached discourses with which the members of the House occasionally favour their countrymen in print, is want of compression. That habit of circumlocution and repetition, which so naturally grows on those who address a mixed audience, is permitted to disfigure their published compositions, and to enfeeble their impression by breaking their reasoning into fragments; so that a stream, which, if confined within proper bounds, would flow with a steady course and a full tide, is allowed to spread over its banks until its current becomes lost and its waters are absorbed. It is satisfactory to us to be enabled to except Mr. Barham from this censure. In his speech, we meet with no expletives nor repetitions; his style is clear and animated; his sentences are short and pointed; and those who wish for an example of the energy which is produced by brevity, or of the simplicity with which an intricate subject may with due pains be treated, will find this production not undeserving of attention. Our chief objection to it rests on its manifesting the fault to which we have already adverted in the compositions of others; viz. that the speaker makes no application of general rules. He combats the arguments of particular classes of the community by an affecting picture of the condition of our colonies, but he scarcely attempts to convince these classes that it is for their interest, as much almost as for the interest of the colonies, that speedy relief should be administered. This is the more singular, because it appears from a paragraph (page 29.) that Mr. Barham is aware of the fundamental truth that trade, if left to itself, cannot fail to flourish; and, being apprized of this fundamental truth, why did he not examine its consequences, and enlist on his side the powerful auxiliaries which this search would have called forth? His silence suggests the conclusion that, like many others, he has *read* but not *studied* political economy; and although he is willing to acknowlege the justice of its principles, we cannot pay him the compliment of a familiar acquaintance with them. How far these strictures are just, our readers will be enabled to judge by a few extracts:

'As a great deal has been said respecting the price of corn, I also am desirous to offer my opinion on that point.—Gentlemen say, they do not desire too high a price. I agree with them. They will probably agree with me, when I say that I should be sorry the price were too low. Not only because too low a price must occasion too high a price afterwards; but also because I can enter into their feelings both as a farmer and a landlord. Yet though we agree that the price should be neither too high nor too low, we may perhaps be no nearer for that; the question still remains, what is too high or too low? A word has lately been discovered, which seems to be very much liked, namely, a *remunerating* price. I do not object to this word: but I fear we shall use it in a different sense, and that much is to be settled before we shall agree what it means, or ought to mean.

'The remunerating price of corn must depend a great deal on the remunerating price of land.—Now, Sir, if we were to consult gentlemen from various parts as to what was considered to be the remunerating price of land in their several counties, we should find that rents had increased, and were increasing, at an astonishing rate.'

Instead, however, of discussing this question by a reference to the amount of rents in particular counties, we should arrive more speedily at a conclusion, by investigating whether it be true or not that the price of food regulates directly or indirectly the price of almost every other article. Analyze this subject in all its parts, discuss every doubt, and pursue every ramification;—it will well repay the labour, for it will be, when ascertained, a touch-stone of the policy or impolicy of almost any Act of Parliament relative to the corn-trade. If the price of food do not regulate the price of other things, we must look elsewhere for the just principle of corn-laws: but if, as we have reason to be well assured, the price of food *is* the great regulator, we have in that case discovered a tribunal of *dernier ressort* in all questions of agricultural policy:—a tribunal, which will satisfy the landed gentlemen that they have no interest distinct from the general interest of the country; that the bounties on export, for which they are so solicitous, are injurious to them, because injurious to the nation; and that distillation from sugar is for their advantage whenever it can be shewn to be for the advantage of the public.

The following passage (page 31.) enumerates, with happy brevity, the obstacles which Mr. Barham and other advocates of the West India interest have encountered in their laborious exertions for relief; while it affords a fair specimen of Mr. B.'s style, as well as of the maxims of policy which various classes of our countrymen have adopted into their creed, and to which they respectively look up as to the rock of their salvation.:

> 'Every one admits the justice of the case of the colonies, every one speaks to them commiseration; but every one sends them to the next door. Apply to the Minister for relief from taxes;—there they are told that it is impossible to meddle with so important a branch of the revenue, which at this time could no-how be replaced; besides, that any relaxation of duties would not benefit them, but go to the consumer as long as the market is overloaded. Propose a measure for this purpose: here the landed gentlemen are all in array; they have "*lowering the price*," and "*raising the price*,"—"*alarming principle*,"—"*formidable precedent*,"—"*dangerous doctrine*," to contend with. Go on, and ask merely leave to pay the Americans, who bring them the necessaries of life, in sugar, which they cannot sell, instead of money, which they cannot get; then they meet the ship-owners, with "*navigation laws*,"—"*British bottoms*," and "*neutral bottoms*,"—"*nursery of seamen*,"—"*importance of the navy*," &c. &c. Ask for leave to obtain their supplies in a cheaper way; then comes "*interest of manufactures*,"—"*ruin of trade*,"—"*mother country*," and I know not what. Ask, at least, permission to improve their produce and send home their sugar in a refined state, which now will not pay for freight in a raw state; then they meet the "*ship owners*" again, and "*the refiners*,"—"*established on acts of parliament*," and God knows what else. In short, turn which way they will, it is the same; every where their claims admitted, but everywhere steadily opposed.'

Mr. Barham would have rendered a most acceptable service to the colonial cause, had he endeavoured to refute as well as to enumerate these formidable objections: but this has not been attempted by him, nor, as far as we know, by any orator or writer on the part of the West India body. On the contrary, they appear to have gravely admitted the truth of the maxims adopted by the interests in opposition to them. So far, however, from joining in an admiration of these tenets, we are inclined to fear that, unless thoroughly understood, they are calculated, by their popular sound, to lead us into erroneous measures with respect to both foreign and domestic policy. It is to a mistaken application of them that we trace the origin of the present distress of the colonies. From several of the measures brought forwards by the planters for relief, we have felt it incumbent on us to dissent; and this dissent must be repeated whenever they ask for preferences that are injurious to the rest of the community: but in the points at issue between them and the parties enumerated in the last extract, we are induced to believe that the interests of the public go along with those of the planter. The proper test of this will be a discussion of these points on principles that are not of colonial but of national policy; and to this inquiry we shall now proceed.

The first question refers to the duty.—The income of every country consists in the produce of its capital, taking capital in its most general sense. This produce is the proper source of revenue, for whenever we levy revenue at the expence of capital, we injure our future collections,—we dry up the stream at the fountain head.—Again, the natural tendency of all taxes is to fall on the consumer. The grower suffers because the increased price makes the buyer lessen his purchases, but the grower never pays the tax when trade is left to its free course: if he does pay it, it is in consequence of compulsion, and cannot be long continued because no capital can long withstand it. Whenever, therefore, an article is so much depressed that the duty falls on the grower, the national interest requires a speedy correction of the anomaly; and this correction can be administered only in one of three ways. The first and most effectual is to abrogate the compulsion which causes the hardship; the next is to seek an antidote in an extension of the market, provided that this extension can take place without injury to others; and in default of both these expedients, the only alternative is to diminish the tax.

The next point concerns the landed interest. To them it may safely be said that, in coveting bounties and prohibitions, they adopt the errors of the old mercantile system. While they imagine that they are adding to the value of their incomes, they are augmenting only their nominal amount: but it is tolerably clear that it is not the amount of money-rent, but the quantity of commodities which this rent will purchase, that constitutes the value of their income. Now the cheapness and the abundance of exchangeable commodities depend on the prosperity of trade. The produce of capital, whether employed in trade or agriculture, is regulated by the same laws; and the revenue flowing from the produce of both is applicable to the same objects. The interests of the two are therefore inseparably interwoven. The improvement of agriculture has a tendency to increase and cheapen food; and the extension of commerce and manufacture multiplies the consumers of food. A measure of benefit to the landed interest, as the commutation of tithes for example, would be productive of consequences almost as advantageous to our merchants as to our country gentlemen; while, on the other hand, the redemption of our colonies from their sinking state would be nearly as great a gain to the latter as to the former. In both cases, the national income would be increased; a new supply of revenue would be provided; the necessity of fresh taxes would be prevented to a certain extent; and a prospect would be opened for the gradual abolition of the most oppressive of the old imposts.

The inference from this reasoning is that, when the period shall arrive at which the landed gentlemen are thoroughly enlightened on their own interest, they will weigh legislative propositions not in the narrow scales of personal computation, but in the broad balance of national advantage. Meantime, they have given a good example to other classes of the community, in desisting from opposition to the sugar distillery as well in this country as in Ireland. We have before had occasion to state (in our Numbers for December, p. 396. and January, p. 87.) that this measure was highly advisable, on account both of our deficient crop at home, and the loss of our supply from abroad; and it affords us no small degree of satisfaction to find a coincidence between the views of the legislature and those which we had ventured to express.

We come, in the third place, to the objections of the shipping interest: which we shall at present consider with reference only to the question of allowing the planter to barter during war a part of his produce for American stores. Our ship-owners, we have already said, oppose this measure under the convenient plea that it would injure our nursery of seamen; but they have not specified the extent to which the injury would be likely to reach.—It cannot be meant that any injury could exist in regard to British shipping as far as tne traffic between the United States and our West India islands is concerned; since the fact is that, from causes which it is here unnecessary to mention, no British shipping is engaged in that traffic. The argument, therefore, is that the sugar bartered to America would lessen, in some measure, the quantity which we at present force to be shipped home in British bottoms. This diminution would certainly lessen in a correspondent degree the number of British seamen, were our West Indiamen at present manned by our own sailors; but so many of our seamen are pressed into the navy, that during war three-fourths of the crews of our West Indiamen are foreigners. The reduction would take place, therefore, in regard to the foreigners only, because a preference is always given to British seamen when they can be found.

The next question regards the monopoly which we maintain in regard to the supply of all goods to the colonies, whether raw or manufactured, with the exception of American stores. As no point is at issue on this head, it is unnecessary to enlarge on it. Whatever may be the case in regard to some articles of raw produce, we have the satisfaction of knowing that we retain the supply of the principal manufactures by a tie which is stronger than that of monopoly. The example of the Americans, who are at liberty to buy manufactures any where, but who yet scarcely buy any out of England, is a sufficient assurance that this is the market in which they may be had on the best terms.

The fifth and last point is the question of permitting the refinery of sugar in the West Indies. No doubt can be entertained that our true policy is to lay open the refinery, and to impose no higher duty on the refined sugar imported from our colonies than such as shall correspond to its increase of value. How far the transfer of the refinery from the mother-country to the colonies would be speedy is a different question. Several circumstances, however, concur to induce an opinion that this transfer would be gradual; and this consideration is material, since it shews that the loss to the home-refiner would not be sudden but progressive: while to the more adventurous part of that class, the road to business would be open in the Colonies. It is clear, however, that any actual loss sustained by the home-refiners must be made good to them.

Having thus endeavoured to apply the principles of impartial and liberal policy to several of the points at issue between our different trading interests, we shall now examine another opinion, on which much stress has been laid;—namely, that we have a permanent over-stock of sugar, not only in the British market but in the general market of the world. The principal fact in support of this opinion is that, during 1806 and 1807, (the years preceding the American embargo,) the markets in Holland, which is the great inlet to the Continent, were glutted, and sugars were sold nearly as cheap there as here. This fact satisfactorily proves the existence of an over-stock in Holland at that time: but the period in question, it must be remarked, was a season of war. If we inquire into the probable effects of peace on the sale of colonial produce on the Continent, we shall find, in its beneficent operation in this respect, a new reason for ascertaining a favourable disposition to that measure.

In peace, the means of purchasing colonial produce on the Continent would be greatly increased:—but what has been the condition of Europe for many years? The richest and most populous countries of the Continent,—France, Germany, Holland, Italy, Spain,—have been successively desolated by contending armies. Other countries, as Denmark, Sweden, Russia, and we must add Great Britain, (although not actually visited by an enemy,) have borne their share in the general pressure. Every state has been obliged to increase its military establishments, and consequently its public burdens. A great part of the fund appropriated to domestic support has been withdrawn by the hand of the tax gatherer. The opulent have been forced to curtail their expences, the middling ranks have been abridged of their comforts, and the lower ranks have been driven to the verge of misery. Look, for example, at Holland, formerly the most populous and commercial country in Europe. Thirteen years of war with England have cut off the whole of its foreign commerce, reducing the greater number of its inhabitants to poverty, and many of them to the melancholy resource of emigration. Among those who remain at home, the diminution of income must be made good by the self-denial, first of luxuries and next of comforts. The progress of this forced retrenchment is to lessen in the first instance the consumption of any expensive article, by a partial adoption of some homely substitute; and, as distress becomes aggravated, the sacrifice must be increased, until the entire exclusion of the dearer commodity is the result. This state of things, therefore, is not calculated to afford a fair criterion of the total consumption of an article which, like sugar, is not of absolute necessity.

To the unfavourable effects of protracted warfare, have been added the not less prejudicial effects of obstructed navigation. Six years have now passed since the direct import of produce from England to the countries of the greatest consumption on the Continent has been prohibited; and during the whole of that period very little sugar has been sent from this island to France. The Elbe and the Weser, the great channels for the supply of Germany, were likewise shut during 1807, which is the period particularly mentioned as the season of over-stock in Holland. The Continent, therefore, depended chiefly on neutrals for supply; and its inhabitants have not for many years been admitted, as purchasers, to the sugar market of the world, of which so large a proportion belongs to Great Britain. In course, on the Continent no experiment has been made to learn how rapidly consumption is extended by lowness of price:—but in this country it has been made, (at the planter's expence,) and its result is an increase of consumption to the extent of one-fifth in the course of a very few years. The knowlege of this increase is not calculated to afford the planter much consolation during war, because his expences of stores, freight, and insurance are so high, that a low price of sugar is ruinous to him: but, during peace, the great reduction which will ensue in these and other charges will place the question on a different footing. During the last interval of peace, the quantity of sugar exported was double that of a correspondent period of war.

It may be well, however, to separate the discussion of improvements in our colonial policy from the question of peace, since the public mind is so much divided on the latter. Although it would be no difficult matter to shew that our danger from the power of France, and from the perfidy of Bonaparte, would be much more effectually counteracted by the renovating effects of peace, and that our impression of the necessity of war arises from an inadequate notion of our strength, yet we wave the subject for the present, as it is foreign to our immediate inquiry; and we return, in conclusion, to our internal means of improving the state of our colonies. Our aim in discussing this part of the question was to disentangle the subject from the embarrassment in which ill-digested arguments have a tendency to involve it; and to shew that the interests of different bodies of the state will not, when thoroughly understood, be found in hostility to each other. We are aware of the host of prejudice which exists in this country against the doctrines of political economy, and we are not sanguine in expecting that it will speedily be removed: but the progress of truth, if slow, is certain; and if our labours lead only to the admission of any one liberal principle not hitherto received into our mercantile code, we shall account ourselves rewarded.

In the first of the tracts which we have now reviewed, (p. 45.) we find a very strong recommendation of a work which we formerly noticed with praise, intitled "Practical Rules for the Management and medical Treatment of Negro-Slaves in the Sugar Colonies, by a professional Planter *."—'I feel assured (says the writer) that no planter who has seen that book will disagree with me in opinion; and those who acquire it after this recommendation, will probably do as I have done, and provide every estate with which they are connected, with a copy of it, and urge the strictest attention to its precepts on their managers and overseers.'

Art. IX. *Latin and Italian Poems of Milton translated into English Verse*, and a Fragment of a Commentary on Paradise Lost, by the late William Cowper, Esq. With a Preface by the Editor, (William Hayley, Esq.), and Notes of various Authors. 4to. pp. 328 2l. 2s. Boards. Johnson. 1808.

It is difficult to observe the names of Milton and Cowper united, without indulging in a moment's reflection on the different doom which has been assigned to the two poets by their contemporaries and survivors. The literary history of the former is properly considered as the leading example in that melancholy list, which the public of all nations has conspired to swell to a most disgraceful magnitude, of neglected genius, "*living, men care not how, and dying, men mark not where.*" The latter, on the other hand, was hailed during his life with general admiration, and followed to his grave with enthusiastic applause; his friendship and familiarity were courted by the powerful and wealthy; and his relationship was claimed, as an honourable distinction, by some of the noblest families in the country. Perhaps, however, no circumstance gives the advantage in this comparison so completely to the more modern poet, as the possession of such an active and attached friend as Mr. Hayley, to "keep his honor from corruption," and to render full justice to his talents. How opposite to the fate of his great predecessor! whose memory was persecuted, even more than a century after his death, with a rancorous inveteracy which party-spleen itself never exceeded and cannot palliate. Dr. Johnson's virulent attack on the character of Milton must necessarily qualify the pride, with which we contemplate the superiority of the present age over that of Charles the Second in refinement and liberality, as exemplified in the general treatment of these distinguished men.

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* See M. Rev. Vol. xlviii. N. S. p. 272.

The fair fame of our illustrious poet has not, however, been left defenceless; on the contrary, it is probably indebted to accusations equally narrow and unjust, for the increased attention of the public to all the powers and qualities of his mind, which has produced a more complete insight into his disposition, and a still higher admiration of his genius. Few readers will hear with indifference that his glory, which had gradually and partially emerged, was destined to receive its consummation from the hand of Cowper.—In the year 1791, a respectable and spirited bookseller, Mr. Johnson, of St. Paul's Church-yard, formed the design of offering to the public an edition of Milton's works which might rival the magnificence of Boydell's Shakspeare; and he judiciously invited Cowper to undertake the office of editor. Cowper's modesty at first declined the task: but afterward, though with some hesitation and apparently with considerable distrust of his own powers, he agreed to devote himself to the attempt. The following sentence, in which Mr. Johnson's proposal seems to have been first accepted, is perfectly characteristic of the poet's extreme diffidence in estimating his own fitness for carrying it into effect. "I have *at length brought myself to something like a hope*, that I may *perhaps* prove equal to this business, and in consequence have resolved to *attempt* it."—In the same month, he thus addressed his friend and correspondent Mr. Rose: "you, who know how necessary it is for me to be employed, will be glad to hear, that I have been called to a new literary engagement, and that I have not refused it. A Milton, that is to rival, and if possible to exceed in splendor, Boydell's Shakespeare, is in contemplation; and I am in the editor's office. Fuseli* is the painter. My business will be to select notes from others, and to write original notes, to translate the Latin and Italian poems, and to give a correct text. I shall have years allowed me to do it in."

The supposed necessity of writing a new commentary on the works of Milton appears to have pressed heavily on the mind of Cowper; who complains, sometimes in sober sadness and sometimes with much of his peculiar humour, of the slow progress which he was making. The pen was always reluctantly assumed, and was often thrown aside from the harassing pressure of his severe domestic visitations: but at length he stopped short in the career of his labours, when he had carried his occasional remarks, inserted in an interleaved copy of Newton's edition, down to the 341st line of the 3d book. 'To every reader,' says Mr. Hayley,—and we agree with him—'who has proper compassion and respect for the calamities of afflicted genius, the following account, which Cowper gave me of his fruitless endeavour to proceed in his work, must be interesting in no common degree:'

"Weston, Oct. 2, 1792.

"Yesterday was a day of assignation with myself, the day, of which I said, some days before it came, when that day comes, I will begin my dissertations. Accordingly when it came, I prepared to do so, filled a letter-case with fresh paper, furnished myself with a pretty good pen, and replenished my ink-bottle; but partly from one cause, and partly from another, chiefly however from distress and dejection, after writing and obliterating about six lines, in the composition of which I spent near an hour, I was obliged to relinquish the attempt. An attempt so unsuccessful could have no other effect than to dishearten me, and it has had that effect to such a degrree, that I know not, when I shall find courage to make another."

'In a subsequent letter of the same month he says:

"The consciousness, that there is much to do, and nothing done, is a burthen, I am not able to bear. Milton especially is my grievance; and I might almost as well be haunted by his ghost, as goaded with continual reproaches for neglecting him. I will therefore begin: I will do my best; and if, after all, that best prove good for nothing, I will even send the notes, worthless as they are, that I have made already."

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* We presume that the collection of wild, grand, and powerful pictures exhibited at a later period in Pall Mall, under the title of the Milton Gallery, was originally designed for this projected work; though the fact is not mentioned by Mr. Hayley. *Rev.*

No surprize will be excited by discovering that a work, composed with so much unwillingness and under so many disadvantages, displays all the symptoms of labour and restraint, and much less of taste and genius than more favourable circumstances would have called forth. In fact, we cannot adopt the opinion of Mr. Hayley, that the public has great reason to regret that this part of Mr. Cowper's engagement was not completed. Where Addison had exhausted the whole stores of his understanding in encomiastic criticism, and Johnson had been compelled by transcendent genius into involuntary admiration, (*vultu visit invito*,) we can scarcely imagine that novelty would have been synonymous with improvement. Great pains are taken to vindicate the language and ideas of Milton, on all occasions; and the theological doctrines are in some parts explained and illustrated with considerable minuteness. With one specimen, we shall dismiss the subject:

'Line 134. *But mercy first and last.*

'The words *first* and *last* may either refer to the promise of a Saviour given in the garden, and to the consummation of all things, or they may respect the original purpose of God to show mercy, and the subsequent application of it.

'We have in this speech, not the divinity of the schools, but that of the Scripture. Here are no subtleties to puzzle the reader, no webs of sophistry to entangle him. The fore-knowlege of God in Milton's opinion of it, fetters not the will of man. Man is not represented here as the blind and impotent slave of an irresistible destiny, but as endowed with that high and rational privilege of option, which alone renders him an accountable creature, and which is therefore the very basis of God's right to judge him.

'With respect to the composition of this speech, it is as unexceptionable as the matter of it! The expressions are nervous, and notwithstanding the abstruseness of the subject, beautifully clear. The lines are also harmonious, nor is the great poet less apparent in such a passage as this, than in the most flowery description. Let it be tried by Horace's rule; divest it of measure, cast the words into their natural order, do what you please with it, you can never make it prose.

'It is impossible to close this short comment upon it, without adverting for a moment to a line of Mr. Pope's, which for the flippancy of it, considering whom it censures, it might be wished that he had never written; that line in which he charges Milton with making

— — — — God the Father turn a school divine.

'The doctrines here agitated, and in the other speeches which Milton ascribes to the two first persons in the Trinity (as Mr. Addison well observes), naturally grow up in a poem on the fall of man, and Mr. Pope must have been very little acquainted with the schoolmen, to have asserted that in Milton's manner of handling those doctrines, there is any thing that resembles theirs.'

As to the other portion of the editor's undertaking, it was more congenial to his talent, and less pre-occupied by the attempts of others; it was therefore executed with more cheerfulness, and, as might naturally be expected, with greater success. The design was not suggested till the autumn of 1791, and the whole series of translations was completed in 1792, though some few additions and corrections were subsequently made. Before we enter on any examination of these translated poems, or select any parts of them, it may be proper to state a few circumstances connected with their present appearance.

The ill health of Cowper probably conspired with the pressure of the times, to induce an abandonment of the patriotic design of publishing a splendid edition of our immortal epic poet; and the translations were left in the portfolio of their author. The great interest excited by his character, and the general anxiety to become acquainted with his posthumous works, are fresh in the recollection of us all; and it was determined, by those to whom his papers were intrusted, to print these relics by subscription, and to employ the profits in erecting a monument to Cowper in one of our most distinguished edifices,—a laudable and most proper object, while none of his connections had any equitable or charitable claim on the fund. Before this intention, however, could be carried into effect, an event happened, which, as it certainly would have strongly interested the benevolent feelings of Cowper, justified his representatives in forming a different project for the disposal of the money thus intended to be raised. His intimate friend, who is known to the public as one of his most constant and favoured correspondents, Mr. Rose, after having waded through the tedious preparatory labours of the legal profession, was taken from his family by death, at the moment when he was beginning to reap the emoluments of his study, and to feel that his exertions would be repaid. One of his children had been adopted by Cowper as his godson; and it was resolved that the sum which might be derived from the projected publication, instead of being devoted to the unnecessary though pleasing purpose of perpetuating his fame by a monument, should minister to the objects of active and useful beneficence, and be made subservient to the education and advancement of a boy for whose interests the poet had in some sort made himself responsible. To this effect, printed statements were very properly circulated among the subscribers; who appear to have readily sacrificed their former wishes, to a plan which was so perfectly in unison with the kind and unassuming character of the man whom they had delighted to honour: but the facts are not specified with sufficient distinctness in the volume before us.

The poems composed by Milton, at an early age, in the Latin and Italian languages, have always been deemed valuable as evidences of the power and the direction of such a mind, during the important periods of boyhood and youth: but the more they are known and examined, the more worthy will they be found of high praise as compositions, independently of their secondary interest. The copiousness of those parts of Ovid in which he is only copious has been often imitated by school-boys with great success: but Milton's elegiac strains rival also that bard's strength and variety of thought, while they approach the natural originality of Catullus, and describe the feelings of the heart with a tenderness and a pathos which are scarcely excelled in the effusions of the never-to-be-surpassed Tibullus. The epistle to Manso is strikingly elegant; and perhaps the *Epitaphium Damonis* is not too highly complimented by the present translator when he thus speaks of it: "a pastoral, in my judgment, equal to any of Virgil's Bucolics, but of which Dr. Johnson (so it pleased him) speaks as I remember contemptuously. But he, who never saw any beauty in a rural scene, was not likely to have much taste for a pastoral.—*In pace quiescat!*" We are sorry that no opportunity occurred of presenting us with Cowper's opinion of the epistle addressed by Milton to his father, on the subject of his literary studies; nor of the fine hexameters poured out by him on the college thesis—"*Naturam non pati senium.*" The former is the fervent effusion of a most amiable, affectionate, and cultivated mind, as exalted in sentiment as it was mature in erudition: in the latter, we discover such marks of vigorous thought, expressed in nervous and commanding language, as are scarcely excelled by the most finished style of Paradise Lost itself.

Few persons have derived much pleasure from Milton's exercises "*De Bombardicâ proditione,*" of which our James the First, under his heroic name *Jacobus*, is made the specific hero; and we hope that the majority will approve the reasons here stated for declining to translate them, which are given in the words of Cowper:

"The poems on the subject of the Gunpowder Treason I have not translated; both because the matter of them is unpleasant, and because they are written with an asperity, which, however it might be warranted in Milton's day, would be extremely unseasonable now!"

'In writing to Mr. Johnson on this subject, he explained his sentiments still further.

"Weston, Oct. 30, 1791.

"We and the Papists are at present on amicable terms. They have behaved themselves peaceably many years, and have lately received favours from government: I should think therefore, that the dying embers of antient animosity had better not be troubled."

Would to God that it had not been for the interest of statesmen and lawyers in this, nominally, United Kingdom, to entertain or profess an opposite opinion:—but the embers of antient animosity, which Cowper, in common with all good men, was desirous of extinguishing, have been found so useful in lighting the road to office by those who would otherwise have groped on in their native darkness, that the mischiefs of the spreading blaze have been blindly neglected or boldly hazarded.

The first of the elegies, which is the well known epistle to Deodati, is rendered in the heroic couplet, as are all the other poems of the same description, except the half-humorous lamentation over the university beadle, (more commonly spelt *bedel*, we believe,); and this is translated into that very usual, though as far as we know it is a nameless, stanza, which is formed by the union of a quatrain with a couplet. Great variety of measure has been adopted in the minor compositions: some of them are in lines of eight syllables, some in blank verse; and the ode to Rous, in which the Strophe, Antistrophe, and Epode of antient tragedy were successfully attempted, is here clothed in measured but rhymeless English, of which, though it cost Cowper more labour than any other part of his task, we frankly own ourselves incapable of relishing the beauties. The Italian sonnets are all rendered *legitimately*, and line for line, yet with great freedom and felicity.

From a publication which so many circumstances conspire to endow with a superior interest, we should not be forgiven if we dealt out our extracts with a sparing hand: but, as we may find some difficulty in making the selection, we will "begin at the beginning," in the old fashioned style, and transcribe the opening lines of the first of Milton's poems here translated:

'At length, my friend, the far-sent letters come,
Charged with thy kindness, to their destin'd home,

They come, at length, from Deva's Western side,
Where prone she seeks the salt Vergivian tide.
Trust me, my joy is great that thou shouldst be,
Though born of foreign race, yet born for me,
And that my sprightly friend, now free to roam,
Must seek again so soon his wonted home.
I well content, where Thames with refluent tide
My native city laves, meantime reside,
Nor zeal nor duty, now, my steps impell
To reedy Cam, and my forbidden cell.
Nor aught of pleasure in those fields have I,
That, to the musing bard, all shade deny.
'Tis time, that I, a pedant's threats disdain,
And fly from wrongs, my soul will ne'er sustain.
If peaceful days, in letter'd leisure spent,
Beneath my father's roof, be banishment,
Then call me banish'd, I will ne'er refuse
A name expressive of the lot I chuse.
I would, that exiled to the Pontic shore,
Rome's hapless bard had suffer'd nothing more.
He then had equall'd even Homer's lays,
And Virgil! thou hadst won but second praise:
For here I woo the muse; with no controul,
And here my books—my life—absorb me whole.
Here too I visit, or to smile, or weep,
The winding theatre's majestic sweep;
The grave or gay colloquial scene recruits
My spirits, spent in learning's long pursuits;
Whether some senior shrewd, or spendthrift heir,
Suiter, or soldier, now unarm'd, be there,
Or some coif'd brooder o'er a ten years' cause,
Thunder the Norman gibb'rish of the laws.
The lacquey, there, oft dupes the wary sire,
And, artful, speeds th' enamour'd son's desire.
There, virgins oft, unconscious what they prove,
What love is, know not, yet, unknowing, love.'

He who remembers the original will at once feel the merit of this correct and spirited translation; and he who is unacquainted with the former will not regret the time which he may devote to the study and comparison of both. No new light, however, is thrown by the editor on the fact intimated in the sixteenth line, from which Johnson drew his unfair and unwarrantable conclusion that Milton had suffered personal castigation at college; and we confess our inability to reconcile what is here said of *dudum vetiti laris,—exilium,—profugi nomen sortemve*, with Dr. Symmons's assurance (see his life of Milton, p. 28.), that "by the register of our author's college we are satisfied that Milton lost no term, having been entered in 1624-5, and having taken his bachelor's degree in 1628."

We were almost inclined to give a new construction to the *dudum vetiti laris;* and, referring that phrase to his paternal mansion instead of his academic retreat, we should have represented the couplet—

> " *Jam nec arundiferum mihi cura revisere Camum,*
> *Nec dudum vetiti me laris angit amor,*"—

by some such sentence as this—"I have no wish to return to Cambridge, nor am I tormented" (as I was at Cambridge) "by the love of my native home." We are conscious, however, that this would be a forced and, on better consideration, an ineffectual attempt to clear up the perplexity, since the other expressions which we have noticed can only allude to a compulsory absence from college. Dr. Symmons's poetical translation of this passage rather evades the difficulty by substituting general phrases: but it cannot, we think, be doubted, both from the particular words which we have extracted from this elegy and from its general context, that Milton was for a time expelled, banished, or, according to the modern term, *rusticated;* and we offer it as a probable conjecture that his subsequent good conduct, and the distinguished genius which he began to exhibit, induced the rulers of his college to dispense with the effect of that punishment, which would have postponed his graduation, and to restore the time which their sentence would otherwise have taken from him.

In perusing the notes to this volume, which are by no means limited as to their subjects within a narrow range, we have regretted that more is not done by Mr. Hayley in the way of comparing and contrasting Cowper's translations with those which were executed by other admirers of Milton. The very short specimens selected by him from Langhorne's *Epitaphium Damonis,* Mr. Stirling's Mansus, Dr. Symmons's version of Milton's epistle to his father, (of which the worst lines only are quoted,) and Mr. Wrangham's Ode to Rous, are wholly insufficient to become the basis of anything like a comparative estimate. We think, too, that Dr. Symmons has considerable reason for complaining of the manner in which he is mentioned in the preface, (p. xvi.) which seems to imply that he had not offered any other imitations; whereas he has presented us with the whole of the first elegy, the poem to Milton's father, part of his scazons addressed to Salsilli, the seventh complimentary epigram to Leonora, the sixth sonnet, the epistle to Manso, the pastoral on Damon, the verses to Christina, some fragments of the larger and some minuter of the poems. In reviewing the Doctor's work *, we were induced partly by the high value of his prose, and still more perhaps by the disqualifying sentence unjustly passed by him against himself as a poet (see his life of Milton, p. 12.), to pay the less regard to his poetry; and we shall take this opportunity of placing one or two extracts from it by the side of Cowper's translations, long enough to furnish the means of a fair judgment between them, and capable, we hope, of affording some entertainment to the reader, as characteristic of the very different kind of talents possessed by the two translators. We must not, however, enter on this examination without farther observing that the author of the late life of Milton is intitled to much stronger praise than that of 'a *respectable* biographer,' and 'a *respectable* critic;' and that striking injustice is done to Dr. Symmons, in holding up any other writer exclusively as the recent and great champion of Milton against the attacks of Johnson.

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* See M. R. for January 1807.

Our attention shall be first directed to the beautiful and truly classical composition, in which the death of Deodati, under the name of Damon, is lamented by Milton in the character of Thyrsis. It is scarcely possible to conceive any species of merit that such a poem can possess, which is not here displayed. The poet's picture of his own comfortless and deserted state, after his final separation from his friend, is thus imitated by Cowper:

'In whom shall I confide? Whose counsel find
A balmy med'cine for my troubled mind?
Or whose discourse, with innocent delight,
Shall fill me now, and cheat the wint'ry night,
While hisses on my hearth the pulpy pear,
And black'ning chesnuts start and crackle there,
While storms abroad the dreary meadows whelm,
And the wind thunders thro' the neighb'ring elm.
'Go, seek your home, my lambs, my thoughts are due
To other cares, than those of feeding you.
Or who, when summer suns their summit reach,
And Pan sleeps hidden by the shelt'ring beech,
When shepherds disappear, nymphs seek the sedge,
And the stretch'd rutic snores beneath the hedge,
Who then shall render me thy pleasant vein
Of Attic wit, thy jests, thy smiles again?
'Go, seek your home, my lambs; my thoughts are due
To other cares, than those of feeding you.
Where glens and vales are thickest overgrown
With tangled boughs, I wander now alone,
Till night descend, while blust'ring wind and show'r
Beat on my temples through the shatter'd bow'r.
'Go, seek your home, my lambs; my thoughts are due
To other cares, than those of feeding you.
Alas! what rampant weeds now shame my fields,
And what a mildew'd crop the furrow yields!

My rambling vines, unwedded to the trees,
Bear shrivell'd grapes, my myrtles fail to please,
Nor please me more my flocks; they, slighted, turn
Their unavailing looks on me, and mourn.
 'Go, seek your home, my lambs; my thoughts are due
To other cares, than those of feeding you.
Ægon invites me to the hazel grove,
Amyntas, on the river's bank to rove,
And young Alphesiboeus to a seat
Where branching elms exclude the mid-day heat.
"Here fountains spring—here mossy hillocks rise;"
"Here Zephyr whispers, and the stream replies."—
Thus each persuades, but, deaf to ev'ry call,
I gain the thickets, and escape them all'

The same passage is thus exhibited by Dr. Symmons:

"To whom my bosom shall I now confide?
At whose soft voice will now my cares subside?
Who now will cheat the night with harmless mirth,
As the nut crackles on the glowing hearth,
Or the pear hisses, while without—the storm
Roars through the wood, and ruffles Nature's form?
 Return unfed, my lambs, *by fortune crost,*
 Your hapless master now to you is lost.
In summer too, at noontide's sultry hour,
When Pan lies sleeping in his beechen bower;
When, diving from the day's oppressive heat,
The panting naiad seeks her crystal seat;
When every shepherd leaves the silent plain,
And the green hedge protects the snoring swain;
Whose playful fancy then shall light the smile?
Whose attic tongue relieve my languid toil?
 Return unfed, &c.
Ah! now through meads and vales alone I stray,
Or linger sad, where woods embrown the day;
As drives the storm, and Eurus o'er my head
Breaks the loose twilight of the billowy shade.
 Return unfed, &c.
My late trim fields their labor'd culture scorn;
And idle weeds insult my drooping corn.
My widow'd vine, in prone dishonour, sees
Her clusters wither; not a shrub can please.—
E'en my sheep tire me; they with upward eyes,
Gaze at my grief, and seem to feel my sighs.
 Return unfed, &c.
My shepherd friends, by various tastes inclin'd,
Direct my steps the sweetest spot to find.
This likes the hazel, that the beechen grove;
One bids me here, one there, for pleasure rove.
Ægon the willow's pensile shade delights,
And gay Amintas to the stream invites;

"Here are cool fountains, here is mossy grass,
Here zephyrs softly whisper as they pass:
From this bright spring yon arbute draws her green,
The pride and beauty of the sylvan scene."
Deaf is my woe;—and while they speak in vain,
I plunge into the copse and hide my pain.
Return unfed," &c.

Uncommon pathos and originality are observable in the idea that, while inferior animals can enjoy, with any of their kind, that degree of social intercourse of which they are capable, man requires a rare and peculiar sympathy of character to attach him to a friend, whose loss can never be supplied. The former part of the proposition is too much dilated by examples, but how seldom are the subsequent lines exceeded?

"*Nos durum genus, et diris exercita fatis*
Gens, homines, aliena animis, et pectore discors;
Vix sibi quisque parem de millibus invenit unum:" &c.

thus represented by Cowper;

'We only, an obdurate kind, rejoice,
Scorning all others, in a single choice,
We scarce in thousands meet one kindred mind,
And if the long-sought good at last we find,
When least we fear it, Death our treasure steals,
And gives our heart a wound, that nothing heals.'

and thus by Dr. Symmons;

"But we, by fate's severer frown oppressed,
With war, and sharp repulsion in the breast,
Can scarcely meet, amid the human throng,
One kindred soul, or met, preserve him long.
When fortune, now determined to be kind,
Yields the rich gift, and mind is link'd to mind,
Death mocks the fond possession, bursts the chain,
And plants the bosom with perennial pain."

Indisputably, however, the finest passage is that in which Milton deplores his absence from his dying friend:

'Ah, what delusion lur'd me from my flocks,
To traverse Alpine snows, and rugged rocks!
What need so great had I to visit Rome,
Now sunk in ruins, and herself a tomb?
Or, had she flourish'd still as when, of old,
For her sake Tityrus forsook his fold,
What need so great had I t' incur a pause
Of thy sweet intercourse for such a cause,
For such a cause to place the roaring sea,
Rocks, mountains, woods, between my friend and me?

Else, had I grasp'd thy feeble hand, compos'd
Thy decent limbs, thy drooping eye-lids clos'd,
And at the last, had said——"Farewell—ascend—
Nor even in the skies forget thy friend!"

This paragraph is thus given by Dr. Symmons:

"Alas! what madness tempted me to stray
Where other suns on distant regions play?
To tread aërial paths and Alpine snows,
Scared by stern nature's terrible repose?
Ah! could the sepulchre of buried Rome
Thus urge my frantic foot to spurn my home?
Though Rome were now, as once, in pomp arrayed
She drew the Mantuan from his flock and shade,
Ah could she lure me from thy faithful side,
Lead me where rocks would part us, floods divide,
Forests and lofty mountains intervene,
Whole realms extend, and oceans roar between?
Ah wretch! denied to press thy fainting hand,
Close thy dim eyes, and catch thy last command,
To say, "My friend, O think of all our love,
And bear it glowing to the realms above!"

Without indulging in comparisons on minute points, we may observe that these lines are full of spirit and feeling; and we cannot but regret that the burden of the lamentation should have been transformed into so inelegant an expression as this, "*by fortune crost,*" &c. It is no disparagement to either translator, to have fallen short of the extraordinary beauty which marks the close of the last cited passage in the original:

"*Ah! certè extremùm licuisset tangere dextram,*
Et bene compositos placidè morientis ocellos,
Et dixisse, "Vale, nostrî memor ibis ad astra."

Milton's address to his father is translated by Cowper into blank verse; and we remark with some surprize, considering his habits of composition, that his unrhymed versions are much less fortunate than those in which he submitted to the chains of couplets. This may possibly be explained by the great facility, with which he doubtless must have learned to write blank verse, inducing some degree of negligence; or by the easy familiarity of style which his subjects rendered proper in his original works, and of which he might be unable to divest himself when more dignity and force were required. We persuade ourselves that Mr. Hayley's encomium on these lines of his friend, and his decided preference of Cowper to Dr. Symmons in this particular instance, will not meet with general acquiescence. Let the reader judge;

'I therefore, although last and least, my place
Among the learned in the laurel grove
Will hold, and where the conqu'ror's ivy twines,
Henceforth exempt from the unletter'd throng
Profane, nor even to be seen by such.
Away then, sleepless Care, Complaint away,
And Envy, with thy "jealous leer malign!"
Nor let the monster Calumny shoot forth
Her venom'd tongue at me. Detested foes!
Ye all are impotent against my peace,
For I am privileg'd, and bear my breast
Safe, and too high, for your *viperean* wound.'

Thus by Dr. S.:

"Now deck'd with ivies and immortal bays,
One, though the meanest, of the sons of praise,
High shall I keep the tenor of my state,
O'er the base crowd, and lifted from their fate.
Hence, wakeful cares and pining sorrows fly!
Hence, leering Envy with thy sidelong eye!
Slander in vain thy viper-jaws expand!
No harm can touch me from your hateful band;
Alien from you, my breast, in virtue strong,
Derides the menace of your reptile throng."

These are the only lines, as we before mentioned, which Mr. Hayley has quoted from the numerous versions of Dr. Symmons. We add the concluding lines by both translators:

COWPER:

'But thou! my Father! since to render thanks
Equivalent, and to requite by deeds
Thy liberality, exceeds my power,
Suffice it, that I thus record thy gifts,
And bear them treasur'd in a grateful mind!
Ye too, the favourite pastime of my youth,
My voluntary numbers, if ye dare
To hope longevity, and to survive
Your master's funeral, not soon absorb'd
In the oblivious Lethæan gulph
Shall to futurity perhaps convey
This theme, and by these praises of my sire
Improve the Fathers of a distant age!'

SYMMONS:

"Since then, dear sire, my gratitude can find,
For all your gifts, no gifts of equal kind:
Since every prouder wish my pow'rs confine—
Accept for all, this fond recording line:
O take the love that strives to be express'd!—
O take the thanks that live within my breast!

And you, sweet triflings of my youthful state,
If strains like you can hope a lasting date,
Unconscious of your mortal master's doom
If ye maintain the day, nor know the tomb,—
From dark forgetfulness, as time rolls on,
Your pow'r shall snatch the father and the son,
And make them live, to teach succeeding days
How one could merit, and how one could praise."

On this concluding passage of the poem, it is judiciously observed by Warton, that "such predictions of true genius, with a natural and noble consciousness anticipating its own immortality, are seldom found to fail." He might have added that no young poet so frequently displays these prophetic workings of the divine mind, and that never was any prophecy more perfectly accomplished.

Our principal reason for adverting to the scholastic argument in support of the thesis—"*Naturam non pati senium*"—is in order to call the attention of our readers to the force and grandeur with which the question is stated by the poet, in lines that rival the compressive energy of Lucan and Statius, in their happiest moments:

"*Ergòne marcescet, sulcantibus obsita rugis,*
Naturæ facies, et rerum publica mater,
Omniparum contracta uterum, sterilescet ab ævo,
Et, se fassa senem, malè certis passibus ibit
Sidereum tremebunda caput?"

This strong language does indeed set translation at defiance: but the version here given perhaps approaches the original as nearly as we could fairly expect:

'How?—shall the face of nature then be plough'd
Into deep wrinkles, and shall years at last
On the great Parent fix a sterile curse?
Shall even she confess old age, and halt,
And, palsy-smitten, shake her starry brows?'

The Ode to Rous appears to us to have been probably nothing more than a *jeu d' esprit*, in which Milton amused himself by investing with all the pomp of classical diction a present which he valued so lightly as his *juvenilia carmina lusus*. We therefore think that, if it were to have any translation, the spirit of it is much better preserved in the ornamented paraphrase of Mr. Wrangham, (inserted in Dr. Symmons's Life of Milton,) than in the naked simplicity of Cowper's language.

The praise already bestowed by us on the sonnets will not be deemed exaggerated, by those to whom the beauties and the difficulties of that species of composition have been the object of study. Milton's compliments to the fair sex are of the finest and most exalted kind. Free from the absurd extravagance of excessive admiration, and still farther removed from every tendency to impure allusion, they breathe a chivalrous devotion, and a moral gallantry, which at once manifest the superiority of the writer's mind, and his high opinion of her whom he addresses. In the first sonnet, it is delightful to see how the ordinary homage to mere personal beauty is mingled with esteem for valuable and permanent accomplishments:

'Fair Lady! whose harmonious name the Rhine,
    Through all his grassy vale, delights to hear,
    Base were indeed the wretch, who could forbear
To love a spirit elegant as thine,
That manifests a sweetness all divine,
    Nor knows a thousand winning acts to spare,
    And graces, which Love's bow and arrows are,
Temp'ring thy virtues to a softer shine.
When gracefully thou speak'st, or singest gay,
    Such strains, as might the senseless forest move,
Ah then—turn each his eyes, and ears, away,
    Who feels himself unworthy of thy love!
Grace can alone preserve him, ere the dart
Of fond desire yet reach his inmost heart.'

To these sentiments, Cowper has done ample justice.—Though it may appear an impropriety to re-translate into Milton's native tongue the poems, which complain of the disadvantages under which he composed them *in Italian*, yet we think that the execution of the following *canzone* will very sufficiently plead its own apology:

'They mock my toil—the nymphs and am'rous swains—
And whence this fond attempt to write, they cry,
Love-songs in language, that thou little know'st?
How dar'st thou risque to sing these foreign strains?
Say truly. Find'st not oft thy purpose cross'd,
And that thy fairest flow'rs, here fade and die?
Then with pretence of admiration high—
Thee other shores expect, and other tides,
Rivers, on whose grassy sides
Her deathless laurel leaf, with which to bind
Thy flowing locks, already Fame provides;
Why then this burthen, better far declin'd?
  'Speak Muse! for me.—The fair one said, who guides
My willing heart, and all my fancy's flights,
"This is the language, in which Love delights."'

We add the fine translation of the sonnet in which Milton confesses to his friend Deodati, that his heart had yielded to the fascinations of Italian beauty:

' Charles—and I say it wond'ring—thou must know
That I, who once assum'd a scornful air,
And scoff'd at love, am fallen in his snare,
(Full many an upright man has fallen so;)
Yet think me not thus dazzled by the flow
Of golden locks, or damask cheek; more rare
The heart-felt beauties of my foreign fair;
A mien majestic, with dark brows, that show
The tranquil lustre of a lofty mind;
Words exquisite, of idioms more than one,
And song, whose fascinating power might bind,
And from her sphere draw down the lab'ring Moon;
With such fire-darting eyes, that should I fill
My ears with wax, she would inchant me still.'

It is not our intention here to transcribe Mr. Warton's entertaining observations on this sonnet, as selected by Mr. Hayley: but it is rather curious to see that Milton,—who in his native country was " captivated with the *treccie d'oro,* and the bloom so conspicuous in fair-haired complexions, *guancia vermiglia*—the *golden nets of hair* in his first elegy, and *the vermeil-tinctured lip* and *tresses like the morn,*" with which he adorns the Lady in Comus,—was struck in Italy with a new idea of foreign beauty, *sotto nuova idea pellegrina bellezza,* and was completely subdued by the splendor of black eyes, the soft richness of dark brows, and particularly by that lofty carriage, *portamenti alti onesti,* which he describes in his great poem as the noblest ornament of Eve.

Our extracts shall now conclude with a short composition of a light and playful nature, very neatly rendered by Cowper; whose mind appears to us to have been more particularly adapted for humorous sallies, notwithstanding the common opinion, which classes him among melancholy and even morose writers:

' The COTTAGER and his LANDLORD. A Fable.

' A peasant to his lord paid yearly court,
Presenting pippins, of so rich a sort
That he, displeas'd to have a part alone,
Remov'd the tree, that all might be his own.
The tree, too old to travel, though before
So fruitful, wither'd, and would yield no more,
The 'Squire, perceiving all his labour void,
Curs'd his own pains, so foolishly employ'd,
And " Oh," he cried, " that I had liv'd content
With tribute, small indeed, but kindly meant!

My av'rice has expensive prov'd to me,
Has cost me both my pippins, and my tree."

Highly as the hopes and expectations of the public must be raised in respect to this work, we think that they are in no danger of sustaining a disappointment. It will make the majority of Milton's early productions advantageously known to English readers, and will hardly fail to attract a larger portion of the attention of scholars to them, than we conceive to have been hitherto so directed. We should even venture to recommend their introduction into schools, as a part of the classical studies of the British youth; though we are aware that they contain some violations of that venerable code, which our academical institutions regard with the highest reverence,—the code of Latin prosody. The learner might, however, be cautioned against these errors; while he would be animated by so great an example to the imitation of the Roman poets, and encouraged to a vigorous employment of his faculties, by observing the strong play of imagination and the free march of thought, in the school-exercises of a boy of sixteen. The feature which distinguishes Milton's Latin works from those of almost all the moderns is their extraordinary freedom: the language is made subservient to all his ideas; and his style, though rarely deficient in classical purity, is never a patch-work compound of authorized phrases and approved prettinesses, borrowed from the antients, but wears the decisive character of being entirely and essentially his own. Another advantage from an early familiarity with these works would be found in the more complete knowlege of this prince of English poetry, which it would naturally superinduce; an important and most valuable object, and at this time the more deserving of attention, when the sneers of graver critics, and the vitiated taste of effeminate sciolists, have conspired to persuade the countrymen of Milton that *Paradise Lost* is not an interesting, nor even a readable, poem!

We have been sorry to observe numerous errors of the press in this handsome volume; which is adorned by three beautiful drawings executed by Flaxman, in the same pleasing and ingenious manner that has been so much admired in his Homeric designs. "Amathusia's smiling queen" is an unfortunate mistake; for Venus, called Amathusia in the original poem, derived the name from the city of Amat*hus*. In a note, in which the line is quoted, it is properly printed "Amathusia, smiling queen." We trust that these defects will be avoided, when the benevolent editor prints another edition of this interesting work, more accessible than the present to all the admirers of the immortal poet and his amiable translator.

Art. X. *The History of Don Francisco de Miranda's Attempt to effect the Revolution in South America,* in a Series of Letters, by James Biggs. 8vo. pp. 312. 7s. 6d. Boards. Goddard. 1809.

Public attention has of late been very generally directed to the emancipation of Spanish America. Those among us, (and the number has now become considerable,) who despair of stemming the tide of usurpation on the Continent of Europe by the co-operation of our former allies, are disposed to look for an ultimate counterpoise in the establishment of an independent Empire across the Atlantic. In a country of such immense fertility and extent, they calculate that a deliverance from the yoke of superstition and tyranny must speedily be followed by political strength; since industry and knowlege have never failed to follow in the train of rational liberty, and to invigorate the land which cherished them.—Our manufacturers and merchants are animated by similar sentiments. Debarred from communication with the Continent of Europe during war, and doubtful of its remaining open in peace, they look with no little solicitude to a region of which the situation protects it, in a great degree, from the access of our enemy's army, and places our intercourse with it under the powerful safeguard of our navy. They see, also, in Spanish America a market as large as they could desire. It is already equal to the utmost produce of our present capital and industry; and its augmenting population offers a prospect of increasing demand, which may satisfy the most cautious speculator among us respecting the extent and permanency of the intercourse.—A third description of persons, the friends of literature and improvement, are equally interested in the cause of emancipation. Since the late confirmation of Bonaparte's despotism, they can have no hopes of the redemption of freedom on the Continent of Europe, during the present age. The liberty of the press, and the right of free discussion in conversation, are extinguished wherever he can exercise controul; and it is no part of his intentions that America should possess privileges which he seeks to banish from Europe. He knows how much America has hitherto been kept back; he knows how greatly a change of system would conduce to her political strength; and his plan would be to make that change to the extent which would suit his schemes of personal aggrandizement, without admitting the happiness of the natives to enter into his calculations.

All these reasons tend to impress the thinking part of the public with the importance of withdrawing our attention from schemes comparatively insignificant, and concentrating them on an object worthy of the most brilliant æra of our history. Participating in these feelings, we opened the work before us with some degree of avidity. As it professed to be a history of General Miranda's expedition for the deliverance of his countrymen, we expected to find in it some portion of that generous feeling which the hope of extending human happiness is calculated to excite. We have, however, been grievously disappointed. The writer seems to have gone through the whole as a matter of mere routine, and to have been entirely unconscious of the benevolence and grandeur of the project. Although in visiting the province of Caraccas, he saw a neglected country which required only a tolerable government to raise it to high prosperity, it appears never to have entered his mind that rational improvement was a desirable object. In his estimate of his commander's character, he shews himself equally unfortunate; and he ascribes to the conduct of a man of letters, the motives which may be supposed to regulate the calculations of a broker. Contemplating the expedition in no other light than as a predatory enterprize, he seems to have deemed it extraordinary that other persons should not bring down their conceptions to the level of his own; and that, when an opulent city was in their power, they should have left it without pocketing a contribution. The most objectionable part of the work, however, is its tendency to discourage our future efforts for the deliverance of the Spanish Americans. This object is sought in two ways; first by concealing the disposition of the inhabitants, and next by mis-stating the character of General Miranda, who has long been their representative on this side of the Atlantic; and who, the writer of this publication knows, is likely, when the season of emancipation shall arrive, to be the powerful agent in the work of its completion. On this account, therefore, it is fit to notice the book at greater length than its insignificance in other respects would deserve; in order that persons, who are unacquainted with the facts of the expedition, may not be led into error by the plausible shape in which the allegations are here urged.

The real history of the expedition is as follows. In the summer of 1805, the formation of the third coalition against France occupied our disposable forces, and cut off for an indefinite term the prospect of their being employed in the long-cherished project of delivering Spanish America. Meanwhile, the dispute between Spain and the United States, on the subject of Louisiana, threatened to lead to actual hostility. General Miranda's friends, resident in the United States, pressed him to avail himself of the expected rupture, and to make a personal application to the American government for their co-operation in the task of emancipating his countrymen. He accordingly left England for the United States, in the autumn of 1805, with the knowlege and acquiescence of our Ministry: but on his arrival he had the mortification to find that the Louisiana dispute was compromised; and that, although the wishes of the American government were with him, he could not expect their avowed assistance. The zeal of individuals, however, seemed to him calculated to remedy, in some measure, this disappointment; and he agreed with Mr. Ogden, a New York merchant, to fit out a ship, the *Leander*, Captain Lewis, with two hundred men, and to proceed with her to St. Domingo for the purpose of being joined by a second vessel, the *Emperor*, commanded by another Captain Lewis, brother of the master of the *Leander*. Unfortunately, soon after the departure of the *Leander* from New York, the American government were induced by the urgency of the French and Spanish ambassadors, to bring an action against Mr. Ogden and a Colonel Smith, (who had exerted himself for Miranda,) on the plea that the equipment of the Leander was unauthorized and illegal. The process, when it came to trial, ended in the triumphant acquittal of the parties: but its first consequences were of incalculable injury to General Miranda's expedition; for the master of the *Emperor* having heard, while at St. Domingo, that an action had been brought, felt apprehensive of the result, and absolutely refused to proceed. This was a most cruel disappointment; since it became necessary to engage, instead of the *Emperor*, two small schooners, which unhappily fell into the hands of the Spanish *Guarda Costas* on the first attempt to effect a landing in Caraccas. On this event, the *Leander* proceeded to Barbadoes, where General Miranda found the Admiral and the Governor zealous well-wishers to his enterprize, and ready to sacrifice a part of their private funds in his aid, but restricted in regard to the disposal of the public force. It was agreed, however, that he should be accompanied by a naval escort sufficient to protect the expedition while at sea, and to secure its re-embarkation. This squadron consisted of a sloop, two brigs, a schooner, and three gun vessels; and the expedition, thus re-inforced, set sail from Trinidad, landed at La Vela de Coro, and marched and took possession of the city of Coro. The force was too small to induce the inhabitants to rise up in favor of the attempt: but enough of the popular disposition was discovered to shew that, in the event of the appearance of an efficient body of troops, the natives would not remain tame spectators of a conflict between their oppressors and their deliverers. The re-embarkation took place without loss; and the volunteers soon afterward returned to Grenada and Trinidad, where they were disbanded.

This plain tale has been wrought into a whimsical assemblage of exaggerations and contradictions by Mr. Biggs. He has chosen to give us his narrative in the fashionable shape of 'letters to a friend;' and these letters are dated either at sea or on shore, at very convenient intervals as far as the story is regarded, but without much attention to the probability of their being forwarded. He introduces himself to the reader in his first letter in these words:

> 'I have been persuaded by my friend Mr.—— to commit myself to the chance of an enterprize at once extraordinary and dangerous; and to leave my own country once more in hope of honour and its reward. You may perhaps fear that I have been seduced by the glitter of fair promises or the allurements of novelty; or prompted by a spirit of adventure to speculate too largely on the favours of fortune. It may be so; but I have deliberated much on the subject, and think I am justified in the resolution I have taken.'

The gentlemen, who belonged to the expedition, must be much amused at this magnificent description of their humble associate; who was publicly known to have been taken out of gaol (on account of debt) by Mr. Ogden, and brought on board the *Leander* on the very day of her departure. Here he was rated as a common seaman: but General Miranda, being apprized that his education was superior to that condition, gave him (as appears by the list of officers,) the rank of second lieutenant of artillery. His conduct, however, soon called for a public reprimand, after which the superior officers took very little notice of him;—a circumstance which sufficiently explains the origin of his animadversions on these officers, as well as his strain of incessant panegyric on one individual, who, it seems, had likewise the misfortune to lose the confidence of his comrades and to share the same disgrace with the author.

We shall proceed to notice a few misrepresentations, affecting those parts of the subject in regard to which it is most essential that the public should not be deceived; and we shall avail ourselves of some letters relative to the expedition, which have been published with sufficient authenticity in the American news-papers.

Mr. Biggs asserts (page 152.) that the inhabitants of Coro fled at the approach of Miranda; and he infers that they were disaffected to the plan of emancipation. It was notorious, however, to the principal officers of the expedition, that they had scarcely entered Coro when the public treasurer came to General Miranda, as the bearer of proposals from some of the first people of the province; and several of the clergy and respectable inhabitants remained with the General during the time of his stay:—but the clearest refutation of these assertions is to be found in the subsequent extract from a letter to Miranda written by one of our naval officers, who is well known on the West India station, and who had resided a considerable time in the country in question:

"H. M. Sch^{r}. Balahou,
Tottola, 6th Novem^{r}. 1807.

"Had some of our men of influence been in the province of Caraccas, at the period the Spaniards received information of your intentions, they would have seen in the abject and depressed feature of the men in office, a faithful portrait of their feelings.—They would also have seen in the sparkling eye, in the chearful and glowing countenance of the Creole, a contrast so glaring as not to leave the shadow of a doubt, as to their different sentiments; and they would then have been convinced, that the presence of a sufficient number of troops to give the inhabitants a confidence to avow their sentiments, would be, in fact, wresting the finest country in the universe for ever from slavery.

'I was at that time a prisoner, perfidiously detained, though under the sacred flag of a Cartel.—I was eleven months in the province of Cumania, and had an opportunity of observing, that the unlimited power of the governors and commandants was not regarded with so passive an eye by the inhabitants, as is generally imagined; that many acts of government were borne with manifest impatience and indignation, which they expressed more boldly, and in stronger terms, than could be expected or believed.

"To me, they never hesitated expressing their wishes for the friendship of Great Britain, and declaring their conviction, that they were suffering under the weakest and worst government in existence. I have been for the last twelve months mostly on that coast, and I believe had a more intimate communication with the inhabitants, than any other cruiser; being personally known to most of them; and I find their sentiments are still the same as when I left them.

"Their indignation at the reception given to the French troops from Guadaloupe, is past all description: the subsequent humiliating punishment inflicted on some spirited young men, of the first families of Caraccas, for insults alleged to have been offered by them to the French officers, is too glaring to be easily forgotten; and I am credibly informed, had been most sensibly felt by every class of Creole inhabitants.

"The belief at present entertained by the inhabitants of Venezuela and Cumana, that Porto Rico is ceded to France, and that they will follow its fate, the moment Bonaparte requires it; the resolution that they have expressed, of suffering every misery, sooner than submit to France; their open and known detestation of Frenchmen, and

French principles, makes me believe that if the proper action was only given, to rouse their exertions, Spain would have to recollect, ere long, that she once possessed South America, but possesses it no longer.

"One circumstance happened at the time the news arrived of your intended expedition, which may not be unworthy of notice.—I was then in the city of Cumana; and on the evening of the day the news arrived, I was sent for, by several different families, who each requested me to take a room in their house, and at the same time begged me at all events to allow one of my sailors to remain in the house of each, as a protection to them. What struck me, and what I conceive worthy of remark, is, that every family that sent for me, belonged to public officers: not a single family unconnected with Government, thought it of any consequence to request our good offices. I think this a strong and decided proof that they expected the visit of friends, not enemies."

(Signed) "J. Murray, *Lieut. and Commander.*"

The next part of the work, which requires animadversion, is that in which the author (p. 175.) endeavours to fix on his commander the blame of not succouring the two * schooners which were captured by the Spanish *Guarda Costas*; and his object seems to be to exonerate Captain Lewis from the severe censure to which he was exposed on that account, as well in the expedition as on his return to America. Without entering into any detail of circumstances, it is necessary only to appeal to the recollection of the officers who were then on board the *Leander*, and to the recorded opinion of Mr. Ogden of New York; which is conclusive in regard to the several disputes between the General and the Lewis's; because, since the latter were recommended and appointed by Mr. Ogden, we can have no reason for suspecting that he was biassed against them. His opinions are expressed in letters to Miranda, some of which fell into the hands of a third party and were published in the American news-papers. We give extracts from them:

"New York, 28 July, 1806.

"I have heard with great regret, the great disappointments and disasters you have met with in consequence of the unjustifiable and highly reprehensible conduct of the two Lewis's. I can easily conceive all you must have suffered in consequence of those two men, and no one more heartily reprobates their conduct, as represented to me, than myself."

"New York, 6th September, 1806.

"A few days since the former commander of the Leander, Captain T. Lewis, returned here:——his brother J. Lewis also returned here from St. Domingo in the Emperor. I have now heard from themselves all that could be offered in their defence for their extremely unjustifiable and improper conduct in regard to you. It is impossible it can be more entirely disapproved of by you than it is by me—my confidence has been completely destroyed in those men."

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* See an account of the fate of the crews of these schooners, in the Monthly Magazine, Vol. 27. No. 182, published 1st March 1809.

The most interesting and affecting correspondence, however, to which the unfortunate capture of the schooners gave rise, was that which passed between Colonel Smith of New York and the Spanish Ambassador in the United States. It found its way to the public through the medium of a newspaper on the 28th August 1806, and is well intitled to a more permanent record. The following is the copy of a letter from His Excellency to a friend of Col. Smith:

"Sir, "Philadelphia, 28 June, 1806.

"I have just received from Caraccas a list of the names of the Americans, taken by the Spaniards on board of Miranda's schooners. The name of Smith is twice found in it. I suspect the last to be the son of Colonel Smith, and grandson of Mr. Adams. Although I had some political differences with him when he was President, this circumstance has not deprived me of that particular regard and respect towards such a distinguished character, and particular consideration for his family. Not the least doubt exists, but the greatest part of the prisoners will be put to death as pirates, and I should be very happy to be able, by a timely and immediate interference, to save the life of the unfortunate youth, grandson to the venerable Mr. Adams and his worthy spouse. But to render my intercession effectual, I would require, as the only condition, that Col. Smith would disclose to me, through you, on his word of honour, all the knowledge he has of Miranda's plans, of his intended points of attack, of the persons with whom he had connections at Caraccas, and the name of a Spaniard in this country, who shared in his scheme and expedition; in fact, all the material information he may be possessed of, the knowledge of which may be useful to my government, and for the preservation and tranquillity of the provinces Miranda had in view to revolutionize.

"As I remember your attachment for Mr. Adams, I take the liberty to make this suggestion to you, who no doubt will employ all the means to relieve from affliction a worthy and disconsolate family. At all events, I expect from you a prompt and decisive answer on this head.

"I remain, Sir, with particular regard and consideration,
"Your obedient servant,
"Marquis de Casa Yrujo."

Col. Smith's Answer to his friend was as follows:

"Dear Sir, "New York, June 30th, 1806.

"Accept my warmest acknowledgement for your very interesting communication of this date, presented by your son, accompanied with a letter addressed to you from the Marquis de Casa Yrujo, which, after maturely considering, I return agreeable to your request.

"I am sure I shall do justice to the feelings of Mr. and Mrs. Adams, if in their name I thank the Marquis for his very polite attention in a case, no doubt, near, interesting, and affecting. I am sure, when I do him the justice to communicate his tender solicitude for the protection of *their* grandson, it will not fail to excite those sensibilities and acknowledgements which from them the Marquis is highly entitled to.

"For myself, not having the honour of his acquaintance, I had no right to expect any other attention to feelings or dignity of character, that what would naturally spring from his own mind, when making such an interesting communication.

"He informs you, he has just received from Caraccas, a list of the names of Americans taken by the Spaniards on board Miranda's schooners; that the name of Smith is twice found in it; he suspects the last to be my son, and grandson to Mr. Adams; and says, that he should be very happy by a timely and immediate interference, to save the life of the unfortunate youth, grandson to the venerable Mr. Adams and their worthy spouse, he having no doubt but the greatest part of the Americans will be put to death. *But*, to render this intercession effectual, he requires, as the only condition, that I disclose to him, through you, on my word of honour, all the knowledge I have of Miranda's plans, of his intended points of attack, of the persons with whom he has connections in Caraccas, and the names of the Spaniards in this country who shared in his schemes and expedition; in fact all the material information I may be possessed of, the knowledge of which may be useful to the Spanish government, for the preservation and tranquillity of the provinces Miranda has in view to revolutionize.

"When the Marquis de Casa Yrujo takes a dispassionate view of the circumstances connected with Gen. Miranda's visit to Washington, his subsequent conduct here, and clearly ascertains that the persons accompanying him in the *Leander* were not informed of his projects and plans, he will permit his benevolence to expand, and shelter all those taken in the schooners from harsh treatment and unmerited punishment; he will induce the government of his country to view the question in other lights than those which may tend to expose it to more severe animadversions than have hitherto been made, or to rousing that spirit of indignation and resentment, which, if once permitted to burst forth, cannot fail of being attended with strong marks of just revenge.

"With respect to my son, he was not made acquainted with the plans of Gen. Miranda; he went with him as a young companion, to share his fortunes and his fate; he was accompanied by some of his friends, capable of deeds of hardihood and valour—worthy their leader; worthy his cause!

"Whatever may be the situation and fate of the persons taken on board the schooners, I can never tacitly sanction the lash of tyranny on his associates, and snatch my son from a participation in their fate whatever it may be. Nothing but the Marquis's want of an acquaintance with me can plead an excuse for the indelicacy of his propositions. Do me the favour, my friend, to assure him, that were I in my son's situation, I would not comply with his proposals to save myself, and I would not cast so great an indignity upon my son, my family, and myself, as to shelter him under the shield of infamy and disgrace. I have no doubt the Marquis will give such advice to the Governor of Caraccas, and make such a statement to his King (by whom I may have the honour to be personally recollected), as will induce them not to tarnish the dignified character of the Spanish nation by any acts of passion and barbarity connected with the present case.

"I am, dear Sir, with great respect,
"Your obedient friend and humble servant,
"W. S. Smith"

To return to Mr. Biggs's narrative—The accusation against General Miranda, which is brought forwards at the greatest length, (p. 214.) regards the schooner Trimmer, which followed the expedition from Trinidad. It was alleged that the General had failed to fulfil his engagement for the payment of this vessel; and the assertions of one Kirkland to this effect (p. 218.) are stated with no small degree of plausibility. Fortunately, however, we are spared the trouble of an examination into the merits of this question, since it was brought to a public trial in Trinidad, 20th January 1807, and was unanimously decided in favour of Miranda, and in contradiction to the evidence of Mr. Biggs and Kirkland.

In another part of the book (p. 179.) we find the author in very bad humour with his Commander for missing the opportunity of conveying the property of the conquered nations into the pockets of his followers. 'What business,' says Mr. Biggs, 'had General Miranda at all in that country in arms, if he did not mean to exert power when persuasion failed? He contented himself with sending out proclamations and pamphlets, instead of demanding the king's treasure, or levying contributions, or resorting to *any of those expedients which belong to usages of warfare.*' A pretty plain admission, this, of the views of this person and his friends in going on the expedition, and a tolerably good clue to their discontents with their Commander! It is not, however, pretended that any inducement, except of the most honourable kind, was ever offered to Miranda's followers. The oath which they took at setting out was a pledge of their allegiance, not to him or any other individual, but to the lawful government of South America. It was as follows (p. 45.):

"I swear to be true and faithful to the free people of South America, independent of Spain, and to serve them honestly and faithfully against all their enemies or opposers whatsoever, and to observe and obey the orders of the supreme government of that country legally appointed; and the orders of the General and officers set over me by them."

The proclamation issued on the landing of the expedition was of a similar character. It pointed to the establishment of an independent government, but contained no provisions calculated to favour the ascendancy of any individual. Its injunctions were in substance these;

1. That all public functionaries, acting by order of the Court of Madrid, should be suspended.

2. The ecclesiastical courts and courts of justice shall retain provisionally the exercise of their rights.

3. Each of these courts shall send one or more delegates to the capital for the purpose of forming a government.

4. Every able bodied citizen shall be trained to arms.

5. Citizens opposing the emancipation shall be banished, or treated as traitors to their country.

6. Public functionaries, aiding the emancipation, shall be recommended to future employment.

7. The public treasure shall be deposited, not with the General, but with the administrators, civil and ecclesiastic.

8. No aggression or insult on the part of the soldiers towards the inhabitants shall be permitted.

These orders are, in fact, a summons to the people to arm themselves and chuse their own government. Here was no attempt to give a bias to their proceedings, no foreign force to overawe their deliberations, no treasure to corrupt their leading citizens. The appeal was candid and honourable, and could not have failed to rouse the natives, had not the invading force been too inconsiderable for the purpose of protection.

Among other proceedings which attract Mr. Biggs's censure, is the choice of the place of disembarkation: but it happens, unfortunately for his military repute, that a very different opinion was entertained of it by the enemy, who may naturally be presumed to be the best judges of local advantages in the country which they occupy. The following is an extract from an intercepted letter of Don Dionisio Franco, the most enlightened man in the administration of that country, to the governor of Cumana:

"Caraccas, 16th August, 1806.

"If the English give Miranda any assistance, let it be ever so little, and offer him support, his situation is the most advantageous of all those he could have chosen in all these coasts, as the peninsula of Paraguana may afford them a situation to establish another Gibraltar, as long as they are masters of the sea; and it may happen that this spark of fire, that appears nothing, may finish by devouring the whole Continent."

Having thus explained the principal features of the expedition, it is of little consequence to enter into a specific refutation of others of Mr. B.'s mis-statements; and we shall merely advert to one of them as a farther specimen. In page 155, it is reported that General Miranda, when near La Vela de Coro, ordered his artillery to fire when no enemy was to be seen. The whole affair is misrepresented; and it is known to the officers on the expedition that the General, so far from giving any such orders, was not on the spot in question, being occupied in a different quarter. Those who are capable of such deviations from fact will do well to read the animated and elegant speech made by Colonel Smith's Counsel, in the trial to which he and Mr. Ogden were exposed on account of their co-operation in this expedition. We subjoin an extract from it:

"Against General Miranda and the object of his expedition, I have heard and read some malignant calumnies, which could have originated only with mean and mercenary beings, who never yet sacrificed a selfish feeling to a public principle; whose hearts never sympathized with the sufferings of a slave, nor swelled with the mighty hope of delivering a nation. The district attorney, in his opening address to you, did not permit himself to adopt those calumnies in their entire extent—he is incapable of doing so, for his sentiments are liberal and his manners mild. Sufficient, however, fell from him to give them somewhat of colour and countenance, and to enlist your passions and prejudices against General Miranda and all concerned in his expedition. In particular, I remember he termed Miranda a fugitive on the face of the earth, and characterized the object of the expedition as something "audacious, novel and dangerous."—It is true, his attempt is daring and if you will audacious, but wherefore is it novel and dangerous? Because he, a private individual, unaided by the public succour of any state, attempts to liberate South America. Thrasybulus! expeller of the thirty tyrants! restorer of the Athenian freedom! wherefore are *you* named with honour in the records of history? Because while a fugitive and an exile, you collected together a band of brave adventurers who confided in your integrity and talents—because, without the acknowleged assistance of any state or nation, with no commission but what you derived from patriotism, liberty and justice, you marched with your chosen friends and overthrew the tyranny of Sparta in the land that gave you birth. Nor are Argos and Thebes censured for having afforded you refuge, countenance and protection. Nor is Ismenias, then at the head of the Theban government, accused of having departed from the duties of his station, because he obeyed the impulse of benevolence and compassion towards an oppressed people, and gave the private assistance which he could not publicly avow."

Should Mr. Biggs be disposed to come again before the public as an author, we would recommend to him both a different subject and a different mode of treating it. He will find very few persons disposed to listen to his sentiments in regard to Spanish America. The zeal of the inhabitants for independence is too well ascertained, and the character of the man who represents them in England is too well known to the first people in this country, to be affected by the allegations of such a writer as Mr. Biggs.

One useful purpose, however, is answered by the present production. Those of the American news-papers which are in the interest of France, and which lay hold of every opportunity of ascribing selfish motives to those enterprizes in which our countrymen take a part, endeavoured, as soon as General Miranda was countenanced by the British, to circulate a report that his expedition was designed for the purpose of pillage. This absurd accusation has found its way into circles that ought to have been better informed:—but the most effectual answer to it will be given by quoting the general orders issued on the landing, which are stated by the present author (p. 119.), and are as follow:

> "Every species of plundering is in the most positive terms prohibited; and the General expects that every person composing this army will conduct himself to all such of the inhabitants as appear friendly, in such a manner as will conciliate their affections; and only treat as enemies all such as appear in arms and make resistance."

Whoever reads the work before us will find in it a spirit of hostility towards General Miranda, which would have undoubtedly not omitted the charge of mercenary views, if any actual foundation for it had existed, or any probability that the accusation would have been believed. It is perfectly known to the expedition, and to the detachment of our navy which accompanied General Miranda, that he refused to carry off a merchantman taken at La Vela, or any part whatever of the produce that was found in the stores.

Art. XI. *English Translations*, in Poetry and Prose, from the Greek Poets and Prose Authors; consisting of a Chronological Series of the most valuable, scarce, and faithful Translations extant, and several never before published, on Morals, History, Chronology, Geography, Drama, Biography, Natural History, Poetry, Tactics, *Pleadings*, Dialogues, Epistles, Oratory, Composition, and the Liberal Arts and Sciences in general; with selected and new Notes entirely English, Corrections, Prefaces, Lives, Maps, and Heads, from ancient Statues, Busts, Gems, Medals, and Paintings; Chronological and Mythological Tables, &c. By Francis Lee, A. M., Chaplain to the Prince of Wales, Member of the Asiatic Society, &c. Vol. I. Part I. 8vo. pp. 60. 6s. Boards. Miller. 1808.

We have transcribed the whole of this verbose title-page, which seems to answer the same purpose as *opening the pleadings* in a court of justice, and will save us much of the trouble of expounding the editor's intentions. The simile may be carried a little farther; 'Morals, History, Chronology,' &c. &c. &c. 'Prefaces, Lives, Maps,' &c. &c. &c.; 'from Statues, Busts, Gems,' &c. &c. &c. sound somewhat like "with Guns, Pikes, Staves, Swords, Pistols, &c. &c. did then and there forcibly enter," &c. &c.; and, on the whole, they mean just as much: since, if Mr. Lee had simply expressed his design of republishing the best Translations from the Greek, with notes selected and original, he would have expressed all that was necessary to be understood.

Indeed, this gentleman seems to lay a much greater stress on the importance of his projected work than we think it deserves; we mean at least as far as the editorial part of his labours extends. No books in the language are more generally accessible than the most approved translations from the classics; and, although we can have no sort of objection to Mr. Lee's plan of collecting and arranging them in one handsome and uniform set, we really conceive that such a design might almost as well be executed in a bookseller's shop as in the library of a learned man.

With regard to the other parts of his scheme,—which relate to altering the text, and curtailing the commentary, *ad libitum*, of the original translators,—these, indeed, are more delicate tasks; and we are not quite sure that Mr. Lee has proved himself, by the specimen now before us, to be altogether the man to whom we should feel inclined to trust the performance of them. The license itself is dangerous, and perhaps not absolutely fit to be taken in any instance; since the best of our translations are so closely incorporated with the original productions of our language, as to be scarcely less sacred than themselves.—Pope's

Homer, as a translation, is one of the most faulty and incorrect that ever was published; yet who could endure a thought of that exquisite poem being submitted to the corrections even of the most accómplished scholar of the age? In no case, perhaps, should we be disposed to grant this privilege, except one; which, we must do Mr. Lee the justice to say, we *believe* to be *principally*, though not *exclusively*, that in which he himself would claim it; we mean, where the grossness of the original renders a complete translation unfit for general reading, especially for the reading of ladies, to whose use translations from the classics are more particularly applicable. However, as Mr. Lee has not prescribed any bounds to his assumed authority, and appears from the expressions in his preface to have a view towards a more ample use of it than in the present specimen we find him to have actually exercised, it is necessary to advise him to circumscribe his own power by some definitive regulation, in order to give confidence to his readers against any future abuse of it:—but whether his practice in this respect be more or less extensive, we most earnestly counsel him, for the sake of common integrity, to mark the passages in which he has chosen to adopt it; and we cannot conceive in what manner the uniformity of his plan, or the neatness of his page, would be injured by so small a sacrifice to justice. Wherever he may deem it proper to make either alterations or omissions on the score of decency, it will be quite sufficient for him to state the fact in a note at the bottom of the page; and in other cases, in which he may undertake to amend the versification or to rectify the sense of a passage, we should wish him not only to mention the reason for his having done this, but also to print the variation itself in the same note, in order that his readers may judge for themselves whether he has dealt fairly by them. Under these restrictions, we perhaps should have no great objection to granting him the privilege which he claims.

In regard to the appearance of the work, it resembles very closely in form and size the collections which have been so long familiar to the public under the title of "Elegant Extracts:" the type is sufficiently neat (though too small for old eyes), and, in general, very correct: but some instances of carelessness occur, which is more inexcusable in a republication than in an original work. The editor expects that the whole design may be completed in a series of from twenty to thirty volumes. The present portion consists of "Cooke's Hesiod;" and here we have again to remark that the name of the original translator ought to be more signally announced in the title of each particular work, and not left to be discovered from a note. According to the design expressed in the title-page, a head of

Hesiod taken from the bust at Wilton House is prefixed: but we cannot pay any compliment to the execution of it. On comparing it with the engraving from the same bust prefixed to the second edition of Cooke's Hesiod (12mo. 1743.), so great a dissimilarity appears, that it is impossible that they can both be good copies; and, though we have no opportunity of examining either by the original, we can venture to pronounce that the old engraving is both better in itself, and much more like an antique bust, than the new one. We mention this circumstance, because we really think that it would be much preferable to copy the good old engravings from busts which we see in many editions of the classics, both original and translated, than to attempt new resemblances and fail in the execution.

Cooke's translation is a work of very considerable merit: but it displays most flagrant and frequent marks of the excessive carelessness both of metre and grammar, which is so common among the poets of the early part of the last century. The first edition of it was printed, in quarto, in the year 1728. On account of the many defects which here obscure a great portion of very good poetry, we fully expected that Mr. Lee would have made much more use of his correcting privilege; and we should not, perhaps, have been sorry if he had done so, submitting to the restrictions above mentioned:—but, on comparing the second edition of Cooke with this of Mr. Lee, we can discover only one passage in which he has made alterations of any length; and here Mr. Lee has substituted ten or twelve bad lines of his own for a like number that were equally bad, on account of grossness. The other variations are very trifling.

Book I. ver. 112. Cooke's translation,

" Around her person, lo! the di'monds shine,"

is very properly altered to

' Gold ornaments around her person shine.'

——— ver. 448. an inelegant line in Cooke, but nevertheless true to the original, and therefore improperly omitted by Lee,

" Of the pure victim burn the white fat thighs."

——— ver. 510. Cooke,

" *Who does* too rashly in a woman trust"—

——— ——— Lee,

' *They who*,' &c.

Book II. ver. 26. Cooke,

" Would you the fruits of all your labours see,
Or plow, or sow, or reap, *still naked be*"—

unnecessarily and badly altered to

——— ——— ———' *uncloathed be.*'

Theogony, in ver. last, Cooke's old College-Gallantry has it,

"Let *the bright belles* of earth adorn the verse,"

for which Mr. Lee substitutes,

'Let *earthly heroines* adorn the verse.'

These are all the variations which we have been able to detect; and we believe that no others of greater consequence occur. Meanwhile, much grosser faults are suffered to pass wholly uncorrected; viz.—

'He, from Æolian Cuma, *th' ocean* past.'—
'Fearless of danger for the *voy'ge* prepare.'—
'Whence, beauteous crown'd, she safely past the sea,
And call'd, oh Cyprus! Cypria, from thee.'—
'With them Aurora, when whose dawn appears,
Who mortal men, and gods immortal chears'—
'To whom she bore *Hecāte*, loved by Jove'—
'*Clymēne*, ocean-born, with beauteous feet.'—
'And, that the dire decree might fruitless prove,
Devour'd his pledges, at their birth, of love.'—

Besides an infinite number of other instances of bad metre, bad grammar, and bad sense.

Mr. Lee has adopted the greater part of Cooke's notes, and of those which were written by Lord Pembroke and also printed in Cooke's own editions. He has likewise selected most of the original dissertations, "on the Life and Writings of Hesiod," "on the Theology and Mythology of the Ancients," the "Table of the Ancient Greek Month," and "Genealogical Table to the Theogony:"—but, as in the text, he never tells us what is Cooke's and what is his own.

The only addition which we can remark as entirely original is that of a very full table or chart of the Theogony, which, we think, may be attended with some advantage to students.

MONTHLY CATALOGUE,

For MARCH, 1809.

HISTORY *and* ANTIQUITIES.

Art. 12. *The Antiquarian and Topographical Cabinet*, being a Series of elegant Views of the most interesting Objects of Curiosity in Great Britain, accompanied with Letter-press Descriptions. Vols. II. and III. 12mo. 15s each. Clarke. 1807, 1808.

In reviewing the former volume of this work, (see M.R. Vol. lv. N. S. p. 96.) we regarded it as worthy of no small praise; and of the volumes before us we feel ourselves disposed to speak in equally favourable terms. The first claimed our notice in a very particular manner on account of the choice of its subjects, and the excellence of the engravings; and the present address themselves to us in the same manner. Each volume contains fifty highly finished views, accompanied by concise, comprehensive, and appropriate descriptions. To the notice of persons of taste for neatness and elegance in such works, we therefore recommend them; and although the volumes appear small in proportion to their price, yet a consideration of their merit will determine that they are remarkably cheap. Vol. IV. has appeared.

AGRICULTURE.

Art. 13. *Thoughts on Tillage and the Corn Laws.* By an Old Tillage Farmer. 8vo. pp. 71. 2s. Woolmer, Exeter. 1808.

This Old Farmer writes with great modesty and diffidence, pretending to no skill as an author: but his reasoning is strong, and his arguments are so important that they ought not to be slighted. Tillage is his theme, and the necessity of encouraging it he has clearly proved. After having investigated the causes of its depression, he reprobates their continuance, and particularly endeavours to shew the impolicy of promoting a system of corn-importation. He contends that the very opposite conduct is the truest wisdom, and that the encouragement of *exportation* will be the surest means of preventing scarcity and dearness; asserting it as a general principle, 'that we never have an abundance of any article at home till it becomes an object of export.' In this respect, it is contended, corn resembles all objects of manufacture; and we must 'thrust it from us' by exportation or commerce, in order to produce energy in the grower. Inclosure bills are proved not to have increased the quantity of corn; and this striking fact is explained by shewing that the object of these bills is pasture.

We should have supposed, however, that the high price of corn would have been more propitious to tillage than it has been found to be by experience; and that the inducement to the importer would also have been a stimulus to the home-grower. Perhaps the evil lies deeper than this well-meaning writer imagines, and cannot in the present circumstances of the empire be easily remedied. Our growth of corn in the best years is scarcely adequate to the demand; and while manufactures and commerce are more profitable than farming, while luxury is widely disseminated, and the price of labour is high, tillage, which is the most laborious portion of husbandry, will droop. It is a matter of national importance to restore its energies: but individuals are swayed by self interest; and agriculture, however important to man, is no splendid object in the eye of governments, because it affords fewer sources of revenue than its great modern rivals, Commerce and Manufactures.

MEDICINE, &c.

Art. 14. *Riddellian System*; or new Medical Improvements, containing a concise Account of the Advantages to be expected therefrom, with some illustrative Examples. By Colonel Riddell. 8vo. pp. 113. 6s. sewed. Ridgway. 1808.

A perusal of this treatise has afforded us some amusement, but not much instruction. It presents us with an example, in addition to the numerous instances already on record, of a man of some ability, and of very sanguine temper, imagining that he has made a grand discovery, and that by means of it he has overthrown all the accumulated experience of ages.

The system of this gentleman-physician is 'founded on the principle, that diseases either originate in the stomach, intestines, and visceral obstructions, or are intimately connected with them.' His recipes, which are kept secret, appear to be antimonial preparations; and with them he not only cures the most violent fevers of all descriptions, but is equally successful in the treatment of consumption, syphilis, cutaneous eruptions, and even burns, cuts, and sore eyes. In fact, Colonel Riddell's remedies effect a great deal too much; and he is far less prudent than the great object of his respect, Dr. James, who wisely limited the powers of his specific to one class of diseases.

Colonel R. promises that his system will prove true, 'on the honour of a gentleman.' We have no doubt that he is a man of his word, and a gentleman of the strictest honour: but unfortunately the effects of medicines, when they get out of the hands of the inventors, do not always obey the word of command. As to the long list of testimonies, which appear from the most respectable characters, lords, ladies, mayors, and clergymen, they must all pass for incompetent evidence. If Colonel Riddell had read as much medicine as we have done, he would know that very many remedies, which are now never mentioned, have been brought forwards under the patronage of equally great names. No evidence can be received on the subject of medicine which does not come from a medical man, and from one who is not personally interested in the point under discussion. The Colonel appears laudably desirous of being serviceable to mankind, in effecting the great good which he is convinced his medicines are calculated to produce: let him, then, submit their operation to the only tests, experiments, and attestations, by which their merit can be adequately tried and established.

Art. 15. *A Tract of the nutriferous System in Men, Quadrupeds, and Birds;* and in all other Creatures which have Livers. By James Rymer, Surgeon R. N. 8vo. 1s. 6d. C. and R. Baldwin. 1808.

In a short pamphlet of 45 pages, Mr. Rymer here undertakes the bold task of controverting our established doctrines on the subject of the absorbent system, and of proving 'that the lacteals are the lymphatics of the guts and mesentery; and that the chyle is taken up from the intestines by the absorbing branches of the vena porta, and carried, with the remainder of the blood sent to the guts and mesentery by the cœliac and mesenteric arteries, to the liver, where it is made fit to be mixed with the general mass of blood in the course of the circulation.' Our readers will not be surprized to hear that Mr. Rymer has entirely failed in the attempt.

Art. 16. *A Letter on the Practice of Midwifery*, addressed to ——— ; occasioned by, and including an Account of, a late unfortunate Case, with some Observations and Reflections on the Subject. By John Boys, Physician, Man-midwife to the Westminster General Dispensary, &c. 8vo. 1s. 6d. Callow. 1807.

Were not the circumstances of this case attested by a number of respectable names, we should scarcely have deemed it possible that so deplorable an instance of professional ignorance and brutality could have occurred in our metropolis. The facts shortly are that an accoucheur, in attempting to remove the placenta, which had been retained for some time after delivery, used so much force as not only to invert the uterus, but absolutely to pull it out of the body, together with a considerable portion of the intestines. All these parts, in spite of the outcries of the patient, he actually cut away with scizzars; and the unfortunate subject in course died during the operation.

Art. 17. *The Shepherd's Guide*, being a practical Treatise on the Diseases of Sheep, their Causes, and the best Means of preventing them; with Observations on the most suitable Farm-stocking for the various Climates of this Country. By James Hogg, the Ettrick Shepherd. 8vo. 7s. 6d. Boards. Constable and Co., Edinburgh; Murray, London.

As far as we are able to form an opinion on the subject, this work appears to be the result of experience, and to contain much information that will be useful to those who are occupied with the care of sheep. Many of the terms employed, however, and particularly the names of diseases, appear strange and uncouth; and we apprehend that they will not, in all cases, be intelligible to shepherds themselves on the south of the Tweed: but the description of the symptoms is so full and minute, that they will probably be easily recognized by those who are familiar with the subject. The author has added some valuable observations on the appearances which the body presents on dissection.

The chapter on hydrocephalus, a complaint to which sheep are peculiarly liable, is one of the most interesting. This disease would seem to differ considerably from the analogous affection in the human subject, in its cause, in its seat, and still more in its method of cure. We are told that it is always brought on in consequence of the animal being exposed to wet and cold, and it is said that such as have the back covered with a piece of cloth escape the disease: but we cannot, from this circumstance, admit the hypothesis that the water is ejected from the spinal marrow. The fluid is not confined to the ventricles; but 'settles sometimes in one corner of the head, sometimes in another;' and it continues to increase in quantity until all the substance of the brain is wasted. Were it not stated as an acknowleged fact, we should scarcely give credit to the account of the mode of curing this disease: which consists in running a sharp instrument into the part of the head in which the water is supposed to lodge, and thus evacuating it. The plan which appears to be the most successful is to introduce a wire up the nostril, and to push it into the brain until it discharges the fluid; and the effect of this rough operation is frequently the removal of the disease, and the perfect recovery of the animal. When the wiring, as it is called, proves unsuccessful, the brain is found inflamed.

Mr. Hogg has appended to his work two memoirs of M. Daubenton on the Diseases of Sheep, one by M. Vitet on the Sheep-pox, and some short papers from the reports of the Bath Society.

CLASSICS, EDUCATION, &c.

Art. 18. *Sketches of Human Manners,* delineated in Stories intended to illustrate the Characters, Religion, and singular Customs of the Inhabitants of different Parts of the World. By Priscilla Wakefield. 18mo. pp. 243. 3s. half bound. Darton and Harvey.

An attempt is here made to give an account of the manners and customs of different nations, in a familiar and easy way which will engage the attention of young persons: the language is therefore simple; and the sentiments are such as are likely to make an impression on juvenile minds. Nothing more is designed, and this is well performed.

Art. 19. *A Dissertation on Metrical Pauses,* and the due Construction and proper Manner of reading Latin Heroic Verse. By James Pickbourn, Author of the Dissertation on the English Verb. 8vo. 2s. Longman and Co. 1808.

Mr. Pickbourn is a most ingenious and indefatigable anatomist of Latin verses; and we believe that scarcely a pause or division, of which Roman heroic versification is capable, is suffered to pass unnoticed in this little work. The discussion, however, though not altogether uninteresting, is much more curious than useful. The mechanism of all verses, when once their component feet are ascertained, must be acquired by the ear; and for this purpose the ear must be disciplined, not by a collection of rules, but by a familiarity with the best models of metrical harmony.

We have discovered little ground for objection in Mr. P.'s performance. In the course of his inquiry, he has dissected Hexameters by thousands; we see no reason to doubt his accuracy; and the importance of the subject is by no means sufficient to tempt us into a minute verification of his opinions. The subsequent passage will convey to the reader a very favourable idea of the author's patience:

"In 1500 lines, taken from different parts of Virgil's works, I counted 811 Bucolic cæsuras, viz. 161 formed by spondees, consisting of the two last syllables of a word; 09 formed by dactyles, consisting of the three last syllables of a word; 179 formed by Pyrrics; and 372 by monosyllables. In 1500 lines, taken from different parts of Ovid's Metamorphoses, I counted 802 Bucolic cæsuras, viz. 226 formed by spondees, 173 by dactyles, 192 by Pyrrics, and 211 by monosyllables. Five hundred of these lines were taken from Virgil's Eclogues, where Bucolic cæsuras occur more frequently than they do in the Æneid. Had they been all taken from the latter poem, the numbers would not have exceeded, perhaps scarcely equalled, those in Ovid. Upon the whole, the principal difference is, that Ovid abounds more in Bucolic cæsuras formed by spondees and dactyles, and Virgil in such as are formed by Pyrrics and monosyllables. These are not the same verses which were mentioned above. This opinion is therefore the result of a patient examination of 3000 verses in each of these poets."

In the concluding pages, are some very sensible remarks on the subject of accent and quantity, which we have had occasion to notice in our account of Mr. Grant's Institutes of Latin Grammar; see page 261, 262. of this number. The learned have

"Fought upon this theme
Until their eye-lids could no longer wag;"

and we entirely agree with the author in thinking that the controversy is 'one of the most extraordinary that ever subsisted among literary men.' According to some, an acute accent makes a short syllable long; according to others it has a tendency to make a long syllable short; while it is maintained by a third class, with Foster at their head, that it leaves the time of all syllables just as it was before. Mr. Pickbourn proposes a compromise, which to us appears extremely rational, but which the intolerance of controversy will probably reject with disdain. He suggests the possibility that the accent may frequently give some length to a syllable, but not so much as to make a long syllable short. This opinion is countenanced by the assertion of Quintilian—"*et longis sunt longiores, et brevibus breviores syllabæ.*" It is not likely, and indeed it is scarcely possible, that the most artificial pronunciation should ever be able to assign with certainty just double the time to some syllables that it allots to others; it is enough that a difference of time be distinctly marked; and as sounds are of a fleeting nature, and will not stay for us to take exact measure of them, that difference is sufficiently denoted by the rough proportion of two to one. The impossibility of an utterance conformable to accent and quantity is disproved, as a general proposition, by every third sentence which we speak.—Such a pronunciation is abundantly exemplified by such words as Rĕ́cōrd, hŏ́noūr'd, rĕ́cōncīled, Bíllīngsgāte, &c &c. &c. If, however, nothing more be meant, than the impossibility of ascertaining the exact degree of elevation or emphasis which constituted an acute accent in the antient languages, the proposition is undeniable.

Mr. P. says that we are not certain whether the antients pronounced their vowels as we do, or in a manner similar to that which prevails on the Continent. A passage of Dionysius, however, leaves very little doubt on this point, so far at least as it respects the power of the Greek vowels. It contains an elaborate description of the method of uttering the vowels, which clearly shews that we are most generally wrong in our pronunciation of the α, η, ι; and that the continental people are nearly right. It does not succeed, however, in giving a very distinct notion of the υ,ψιλον, the exact power of which will probably remain for ever unknown. The ο retains pretty nearly its antient sound all over Europe.—The passage to which we allude is to be found in the treatise Περὶ Συνθ. Ονομ. pag. 12. Frankfort Ed. 1636. In English it runs nearly as follows: —" The α is uttered with the mouth as wide open as possible,—(*ἀνοιγομένου στόματος ἐπὶ πλεῖστον*)—and the breath carried upwards towards heaven. The η has a fixed and steady sound proceeding nearly from the root of the tongue—(*κάτω περὶ την βάσιν τῆς γλώσσης ἐρείδει τὸν ἦχον ἀκόλουθον*)—the mouth being moderately opened, and not in an upward direction. In pronouncing the ω, the mouth is rounded, the lips are compressed (or pursed up), and the force of the breath is directed towards the extremity of the mouth.—The υ is more feeble than the ω; since, as a considerable contraction takes place about the lips in pronouncing it, the sound is stifled, and comes out small and slender. Last of all is the ι, in uttering which the impulse of the breath is directed towards the teeth, the mouth being a little opened, and the lips contributing nothing to the force and distinctness of the sound."

Art. 20. *Petit Tableau, ou Elémens de la Constitution, des Lois, du Gouvernement, &c. du Royaume-Uni de la Grande Bretagne et d'Irlande. Par R. Wanostrocht, Docteur en Droit, &c. &c.* 12mo. pp. 250. 4s. 6d. Boards. Vernor, and Boosey. 1808.

Among the various inventions for the instruction of the rising generation, we do not think that the plan of the present work is such as deserves unqualified praise; since its object is to unite two studies so widely dissimilar as those of the French Language and of the English Law. Yet we entirely agree in the principle on which M. Wanostrocht has proceeded, that the teachers of languages ought to avail themselves of the opportunity of conveying any solid *general* instruction, which the *particular* object of their labours so obviously presents. A learner of French, for example, needs not be confined to *Fables choisies*, *Telemaque*, or *Gil Blas*, but may be safely and regularly initiated into the *History* of the Country, together with its *Language*:—but the very difficulties which M. Wanostrocht must have had to encounter in writing a French abstract of English Law, *for the use of young French scholars*, ought to have convinced him of the inutility of the task. His best-chosen terms are calculated only to mislead; *curé* is not a curate; nor *regnicole* a denizen; nor *Grand-maître** a High Steward; nor *Jurats* Aldermen; and, although there may be some ingenuity in appropriating terms so nearly allied, yet they must inevitably confound the learner who forms his ideas on them.

On the whole, we do not wish that the young men of this country should learn the English Law in any other language than their own: but we do not deny to M. Wanostrocht the praise of great labour, and in general of considerable accuracy.

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* In this instance, the author forgets himself; for, after christening the lord high Steward *Grand-maître*, in a subsequent page he intitles him *Grand-Senescha*.

Art. 21. *Excerpta ex variis Romanis Poetis, qui in Scholis rarius leguntur, Notulis illustrata, quas collegit in studiosæ Juventutis Usum* Johannes Rogers Pitman, A. B. 12mo. 4s. Rivingtons, &c. 1808.

This is a sufficiently useful and judicious little compilation. It consists, as its title imports, of extracts from those Latin poems which are but rarely read in schools; and some of which, though not perhaps worth the labour of a complete perusal, should by all means be introduced to the acquaintance of those who pretend to the advantages of a classical education. Since very few, besides professed scholars, (and, we believe, not a very large proportion even of them,) have means, leisure, or inclination for a familiar knowlege of the whole corps of Roman versifiers, we should have no objection to see Mr. Pitman's plan carried into effect on a more extended and comprehensive scale. Indeed, we think that an enlarged and judicious selection from these authors would be an acceptable present to every class of literary men. The most accomplished and mature scholar would thus be furnished with a ready opportunity of refreshing his memory, and varying his employment by a recurrence to all those passages in the later or less distinguished poets, which are best worth remembering; while the means would be afforded of gratifying the curiosity of others, who might shrink with dismay from an encounter with the whole. Added to this recommendation, would be the facility of making an interesting comparison between the styles of the different writers, and of marking all the nice graduations in the scale of intellectual degeneracy; an exercise, as Mr. Pitman justly observes in his preface, which is admirably calculated for the formation and refinement of the taste. Another advantage would be the opportunity afforded for tracing, at one view, the changes which the language of Rome underwent, from its highest vigor and purity to its lowest feebleness and corruption.—We are aware, indeed, of the existence of a work in which these purposes are to a certain degree accomplished, viz. the *Medulla Poetarum Romanorum*, by Henry Baker, printed in 1737: but its plan is essentially different from that of Mr. Pitman, the enlargement of which we would advise. In the first place, it is chiefly confined to the poets of the highest class; secondly, the various passages are disposed under distinct heads of Description, Allusion, Character, &c. are accompanied with translations into English verse, and are in general too short to exhibit a full and satisfactory view of each author's characteristic merits or defects.

The poets from whom Mr. Pitman has made his selections are Lucretius, Catullus, Propertius, Tibullus, Persius, Seneca, Lucan, Valerius Flaccus, Silius Italicus, Statius, Martial, Juvenal, Ausonius, and Claudian. As to the judgment with which the extracts are made, we have little to remark, except that the editor appears to us to have given much more than enough of the empty trifles of Martial; and that we should have been glad to see some of the pages, which are devoted to *them*, filled with additional specimens of Juvenal. At the end of the volume, is inserted a short account of the respective authors; containing a sketch of their biography; the

opinions

opinions of the critics and commentators concerning their merits; a list of the best editions of their works; and of the English translations of them. To these are added occasional criticisms by the editor, and a very useful selection of short explanatory notes.

From this statement, it must appear that this little volume will form an extremely useful school-book; and we beg to recommend its introduction into all places of classical education.—We cannot, however, dismiss it without noticing an unhappy speculation of Mr. Pitman in his criticisms on Silius Italicus. Having remarked the coldness and jejuneness of that poet's epic compositions, 'perhaps,' says Mr. P. 'he applied himself to this species of poetry too late in life. The muses, like other females, are averse to the courtship of elderly lovers; in old age the blood is thick and lazy; and the faculties unfit to sustain the burst of inspiration;' &c. &c. Mr. Pitman should clear his mind of these idle and whimsical notions. The intellectual powers of the greatest men have generally improved with their exercise and their accomplishments, and have reached their highest perfection in the decline of their bodily energies. The recollection of the Iliad and of Paradise Lost might surely have been sufficient to warn Mr. P. against the fallibility of such conjectures.

POETRY.

Art. 22. *Odes, Sonnets, and other Poems*, by William Macdowal Tartt. Crown 8vo. pp. 156. 6s. Boards. Printed at Liverpool;—London, Longman and Co. 1808.

The author of these poems has pleaded youth as the excuse for any defects which they may possess: but we are unable to estimate the extent to which that plea may avail him, since the pardonable errors of thirteen would have little claim to indulgence at eighteen, and the inaccuracies of the latter age would be intolerable at five and twenty. Mr. Tartt must therefore inform us at what period of life his several productions were composed, before we can either advise him to drop the pursuit of the muses, or encourage him to persevere in his poetical course. We may however remark at present, that he does not appear to have incurred many of the faults which result from inexperience, being on the whole accurate in style and elegant in his language: but in course we except from this panegyric the line which ends with *upon*, the use of *sat* for *seated*, and *reach'dst*, against which last, for the honour of the English language, we heartily protest, both as a monosyllable and a *word*. We must also warn the author against falling into the mischievous manner of Little, *alias* Moore, or Moore, *alias* Little, to which too near an approach is made in the stanzas intitled 'The Lyre of Woe;' where, also, *in limine*, we find *cease* made to rhime with *please*.

Art. 23. *The Family Picture, or Domestic Education*; a poetic Epistle from a Country-gentleman to his College Friend, the Bishop of *******. 12mo. pp. 67. 2s. 6d. Boards. Cradock and Joy. 1808.

We are here presented with an interesting groupe, which bears internal evidence of being copied from the life, and is sketched by

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the *pater-familias* himself. He describes his patrimonial domain with natural pleasure, dwells on his present fireside-circle with fatherly partiality, and anticipates the future destiny of his children with fatherly solicitude. In surveying from his distant retreat the prevailing system of education and of manners, he is induced to give a decided preference to his own instructions and those of his consort, over those which could be obtained at our private and public seminaries for both sexes.—In his notes, he enters at large into the defence of this and various other opinions: but his style is rather dogmatical.

Art. 24. *Critical Opinions and Complimentary verses* on the Poems of H. Downman, M. D particularly on those addressed to Thespia. Edited by a Friend. To the above are added, Verses occasioned by the Death of Lieutenant General Simcoe. 8vo. 2s. Cadell and Davies.

Swift wrote *Verses on the death of Dr. Swift*, and amused himself with imagining the conversations which would occur on his actual demise. Dr. Downman has not had recourse to an expedient of this kind to cheer his old age: but it has happened that, by having been supposed to be dead, he has enjoyed the pleasure, as Paddy would say, of living to be a witness of his own posthumous reputation. Prefixed to these complimentary verses is an appropriate motto from Cowley *, and they are introduced by a previous sonnet from the pen of Dr. Downman himself, who thus not improperly apostrophizes vanity:

> ' Whate'er the notes my reed hath breathed, by fame
> Or love inspired; however short their date,
> Amid the effusions of a purer flame
> These strains to vanity I consecrate.
> Accept my offerings, Goddess!—Who in arms
> Of boasted proof so strongly girt can stand,
> As not to fall beneath thy magic charms,
> Alluring graces, and enchanting wand?
> Who can resist the dulcet sounds of praise
> When she her voice in elegance arrays,
> And calls on friendship to attest it's truth?
> Nor do I blush to yield; the applausive few
> May haply save me with protection due
> From scorn, and blame, and envy's canker'd tooth.'

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* " *Hic sparge flores, sparge breves rosas,*
Nam vita gaudet mortua floribus.
Herbisque odoratis corona,
Vatis adhuc cinerem calentem."

Translation.

' Here scatter flowers, deciduous roses bring,
For life, tho' dead, enjoys the flowers of spring;
And, twining balmy sweets with verdant chains,
Crown the yet-breathing poet's warm remains.'

It is rather unfortunate, however, while Dr. D. not only preserves but presents to the public the flattering notices which his muse received, that he should be represented by one partial and (as it here appears) mistaken friend as withdrawing

'E'n from the breath of merited applause.'

No class of writers can swallow praise with more greediness and gluttony than poets, and we must confess that Dr. D. is not an exception to his brethren. He has evidently received more pleasure from addresses in this collection, than they can possibly communicate to the general reader: but in saying this we mean not to detract from their merit; and we shall copy an elegant Latin tribute to the Dr. in the double character of physician and poet:

Imberbem Alciden, Virtus, meretrixque Voluptas*
Olim certabant utra habeat comitem.
Acre diu ſuerit, demum certamen iniquum,
Abstulit hac juvenem; dedecus illa tulit.
Pro, te contendunt pariles, Medicina, Poesis,
Et neutri placuit cedere jure suo.
Litem quò dirimat Phœbus, medicas jubet artes
Te colere, et propriam præbuit ipse lyram.'

The verses on the death of General Simcoe, advert to that officer's exploits in America, and offer a just tribute to the merit which distinguished him in his profession. Here he is "praised, wept, and honoured by the Muse he loved."

NOVELS.

Art. 25. *Theodore; or, the Peruvians.* From the French of Pigault Le Brun. By E. W. 12mo. 4s. 6d. Boards. Crosby. 1808.

This is one of the ephemeral insects of literature, which we certainly shall not take the pains of dissecting minutely; and a microscopic examination of which would be an absolute waste of criticism. To expose in detail all its faults and absurdities would be, indeed, to break a butterfly on the wheel: but the curiosity of some people is insatiable and indiscriminating; and for their satisfaction, we trace an outline of the story, remarking only that the materials and the execution are exactly accordant.

Theodore is an inferior officer on board a French privateer; a very brave, refined, sentimental, able-bodied, and handsome young gentleman. His vessel being taken by the Spaniards, he is sent prisoner to Lima; whence he escapes with the design of traversing the whole continent of South America, and joining his commander, the celebrated Du Guay Trouin, at Carthagena. In the neighbourhood of Quito, he is pursued by some Spaniards: but he obtains refuge, by incomprehensible means, in a country inhabited by the descendants of certain Peruvians, who there found a secure asylum against the persecution of Pizarro. He arrives at the Temple of the Sun, and sees the young Priestess at her devotions; of course these two personages cannot hesitate a moment to fall in love with each other. Azili, accordingly, conceals the interesting stranger at the risk of her own life, since the law ordains the punishment of death to those who harbour an European. Her treason and impiety are discovered; Theodore is detected; and both are on the point of being sacrificed: but they are preserved by a false alarm, which is purposely raised by the two priestesses who had betrayed them, and who, repenting of their cruelty, contrived for the victims this opportunity of flight. In the confusion, the lovers reach and enter the passage by which Theodore had ascended, and the only one by which the colony is accessible; they then descend to the country below, where they find those obstinate monsters the Spaniards still on the watch, and are instantly pursued by them. They immediately retreat back to the Peruvians, and give the alarm: Theodore concerts measures for the destruction of the Spaniards; who soon make their appearance, and are cut off to a man. The consequence is inevitable. The sacred laws and customs of the grateful Peruvians fall before the transcendent services of their deliverer. The people, suddenly enlightened, and instantaneously cured of all their religious prejudices, consent to the union of Theodore with their priestess; and they even unanimously pass a law, forbidding the dedication of persons to the altar, till they should be old enough to understand their obligations, and allowing those, who had prematurely devoted themselves, to return to the bosom of society.

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* Erroneously printed *Imberbum.*

Art. 26. *Elizabeth*; or the Exiles of Siberia, a Tale founded on Facts. From the French of Mad. Cottin. 12mo. 3s. 6d. Boards. Oddy.

We are assured that this tale is formed out of actual events; and if it be, such facts, for the honour of human nature, cannot be too much known. Although the particulars are well described, and the sentiments are noble, yet the story seems itself for the most part artless; and it is chiefly the transcendent merit of the heroine which engages the interest of the reader. Who can contemplate the filial piety, the decorous modesty, the religious propriety, and the sweet simplicity of Elizabeth, without wishing success to her arduous undertaking, or without being deeply interested for her safety?

RELIGIOUS.

Art. 27. *The Christian Officer's Complete Armour*, containing Arguments in Favour of a Divine Revelation. By Colonel A. Burn, of the Royal Marines. 2d Edition. 12mo. pp. 232. 4s. Boards. Mathews and Leigh.

This work was recommended by the late Sir Richard Hill, and we are happy in coinciding on the present occasion with the *Honourable Baronet*. Col. B. has here compiled, for the use of the army and navy, a neat summary of the evidences in favour of Revelation; and he has managed the Dialogue between the Major and the Captain with great ease, and at the same time with much effect. Writing for the benefit of men who would be frightened by a large book, he has contrived, in a pleasing way, though somewhat in the Methodistic style, to bring much important matter into a very narrow compass.

Art. 28. *An Appendix to the Appeal to the Legislature, and the Public*; occasioned by the Second Part of The Hints of a Barrister, on the Nature and Effect of Evangelical Preaching. By the Rev. William Bengo Collyer, D.D. 8vo. 1s. Williams and Co.

Biting appellations and epithets are the Cayenne pepper of controversy; and in the discussion to which this pamphlet refers, a plentiful quantity of this condiment has been employed. Dr. Collyer, however, professes no fondness for such high seasoning, and abstains from the very coarse language which was employed by a brother evangelical advocate. He does not indeed rail; neither does he closely argue. In our judgment, he writes wide of the point on which the whole dispute turns; and therefore he has contributed nothing by this Appendix to the elucidation of the matter in question. The passage in 2 Tim. i. 9. he seems to misunderstand *; and before he urges the phrase, "*gave his life a ransom,*" as a proof of imputed righteousness, he should establish the possibility of making a transfer of moral qualities: for if this be utterly impossible, the above-mentioned expression must have a figurative interpretation; and it would be as absurd to contend for its literal acceptation, as to quote the saying of Christ at the celebration of the eucharist, "*This is my body,*" as a demonstration of the doctrine of Transubstantiation. On the morals of individual methodists, we have never cast the smallest reflection; and we are solicitous to argue the point at issue without personalities. We think that Dr. Collyer's instances are not to the purpose. Let the debate be confined to the *natural tendency* of the doctrine of substitution, and of declarations which, in the first instance, derogate from the importance of virtue; and we should then hope that Dr. C., Mr. Styles, and others, will lower their tone.

After grammatical inaccuracies we shall not hunt: but so far we shall take Dr. C.'s part against the Barrister†, as to say that the *Scripture Facts* of the former will be found as good English as the *Law Cases* of the latter. We cannot, however, subscribe to the position that the Barrister, because he has not given his name in the title-page, has no character to lose. The reputation of both writers is at stake; and we request that all parties will conduct themselves in a gentlemanly manner, and with the calmness of those who are desirous of eliciting the truth: we shall then have no doubt, unpromising as the controversy now appears, that the doctrine of reason and scripture will ultimately be triumphant.

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* By "we are *saved* and *called*," the apostle cannot mean that *we are saved first and called afterward*, for then he would contradict the spirit of his own exhortation, which excites us to endeavour to *make our calling and election sure*:—neither by the words which follow, "*a holy calling not according to our works,*" can he be understood as asserting that *this holy calling does not point to good works*; for the position then would be a contradiction in terms: but the text may be understood to declare that "we are called to salvation, or put in a salvable state under the Gospel, by a holy calling, which was prompted not by our own deservings, but by the pure benevolence of the Deity; which, in the divine fore-knowlege, may be considered as operating towards us before the world began, or the antient dispensations of grace commenced."

† In his *Hints*, Part III., which we have just read.

MISCELLANEOUS.

Art. 29. *An Examination of the Charges maintained by Messrs. Malone, Chalmers, and others, of Ben Jonson's Enmity, &c. towards Shakspeare.* By Octavius Gilchrist. 8vo. pp. 62. 3s. Taylor and Hessey. 1808.

We consider the cause of literature as indebted to Mr. Gilchrist, for defending one of our most venerable poets from a charge which appears to have been very hastily entertained, and to have rested more on suspicion than evidence. He infers, and justly, we think, though in direct opposition to the herd of commentators, that Jonson had the highest regard and admiration for his immortal contemporary, 1. from the inscription written by him for the portrait of Shakspeare; 2. from the animated panegyric contained in his tribute "to the memory of his beloved, the author, Mr. William Shakspeare, and what he hath left us;" 3. from his expressions used many years after Shakspeare's death, that "he loved the man, and did honour his memory, *on this side idolatry*, as much as any." The few passages in his plays, in which he is supposed to have sneered at Shakspeare, are here shewn to be more probably intended as attacks on the absurd mummeries of the time, so admirably ridiculed by Shakspeare himself in his burlesque of Pyramus and Thisbe. If the lines of the Prologue to "Every man in his Humour"—

> "To make a child now swaddled to proceed
> Man, and then shoot up, in one beard and weed,
> Past threescore years; or with three rusty swords,
> And help of some few foot-and-half-foot words,
> Fight over York and Lancaster's long jars,"—

if these lines *must* be considered as alluding to the Winter's Tale, and the three parts of Henry the Sixth, even then, as Mr. Gilchrist well observes, the only question is whether 'the reproof be properly founded, and whether the objects, at which his shafts were levelled, were fair subjects for ridicule and literary chastisement.' That the reproof *was* well founded, that the absurdities *did* deserve chastisement, and that the plays of Shakspeare would have produced a far greater interest than they do in representation, if they had been free from those absurdities, the blindness of an editor alone can deny. In attacking them, Jonson evinced his disapprobation of the bad taste of the times, not his envy of Shakspeare; and the injury, which it must be allowed to have done even to *his* glorious compositions, furnished the strongest motive for attempting to explode it.

Perhaps, however, it may be allowed that Jonson was not perfectly sensible of all the exalted merit of his friend and rival; the expression above quoted, "I honour his memory *on this side idolatry*," and some other phrases of a similar import employed by him, seem to prove that he felt his own language to be *less* enthusiastic than that in which others were accustomed to speak of Shakspeare. Besides, he was a man of deep erudition, while Shakspeare was without the advantages of education; and learning has, at all times, been slow in perceiving the claims of *mother-wit*. These circumstances might occasionally give to his praise a coldness of which he was himself unconscious, but which was very far from amounting to envy or dislike.

It may be observed that the first of Shakspeare's editors, who preferred this charge against old Ben, was Rowe, who afterward erased it from his preface. It was revived by Mr. Malone, and repeated by Mr. Steevens and Mr. Chalmers. The arguments of the two former are here successfully combated: but it was scarcely worth while to pay any attention to what has been advanced by Mr. Chalmers, who might have been safely trusted to *do away* the effect of his own observations.

Art. 30. *Observations on Seduction and Prostitution*, and on the evil Consequences arising from them; extracted from Matthew Henry's Exposition on the Old and New Testament; with a Poem by Mr. Pratt on the same Subject. Second Edition: to which are prefixed Preliminary Observations; and an Address to the Legislature, containing some proposed Measures for the Suppression of Seduction and Female Prostitution. By Mary Smith, a Penitent, late of the Magdalen Hospital, and published for her Benefit. 8vo. 2s. 6d. sewed. Hatchard.

This unfortunate young woman appears deeply to lament her error, and to be desirous of spending the remainder of her life in the paths of virtue. She publishes this compilation with the hope of obtaining a sum of money, by which she may settle herself in some business that may yield her a competency. The first edition, it is stated, had a rapid sale; and we trust that this will be equally well received, and Mary Smith find the means of accomplishing her object. We do not feel ourselves required to criticise a work of this nature; the good intention of which must apologise for all defects.

Art. 31. *Midas; or a serious Inquiry concerning Taste and Genius;* including a proposal for the certain Advancement of the Elegant Arts. To which is added by way of Illustration, a Fragment of Ancient History. By Anthony Pasgrave, LL.D. Crown 8vo. pp. 208. 7s. 6d. Boards. Murray. 1808.

Our duty is never more painful than when it imposes on us, as in the present instance, the thankless labour of considering, what the author himself ought to make evident without that consideration, whether a book is written in jest or in earnest. With regard to *Midas*, our labour has, indeed, been labour in vain; and were we to consider till doomsday, we should not be able to satisfy ourselves as to the description or terms by which we ought to characterize this mysterious production. We incline, but with very material hesitation, to suppose that it is intended to be ironical, and we make that conjecture chiefly from the expression in the title-page, '*serious* inquiry,' which looks extremely like a *hoax*. The best step which we can take, in this dilemma, is to leave our readers to form what conclusions they please from Dr. Fisgrave's 'Proposal.'

'It has long been my *sober* and well-weighed opinion, that the only efficacious mode of improving the arts of our country, and extensively diffusing a correct taste for the refined pleasures they produce, would be to give them something like a regular government, placed under that control which nature itself has evidently appointed: I mean under the authority of Taste. I say this is my opinion, which (being persuaded of its truth, conscious of no sinister views, and free from all external influence) I feel it my duty firmly to declare and maintain. It is my proposal then, that the arts dependant upon genius shall in future be placed under the immediate protection and superintendance of an authority regularly and legally constituted. That this conservative power shall be vested in a supreme council or high court of criticism; possessing full powers to examine and determinine all cases respecting the productions and performances of genius, to enforce obedience, to punish contumacy, and from whose decrees there shall be no appeal.

'That all works of art, recently executed, shall, before they are presented to the public, be regularly submitted to the inspection of this court, or to its sub-committees (responsible to the same), to be duly examined and valued, whereof proper testimonials will be given; that all other works of a more ancient date shall in like manner be caused to pass before this tribunal, there to receive such stamps or marks as will enable the possessors, venders, or purchasers thereof, to know at once their precise value, so that the traffic in such precious wares may be completely protected from fraud.

'And as the faculty of taste extends its cognizance to whatever comes within the province of genius, to all the ramifications of art; all its productions of every species shall be placed under the superintendance of this court; a regulation intended expressly to guard against the insidious introduction of bad taste by avenues remote and unguarded. Accordingly all poets, painters, musicians, &c. divided into classes, agreeable to their respective merits, shall receive certain honorary degrees, together with their licence of practice from the same source; and whoever shall presume to act without this high sanction, shall be deemed empirics, and treated as unauthorized and irregular practitioners.

'The members of this supreme court, as I have before intimated, should consist of a competent number of gentlemen, distinguished for their superior taste, or the exquisite state of that faculty wherewith such persons are enabled to ascertain the merit and quality of ingenious works with the utmost precision. No other than persons so qualified shall, on any account, either of rank, fortune, or high situation, be deemed eligible to a seat. They shall be perfectly independent; and, holding their office for life, upon the demise of members, all vacancies shall be filled by the court from the most worthy of their own order: by which means the purity of the body will be preserved, and the good effects of the establishment cease only with the dissolution of the social system, whereof it is a part.'

If the smallest ray of illumination breaks on the mind of any one of our readers from this singular proposal, or from any other passage whatever throughout the work, (which, as far as we can guess at its aim, is meant only to beat round and round on the same ingenious device,) we can merely say that we most heartily wish him joy.

SINGLE SERMONS.

Art. 32. *On the Translation of the Scriptures into the Oriental Languages:* preached before the University of Cambridge, May 10, 1807. By the Rev. Francis Wrangham, M.A. F.R.S of Trinity College, Cambridge. 4to pp. 51. 3s. 6d. Mawman.

When the Rev. Claudius Buchanan, Vice President of the College of Fort-William in Bengal, receives this discourse, he must feel himself much obliged to the learned and eloquent preacher; and he will doubtless think that the premium of thirty-guineas, which he offered for a sermon on the subject of oriental translations of the Scriptures, was well bestowed on the present occasion. Indeed, a more elaborate discussion of this topic, in the form of a sermon, could scarcely have been presented to the University; but, though Mr. Wrangham has displayed great erudition and ingenuity, it is a question how far a clergyman who is unacquainted with the localities of India, and how far a British University, are capable of deciding on the difficulties which embarrass this undertaking. On the baseness of Popery in attempting to conceal the Scriptures, and on the liberality of Protestants in wishing to extend the knowlege of them, we can have only one opinion in common with the preacher: but we have our doubts whether we are yet competent to diffuse the knowlege of the Gospel over the vast peninsula of India, and whether indiscreet zeal may not rather obstruct than advance its progress among the Hindus. If we endeavour to outrun or overstep the leadings of Providence, shall we not endanger our empire without benefiting our religion? According to Mr. W.'s own representation, the task of translating the Christian Scriptures into the languages of the East is a very complex and arduous attempt; and when to the stupendous magnitude of the work we add the small proportion of Europeans to Asiatics in our Eastern Empire, it is to be feared that, from the want of instructors, our printed versions, scattered among fifty millions of people, would be of little more use than so much waste paper. It is highly probable that our establishments in Asia will ultimately lead to its conversion. 'We cannot, (as the preacher observes,) so far lose the Christian in the sensualist or the patriot, as to suppose our commerce cherished and our dominion dilated to their present enormity, for the mere gratification of individual luxury or of civil glory.' We trust that, from its intercourse with Britain, the vast mass of Hindu population is destined to receive the best kind of knowlege: but is the time for its dispensation and acceptance yet arrived; and are we to be reproached that as yet, on an extensive plan of proselytism, we have said nothing of the Gospel to them? After the facts which have been ascertained in the controversy which has occurred on this head, perhaps more is to be apprehended than hoped from a present attempt. Mr. W. figuratively talks of '*breaking the line* of paganism by a tactic like that which has thrown round the naval cross of Britain a blaze of glory;' yet he apprehends that 'it will be our policy not to expose too large a front to the aggression of the enemy;'—that is to say, he would prosecute his plan of translations into the oriental languages, but he would begin with small portions of the scriptures; and these portions he would render into the languages of the East from our authorized English version.

As far as the learning and talents of the preacher are concerned, this sermon has afforded us much pleasure: but we rose from its perusal with no new views on the subject; and we are disposed to regard it as a display of brilliant oratory rather than a body of sound argument.

The notes manifest Mr. W.'s extensive reading.

Art. 33. *The Gospel best promoted by National Schools*:—preached in the Cathedral Church of St. Peter, York, before the Honourable Sir Alan Chambre, Knight, one of the Justices of the Court of King's Bench, and the Honourable Sir George Wood, Knight, one of the Barons of the Exchequer, July 31, 1808. By the Rev. Francis Wrangham, M.A. F.R.S. of Trinity College, Cambridge. 4to. pp. 55. 3s. 6d. Mawman.

Though we could not adopt the views, nor catch the enthusiasm, of this eloquent and enlightened preacher respecting the conversion of the Hindus, we are happy to find that our sentiments are much in unison with those which he entertains on the subject of National Education; and that the benevolence, which he displays in this Assize Sermon, is susceptible of being appreciated by his readers and of being reduced to practice. "Tis Education forms the common mind." If man be so prone to vice that, without the correction of religious principle, this taint will diffuse itself over the whole mind, what must be the condition of the millions who are deprived of all salutary tuition? It is wise to appoint judges to take cognizance of crimes: but it is wiser still to establish institutions, by which the commission of those crimes will in a great measure be prevented. We complain of the profligacy of the lower orders, and we point to stupendous prisons and heavy kalendars in order to prove the justice of our lamentations: but can it be shewn that this mass of profligacy is unavoidable,—that this reproach on civilized society cannot be wiped away? Strong facts establish a contrary doctrine. Where education is diffused among the common people, as in Scotland, (the country of parochial schools,) the sword of justice is less frequently drawn from its scabbard than in any other part of the United Kingdom; and it has been discovered by one of the late Sheriffs of London and Middlesex, in his commendable examination of the prisons of the Metropolis, that a great majority of the culprits confined in them were unable to read or write. Yet some persons affect to be alarmed at the proposal of extending education to the poor; as if their industry, their virtue, and their loyalty depended on their ignorance,—as if they would cease to "*Honour the King*" as soon as they were taught on principle to "*Fear God.*" Our

Saviour, however, has commanded that his Gospel should be preached to the poor; and in this precept he consulted the prosperity and internal tranquillity of states. To prevent a multiplicity of old offenders, we must take the proper step for making multitudes of young christians; and the most effectual means for this purpose will be the establishment of parochial seminaries, in which all, at a very small expence, can obtain the elements of knowlege and the rudiments of religion. No divine could have better illustrated this interesting subject than Mr. Wrangham, whose discourse, with the notes subjoined, merits universal perusal; and the High Sheriff and Grand Jury of the County of York have our thanks for requesting its publication. His liberal solicitude for the instruction of Ireland deserves our warmest praise;

'We may civilise, if we cannot convert: if we cannot make them protestants, we may make them patriots. Let but Science in its most useful form, Toleration in its widest comprehension, and Kindness with its whole family of gentle offices, be employed as our missionaries; and then, though we may continue for a while to worship at different altars, we shall in spirit meet in the same temple; *have the same love, being of one accord, of one mind*; and serve most acceptably the same Lord and Saviour, Jesus Christ.'

Equally solicitous with the preacher for the universal dissemination of religious and moral feeling, we would not be instrumental in encouraging any party views. The more general is the system of national religious education, the more comprehensive it will be; and we shall assert, though in opposition to one of Mr. W.'s positions, that there are general principles of religious faith, which are admitted by all christians. It is fair, however, to allow that a system of National Education may be expected to take its religious complexion from the National Church; and the friends of the poor, even among dissentients, will not condemn the plan on this ground. In a scheme of this comprehensive nature, all sects cannot be accommodated; and the dominant Church, as being the great majority, must have the lead.

After Mr. W. has pleaded the cause of the poor, by way of conclusion he gives a word of advice to the rich; and he calls on those who tread in the exalted ranks of life, and who are 'the substantial teachers of society,' to serve the cause of public religion and virtue by personal reform. The conduct of the fashionable world justifies the exhortation, while we fear that it justifies no hope of that exhortation being successful.

CORRESPONDENCE.

We are authorized to state, in reference to the report which we mentioned in our last Number p. 136, that Miss Bowdler had no share in the composition of the work intitled "Cœlebs in Search of a Wife."

Mr. W. M. T. will find the object of his letter fulfilled in the present Number.

☞ In the last Review, P. 195. l. 22. for 'superior,' r. *preferable*; and in the next line, for 'preferable superiority,' r. *manifest superiority*.

THE

MONTHLY REVIEW,

For APRIL, 1809.

ART. I. *The History of the Rise, Progress, and Accomplishment of the Abolition of the African Slave-Trade by the British Parliament.* By Thomas Clarkson, M A. 8vo. 2 Vols. About 580 pp. in each Volume. 1l. 4s. Boards. Longman and Co. 1808.

NEXT to that divine self-complacency, and that extatic delight, which are diffused over the virtuous mind by the successful issue of its own pure and benevolent exertions, is that pleasure which every other truly good man will receive from surveying such triumphs of virtue, and contemplating the noble termination of its labours. Of this latter kind of satisfaction, the pages of the volumes before us are calculated to afford their readers a large portion; and if they envy Mr. Clarkson *his* enjoyment, which must be of a more sublime description, they will be forced to acknowlege that it is a reward to which he is completely intitled. Never, surely, in modern times, has the Christian character appeared to more advantage, than in the account which this gentleman has given of his exertions for effecting the abolition of that detestable traffic, called the African Slave-Trade; and we feel it to be an imperious duty to offer him the tribute of our praise in terms of the warmest enthusiasm. Instead of requiring from him an apology for his egotism, we value—we *applaud*—him for it; and we only wish, for the credit of our common nature, that more such egotists would call for our indulgence. The joy which he tastes, and the triumph which he has obtained, are worthy of being transmitted to posterity; and we congratulate the world on the appearance of the present history. Indeed, such feeling,—such greatness of mind,—such disinterested, active, and persevering benevolence,—as he evinced on this occasion, merit the most ample and the most permanent record; and though it was his good fortune to obtain many amiable and noble coadjutors in his glorious undertaking, it must be confessed that he stands very prominent on the canvas, and may claim the largest share of African gratitude. His heart seems to glow with renewed warmth in these pages, and we shall never covet an intimacy with that man who can peruse them without similar emotion.

It is true that, at the same time, we here perceive the effects of low self-interest and systematic cruelty in obscuring the moral principle, in obliterating the amiable feelings of nature, and in rendering void the benevolent precepts of our most holy religion: but they serve to heighten the pleasing contrast of those instances in which such debasing motives did not operate; and in which sentiments worthy of beings who are said to be formed "only a little lower than the Angels" are avowed, and exertions on which heathens would have represented their Gods as looking down with applause are displayed. Through the whole of the twenty years' struggle for the Abolition of the Slave-Trade, the first characters for worth, genius, and eloquence, were conspicuous on the side of humanity; and on the day in which the spirit of the gospel triumphed over the spirit of trade, the British Parliament really "*covered itself with glory.*" When, indeed, it is recollected what a general revolt of nature against this most abominable traffic manifested itself, throughout the nation, on the first direction of the public attention to it, and with what zeal our principal statesmen exhausted their powers of indignation against it, we may even feel some surprize that so much time should have been spent in the discussion, and so many years have elapsed before the monster was destroyed: but this surprize will abate when it is considered that a powerful and active party, kept in firm phalanx by the consolidating principle of self-interest, session after session, and year after year, counteracted the efforts of the friends of benevolence; and that every inch of ground was repeatedly disputed before the enemy would finally retire. At last, the victory was complete; and as Mr. C. appears to have been destined by Providence to take the lead in this noble contest, it has justly fallen to his lot to write its history.

Since it is an acknowleged fact that great events never take place without previously-disposing causes, Mr. Clarkson commences his narrative with an inquiry into the circumstances which have favoured the dissemination of principles adverse to slavery, and with an enumeration of his fore-runners and coadjutors in the great cause of the Africans. Among the earliest of these he reckons Cardinal Ximenes, the Emperor Charles V., Leo X., and Queen Elizabeth; and in bringing the subject down to the year 1787, when the first Committee was formed for the abolition of this Trade, notice is taken of the sentiments of English writers on the subject. Here, how-

ever,

ever, Mr. C. has committed a great anachronism in naming Dr. Primatt before Dr. Foster, and even before Sir Richard Steele, Pope, &c.—On the Quakers, both in Great Britain and America, the historian bestows the warmest eulogy, for the humanity of their sentiments and for the consistency of their conduct. They early began the manumission of their slaves; and they had made it so much an article of religion to discountenance slavery, that in the year 1787, (when other Christians first became seriously awake to the enormity of this traffic in human blood and sinews,) not a slave was in the possession of an acknowleged Quaker.

Our interest is peculiarly excited by the account which Mr. Clarkson gives of the manner in which his attention was first directed to this question. It originated in the following thesis being proposed in 1785 by the University of Cambridge, to which he belonged, as the subject of a prize dissertation; "*Anne liceat Invitos in Servitutem dare?*" or "Is it right to make slaves of others against their will?" As this circumstance includes what some persons would term his *call* to the work in which he subsequently engaged, we shall employ his own words in the recital:

> 'It happened in this year that, being of the order of senior bachelors, I became qualified to write. I had gained a prize for the best Latin dissertation in the former year, and therefore, it was expected that I should obtain one in the present, or I should be considered as having lost my reputation both in the eyes of the University and of my own College. It had happened also, that I had been honoured with the first of the prizes in that year, and therefore it was expected again, that I should obtain the first on this occasion. The acquisition of the second, however honourable, would have been considered as a falling off, or as a loss of former fame. I felt myself, therefore, particularly called upon to maintain my post. And, with feelings of this kind, I began to prepare myself for the question.
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> 'In studying the thesis, I conceived it to point directly to the African Slave trade, and more particularly as I knew that Dr. Peckard, in a sermon preached by him, had pronounced so warmly against it. At any rate, I determined to give it this construction. But, alas! I was wholly ignorant of this subject; and, what was unfortunate, a few weeks only were allowed for the composition. I was determined, however, to make the best use of my time. I got access to the manuscript papers of a deceased friend, who had been in the trade. I was acquainted also with several officers who had been in the West Indies, and from these I gained something. But I still felt myself at a loss for materials, and I did not know where to get them; when going by accident into a friend's house, I took up a newspaper then lying on his table. One of the articles, which attracted my notice, was an advertisement of Anthony Benezet's Historical Account of Guinea. I soon left my friend and his paper, and,

to lose no time, hastened to London to buy it. In this precious book I found almost all I wanted. I obtained, by means of it, a knowledge of, and gained access to, the great authorities of Adanson, Moore, Barbot, Smith, Bosman, and others.

' Furnished then in this manner, I began my work. But no person can tell the severe trial, which the writing of it proved to me. I had expected pleasure from the invention of the arguments, from the arrangement of them, from the putting of them together, and from the thought in the interim that I was engaged in an innocent contest for literary honour. But all my pleasure was damped by the facts which were now continually before me. It was but one gloomy subject from morning to night. In the day-time I was uneasy. In the night I had little rest. I sometimes never closed my eye-lids for grief. It became now not so much a trial for academical reputation, as for the production of a work, which might be useful to injured Africa. And keeping this idea in my mind ever after the perusal of Benezet, I always slept with a candle in my room, that I might rise out of bed and put down such thoughts as might occur to me in the night, if I judged them valuable, conceiving that no arguments of any moment should be lost in so great a cause. Having at length finished this painful task, I sent my Essay to the vice-chancellor, and soon afterwards found myself honoured as before with the first prize.

' As it is usual to read these essays publicly in the senate-house soon after the prize is adjudged, I was called to Cambridge for this purpose. I went and performed my office. On returning however to London, the subject of it almost wholly engrossed my thoughts. I became at times very seriously affected while upon the road. I stopped my horse occasionally, and dismounted and walked. I frequently tried to persuade myself in these intervals that the contents of my Essay could not be true. The more however I reflected upon them, or rather upon the authorities on which they were founded, the more I gave them credit. Coming in sight of Wades Mill in Hertfordshire, I sat down disconsolate on the turf by the road-side and held my horse. Here a thought came into my mind, that if the contents of the Essay were true, it was time some person should see these calamities to their end. Agitated in this manner I reached home. This was in the summer of 1785.'

Thus was Mr. C.'s "*spirit finely touched to the noble issue,*" which he was instrumental in ultimately effecting; and the divine principle of benevolence, when once excited, passed not over his mind like a transient meteor. He adds that

' In the course of the autumn of the same year I experienced similar impressions. I walked frequently into the woods, that I might think on the subject in solitude, and find relief to my mind there. But there the question still recurred, " Are these things true?—Still the answer followed as instantaneously " They are."—Still the result accompanied it, " Then surely some person should interfere." I then began to envy those who had seats in parliament, and who had great riches, and widely extended connections, which would enable them to take up this cause. Finding scarcely any one at that time who thought of it, I was turned frequently to myself. But here many difficulties arose. It struck me, among others, that a young man of only twenty-four years of age could not have that solid judgment, or knowledge of men, manners, and things, which were requisite to qualify him to undertake a task of such magnitude and importance; —and with whom was I to unite? I believed also, that it looked so much like one of the feigned labours of Hercules, that my understanding would be suspected if I proposed it. On ruminating however on the subject, I found one thing at least practicable, and that this also was in my power. I could translate my Latin dissertation. I could enlarge it usefully. I could see how the public received it, or how far they were likely to favour any serious measures, which should have a tendency to produce the abolition of the Slave-trade. Upon this then I determined; and in the middle of the month of November 1785, I began my work.'

Searching for a bookseller to publish his work, he was providentially directed to persons among the society called Quakers; whose zeal in the cause was similar to his own, and who by their encouragement fanned the spark till it kindled into a flame. We soon therefore find Mr. C. renouncing all prospects of advancement in the church, in which he had taken deacon's orders, and solemnly devoting himself to the service of the oppressed Africans; endeavouring to enlarge his knowlege, visiting members of Parliament, employing sixteen hours in a day on this subject, meeting Mr. Wilberforce and others, and in May 22, 1787, succeeding in forming a Committee for the express purpose of the abolition of the Slave-Trade.

Before, however, Mr. C. details his farther personal exertions, he presents us with a curious map, in which the different 'forerunners and coadjutors' are represented as uniting their confluent streams in this great work of philanthropy; and his observations on this early portion of the history being of more value than the map itself, we have pleasure in transcribing them for our readers:

'In looking over the map, as thus explained, a number of thoughts suggest themselves, some of which it may not be improper to detail. And first, in looking between the first and second parallel, we perceive, that Morgan Godwyn, Richard Baxter, and George Fox, the first a clergyman of the Established Church, the second a divine at the head of the Nonconformists, and the third the founder of the religious society of the Quakers, appeared each of them the first in his own class, and all of them about the same time, in behalf of the oppressed Africans. We see then this great truth first apparent, that the abolition of the Slave-trade took its rise, not from persons who set up a cry for liberty, when they were oppressors themselves, nor from persons

sons who were led to it by ambition, or a love of reputation among men, but where it was most desirable, namely, from the teachers of Christianity in those times.

'This account of its rise will furnish us with some important lessons. And first, it shows us the great value of religion. We see, when moral disorders become known, that the virtuous are they who rise up for the removal of them. Thus Providence seems to have appointed those, who devote themselves most to his service, to the honourable office of becoming so many agents, under his influence, for the correction of the evils of life. And as this account of the rise of the abolition of the Slave-trade teaches us the necessity of a due cultivation of religion, so it should teach us to have a brotherly affection for those, who, though they may differ from us in speculative opinions concerning it, do yet show by their conduct that they have a high regard for it. For though Godwyn, and Baxter, and Fox, differed as to the articles of their faith, we find them impelled by the spirit of christianity, which is of infinitely more importance than a mere agreement in creeds, to the same good end.

'In looking over the different streams in the map, as they are discoverable both in Europe and America, we are impressed with another truth on the same subject, which is, that the Christian religion is capable of producing the same good fruit in all lands. However men may differ on account of climate, or language, or government, or laws, or however they may be situated in different quarters of the globe, it will produce in them the same virtuous disposition, and make them instruments for the promotion of happiness in the world.

'In looking between the two first parallels, where we see so few labourers, and in contemplating the great increase of these between the others, we are taught the consoling lesson, that however small the beginning and slow the progress may appear in any good work which we may undertake, we need not be discouraged as to the ultimate result of our labours; for though our cause may appear stationary, it may only become so, in order that it may take a deeper root, and thus be enabled to stand better against the storms which may afterwards beat about it.

'In taking the same view again, we discover the manner in which light and information proceed under a free government in a good cause. An individual, for example, begins; he communicates his sentiments to others. Thus, while alive, he enlightens; when dead, he leaves his works behind him. Thus, though departed, he yet speaks, and his influence is not lost. Of those enlightened by him, some become authors, and others actors in their turn. While living, they instruct, like their predecessors; when dead, they speak also. Thus a number of dead persons are encouraging us in libraries, and a number of living are conversing and diffusing zeal among us at the same time. This, however, is not true in any free and enlightened country, with respect to the propagation of evil. The living find no permanent encouragement, and the dead speak to no purpose in such a case.

'This account of the manner in which light and information proceed in a free country, furnishes us with some valuable knowledge.

It shows us, first, the great importance of education; for all they who can read may become enlightened. They may gain as much from the dead as from the living. They may see the sentiments of former ages. Thus they may contract, by degrees, habits of virtuous inclination, and become fitted to join with others in the removal of any of the evils of life.

'It shows us, secondly, how that encouraging maxim may become true, That no good effort is ever lost. For if he, who makes the virtuous attempt, should be prevented by death from succeeding in it, can he not speak, though in the tomb? Will not his works still breathe his sentiments upon it? May not the opinions, and the facts, which he has recorded, meet the approbation of ten thousand readers, of whom it is probable, in the common course of things, that some will branch out of him as authors, and others as actors or labourers, in the same cause?

'And, lastly, it will show us the difficulty (if any attempt should be made) of reversing permanently the late noble act of the legislature for the abolition of the Slave-trade. For let us consider how many, both of the living and the dead, could be made to animate us. Let us consider, too, that this is the cause of mercy, justice, and religion; that as such, it will always afford renewed means of rallying; and that the dead will always be heard with interest, and the living with enthusiasm, upon it.'

Reflections like these will never be lost on great and good minds, which, on the principles of the Christian religion, are warmly and firmly attached to the cause of virtue.

For the purpose of collecting information, Mr. Clarkson first visited Bristol; where he learnt particulars relative to the ill usage and mortality of seamen in the Slave-Trade, the construction and admeasurement of Slave-ships, the well-known massacre at Calebar, &c. Hence he went to Liverpool, where his situation became perilous in consequence of the known object of his inquiries: but where he added considerably to the list of melancholy facts which proved the wickedness and the impolicy of the Slave-Trade. After having proceeded to Manchester and re-visited Bristol, he returned to London, and occupied himself in conjunction with the Committee, whose labours were effectual in exciting a general enthusiasm in behalf of the ill-treated Africans. Petitions came from various quarters to Parliament; and the author obtained an interview with Mr. Pitt, of which we shall exhibit his own account:

'We were in free conversation together for a considerable time, during which we went through most of the branches of the subject. Mr. Pitt appeared to me to have but little knowledge of it. He had also his doubts, which he expressed openly, on many points. He was at a loss to conceive how private interest should not always restrain the master of the slave from abusing him. This matter I explained to him as well as I could: and if he was not entirely satisfied with my interpretation of it, he was at least induced to believe that cruel practices were more probable than he had imagined. A second circumstance, of the truth of which he doubted, was the mortality and usage of seamen in this trade; and a third was the statement, by which so much had been made of the riches of Africa, and of the genius and abilities of her people; for he seemed at a loss to comprehend, if these things were so, how it had happened that they should not have been more generally noticed before. I promised to satisfy him upon these points, and an interview was fixed for this purpose the next day.

'At the time appointed I went with my books, papers, and African productions. Mr. Pitt examined the former himself. He turned over leaf after leaf, in which the copies of the muster-rolls were contained, with great patience; and when he had looked over above a hundred pages accurately, and found the name of every seaman inserted, his former abode or service, the time of his entry, and what had become of him, either by death, discharge, or desertion, he expressed his surprise at the great pains which had been taken in this branch of the inquiry, and confessed, with some emotion, that his doubts were wholly removed with respect to the destructive nature of this employ; and he said, moreover, that the facts contained in these documents, if they had been but fairly copied, could never be disproved. He was equally astonished at the various woods and other productions of Africa, but most of all at the manufactures of the natives in cotton, leather, gold, and iron, which were laid before him. These he handled and examined over and over again. Many sublime thoughts seemed to rush in upon him at once at the sight of these, some of which he expressed with observations becoming a great and a dignified mind. He thanked me for the light I had given him on many of the branches of this great question. And I went away under a certain conviction that I had left him much impressed in our favour.'

Mr. Pitt's speeches in Parliament are perfectly in unison with this statement; and when we consider the energy with which he condemned the Slave-Trade, it is not easy to believe that he was insincere: but, since his eloquence was unaccompanied by his influence as a minister, since his successors in office soon effected the object which session after session he failed to accomplish, and since Mr. Clarkson (Vol. 2. p. 501.) in his apology for Mr. Pitt alludes to 'an occurrence which took place in the year 1791, *which is much too delicate to be mentioned* *,' doubts of his having been so much in earnest as he pretended to be will possibly be entertained, though the historian does not seem to countenance them:

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* It is to be remembered that Lords Thurlow and Liverpool, and Mr. Dundas, (now Lord Melville,) were adverse to the measure of Abolition; and the *delicate circumstance* here mentioned, had it been explained, would perhaps have effectually accounted for Mr. Pitt's aukward conduct. It is also to be recollected that one of the King's sons advocated the cause of the Slave Merchants, to the last, in the House of Lords.

> 'Though (says he,) Mr. Pitt did not carry this great question, he was yet one of the greatest supporters of it. He fostered it in its infancy. If, in his public situation, he had then set his face against it, where would have been our hope? He upheld it also in its childhood; and though in this state of its existence it did not gain from his protection all the strength which it was expected it would have acquired, he yet kept it from falling, till his successors, in whose administration a greater number of favourable circumstances concurred to give it vigour, brought it to triumphant maturity.'

The inquiry instituted by the Privy Council, their voluminous report, the first motion and debate in the House of Commons, the postponement of the discussion to the ensuing session, the debates on and passing of the bill for diminishing the cruelty and mortality of the Middle Passage, &c. occupy many pages in the first volume; and it concludes with this brief statement of the labours of the Committee:

> 'From about the end of May 1787 to the middle of July 1788 they had held no less than fifty-one committees. These generally occupied them from about six in the evening till about eleven at night. In the intervals between the committees they were often occupied, having each of them some object committed to his charge. It is remarkable, too, that though they were all except one engaged in business or trade, and though they had the same calls as other men for innocent recreation, and the same interruptions of their health, there were individuals, who were absent not more than five or six times within this period. In the course of the thirteen months, during which they had exercised this public trust, they had printed, and afterwards distributed, not at random, but judiciously, and through respectable channels, (besides twenty-six thousand five hundred and twenty-six reports, accounts of debates in parliament, and other small papers,) no less than fifty-one thousand four hundred and thirty-two pamphlets, or books.
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> 'Nor was the effect produced within this short period otherwise than commensurate with the efforts used. In May 1787, the only public notice taken of this great cause was by this committee of twelve individuals, of whom all were little known to the world except Mr. Granville Sharp. But in July 1788, it had attracted the notice of several distinguished individuals in France and Germany, and in our own country it had come within the notice of the government, and a branch of it had undergone a parliamentary discussion and restraint. It had arrested also the attention of the nation, and it had produced a kind of holy flame, or enthusiasm, and this to a degree and to an extent never before witnessed. Of the purity of this flame no better proof can be offered, than that even bishops deigned to address an obscure committee, consisting principally of Quakers, and that churchmen and dissenters forgot their difference

of religious opinions, and joined their hands, all over the kingdom, in its support.'

In the second volume, we have farther details of the author's journies in every direction throughout the realm, in order to procure persons to be examined in evidence; and of his visit even to Paris, with the view of promoting the cause which he had so much at heart. Of the latter event it will not be necessary to take much notice, because it was attended with little success; and it rather afforded an opportunity to Mr. Clarkson for appreciating the leading characters of the Revolution, than enabled him to excite a warm interest among the French people in behalf of the Abolition of the Slave-Trade.—We must not, however, omit to specify the proof of his ardor and indefatigable industry, which is afforded by his taking a journey of several hundred miles in order to obtain a particular witness, who was only generally described, and of whose name and station he was entirely ignorant. Persons without enthusiasm would have pronounced this to be a wild-goose chace: but, with Mr. C., ordinary circumstances of discouragement did not discourage; and learning merely that this witness belonged to some of the ships of war in ordinary, he undertook to visit and examine the seamen on board of each vessel of this description in the kingdom. Having stated that he went to Deptford, Chatham, and Portsmouth, and *over-hauled* nearly three hundred vessels without discovering the sailor whom he wanted, he thus proceeds:

'Matters now began to look rather disheartening,—I mean, as far as my grand object was concerned. There was but one other port left, and this was between two and three hundred miles distant. I determined however to go to Plymouth. I had already been more successful in this tour, with respect to obtaining general evidence, than in any other of the same length; and the probability was, that, as I should continue to move among the same kind of people, my success would be in a similar proportion according to the number visited. These were great encouragements to me to proceed. At length, I arrived at the place of my last hope. On my first day's expedition I boarded forty vessels, but found no one in these, who had been on the coast of Africa in the Slave-trade. One or two had been there in King's ships; but they had never been on shore. Things were now drawing near to a close; and, notwithstanding my success as to general evidence in this journey, my heart began to beat I was restless and uneasy during the night. The next morning, I felt agitated again between the alternate pressure of hope and fear; and in this state I entered my boat. The fifty-seventh vessel, which I boarded in this harbour, was the Melampus frigate. One person belonging to it, on examining him in the captain's cabin, said he had been two voyages to Africa; and I had not long discoursed with him, before I found, to my inexpressible joy, that he was the man. I found too, that he unravelled the question in dispute precisely as our inferences had determined it.'

One great object with Mr. Clarkson was to convince the Privy Council that Africa furnished objects for trade which were preferable to Slaves; and in order to impress this fact on their minds, he had arranged in a box the productions of Africa which he obtained in the course of his researches. As our readers may wish for a peep into this box,—though, unlike that of Pandora, it has something unpleasant at *the bottom*, or in the last articles specified,—we shall lift up the lid:

'The first division of the box consisted of woods of about four inches square, all polished. Among these were mahogany of five different sorts, tulip-wood, satin-wood, cam-wood, bar-wood, fustic, black and yellow ebony, palm-tree, mangrove, calabash, and date. There were seven woods of which the native names were remembered: three of these, Tumiah, Samain, and Jimlaké, were of a yellow colour; Acajoú was of a beautiful deep crimson; Bork and Quellé were apparently fit for cabinet work; and Benten was the wood of which the natives made their canoes. Of the various other woods the names had been forgotten, nor were they known in England at all. One of them was of a fine purple; and from two others, upon which the privy council had caused experiments to be made, a strong yellow, a deep orange, and a flesh-colour were extracted.

'The second division included ivory and musk; four species of pepper, the long, the black, the Cayenne, and Malaguetta: three species of gum; namely, Senegal, Copal, and ruber astringens; cinnamon, rice, tobacco, indigo, white and Nankin cotton, Guinea corn, and millet; three species of beans, of which two were used for food, and the other for dyeing orange; two species of tamarinds, one for food, and the other to give whiteness to the teeth; pulse, seeds, and fruits of various kinds, some of the latter of which Dr. Spaarman had pronounced, from a trial during his residence in Africa, to be peculiarly valuable as drugs.

'The third division contained an African loom, and an African spindle with spun cotton round it; cloths of cotton of various kinds, made by the natives, some white, but others dyed by them of different colours, and others, in which they had interwoven European silk; cloths and bags made of grass, and fancifully coloured; ornaments made of the same materials; ropes made from a species of aloes, and others, remarkably strong, from grass and straw; fine string made from the fibres of the roots of trees; soap of two kinds, one of which was formed from an earthy substance; pipe-bowls made of clay, and of a brown red; one of these, which came from the village of Dakard, was beautifully ornamented by black devices burnt in, and was besides highly glazed; another, brought from Galam, was made of earth, which was richly impregnated with little particles of gold; trinkets made by the natives from their own gold; knives and daggers made by them from our bar-iron; and various other articles, such as bags, sandals, dagger-cases, quivers, grisgris, all made of leather of their own manufacture, and dyed of various colours, and ingeniously sewed together.

'The fourth division consisted of the thumb-screw, speculum oris, and chains and shackles of different kinds, collected at Liverpool. To these were added, iron neck-collars, and other instruments of punishment and confinement, used in the West Indies, and collected at other places.'

Of the debates which occurred year after year, in Parliament, on this interesting question, a full account is here presented; in which it is pleasing to recognize the brilliant talents which were displayed, and the many noble sentiments which were thus called forth: but this portion of history is not susceptible of any concise abridgement which would answer our purpose, and is moreover unnecessary. It will be sufficient to state that, after a very long contest, the Bill for the abolition of the Slave-Trade passed through both Houses, and received the Royal Assent by Commission on March 25, 1807; and that the late ministry closed their career by this act of humanity:

'Though the bill had now passed both Houses, there was an awful fear throughout the kingdom, lest it should not receive the royal assent before the Ministry was dissolved. This event took place the next day; for on Wednesday the twenty-fifth in the morning, His Majesty's message was delivered to the different members of it, that they were then to wait upon him to deliver up the seals of their offices. It then appeared that a Commission for the royal assent to this bill among others had been obtained. This commission was instantly opened by the Lord Chancellor (Erskine), who was accompanied by the Lords Holland and Auckland; and as the clock struck twelve, just when the sun was in its meridian splendour to witness this august Act, this establishment of a Magna Charta for Africa in Britain, and to sanction it by its most vivid and glorious beams, it was completed. The ceremony being over, the seals of the respective offices were delivered up; so that the execution of this commission was the last act of the administration of Lord Grenville; an administration, which, on account of its virtuous exertions in behalf of the oppressed African race, will pass to posterity, living through successive generations, in the love and gratitude of the most virtuous of mankind.'

That Mr. Clarkson experienced great satisfaction in the composition of these volumes can very easily be supposed; yet his mind seems so completely imbued with the principles of the purest virtue, that we must regard this work as originating not in personal feelings but in public spirit; and we are confident that every real Christian, while rejoicing with him in the termination of the contest, will feel additional obligations to him for having furnished this lasting memorial of the noble struggle.

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Art. II. *Specimens of English Dramatic Poets,* who lived about the Time of Shakspeare. With Notes. By Charles Lamb. Crown 8vo. pp. 484. 10s. 6d. Boards. Longman and Co. 1808.

We are very grateful to Mr. Lamb for bringing to light these long neglected treasures of the English drama; which are distinguished not only by the curiosity of them with reference to many interesting points of literary history, but by their intrinsic value, their general fidelity to nature, and the uncommon beauty which often distinguishes their composition. It is no mean encomium to affirm that they will be found worthy of the age which produced them,—the age of fertile invention, vigorous thought, and expression equally copious and manly. Unfortunately, the writers in the time of Elizabeth have been too frequently considered as mere repositories of forgotten facts and obsolete phrases, fit only to be consulted by the antiquary or the commentator, and wholly incapable of repaying the attention of general readers;—a false and injurious notion, which has at once deprived some of our noblest authors of their well-earned praise, and their countrymen of the instruction and delight which are so abundantly distributed through their works. The present attempt to restore the dramatic contemporaries of Shakspeare to their just estimation can scarcely fail of success; and we are strongly inclined to hope that it may co-operate with other judicious works of the same kind, in gradually familiarizing, to all who aspire to a classical acquaintance with our language, the more approved productions of that distinguished era, in the several branches of literature.

'More than a third,' says Mr. L., 'of the following specimens are from plays which are to be found only in the British Museum and in some scarce private libraries. The rest are from Dodsley's and Hawkins's collections, and the works of Jonson, Beaumont and Fletcher, and Massinger.

'I have chosen wherever I could to give entire scenes, and in some instances successive scenes, rather than to string together single passages and detached beauties, which I have always found wearisome in the reading in selections of this nature.

'To every extract is prefixed an explanatory head, sufficient to make it intelligible with the help of some trifling omissions. Where a line or more was obscure, as having reference to something that had gone before which would have asked more time to explain than its consequence in the scene seemed to deserve, I had no hesitation in leaving the line or passage out. Sometimes where I have met with a superfluous character, which seemed to burthen without throwing any light upon the scene, I have ventured to dismiss it altogether. I have expunged without ceremony all that which the writers had better never have written, that forms the objection so often repeated to the promiscuous reading of Fletcher, Massinger, and some others.'

Thus far the editor appears to us to shew great judgment in the execution of his plan; and we think that he is equally deserving of praise for the selection of his extracts, which generally 'are scenes of passion, sometimes of the deepest quality, interesting situations, serious descriptions, that which is more nearly allied to poetry than to wit, and to tragic rather than comic poetry.' He has done wisely in making choice of such plays as 'treat of human life and manners, rather than masques and Arcadian pastorals;' and we will add that the few exceptions, in which he has indulged, fully justify the deviation from his rule. Highly approving, therefore, as we do, the editor's general scheme, and the execution of it in the main, we shall postpone such objections as we may feel it right to offer on some particular points, to a short consideration of the plays themselves.

In this small volume, we have extracts from the works of thirty authors *, and can almost fancy ourselves qualified to pronounce on their distinctive characters and styles. The small limits, however, within which we are confined, preclude us at once from the vain attempt of enabling our readers to form a similar judgment; and we shall content ourselves with offering to their consideration a few of the passages, which have most forcibly arrested our attention.

In Marlowe's description of the personal appearance of "Tamburlaine the Great," we trace some germs of that extravagance which afterward deforms the play: but surely it is equally distinguished by force and loftiness:

"Of stature tall, and straitly fashioned;
Like his desire, lift upwards, and divine.
So large of limbs, his joints so strongly knit,
Such breadth of shoulders, as might mainly bear
Old Atlas' burthen. Twixt his manly pitch
A pearl more worth than all the world is placed:
Wherein by curious soveraintyof art
Are fix'd his piercing instruments of sight;

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* Thomas Sackville and Thomas Norton, Thomas Kyd, George Peele, Christopher Marlowe, Robert Tailor, Anthony Brewer, Two authors uncertain, Joseph Cooke, Thomas Decker, John Webster, John Marston, George Chapman, Thomas Heywood, Richard Broome, Thomas Middleton, William Rowley, Cyril Tourneur, John Ford, Samuel Daniel, Fulke Greville, Benjamin Jonson, Francis Beaumont, John Fletcher, Phillip Massinger, Nathaniel Field, and James Shirley.

Whose fiery circles bear encompassed
A heaven of heavenly bodies in their spheres:
That guides his steps and actions to the throne
Where Honour sits invested royally.
Pale of complexion, wrought in him with passion
Thirsting with soverainty and love of arms.
His lofty brows in folds do figure death;
And in their smoothness amity and life.
About them hangs a knot of amber hair,
Wrapped in curls, as fierce Achilles' was;
On which the breath of heaven delights to play,
Making it dance with wanton majesty.
His armes long, his fingers snowy-white,
Betokening valour and excess of strength;
In every part proportion'd like the man
Should make the world subdue to Tamburlaine.'

The wild nonsense, which has found place in a note, "Enter Tamburlaine, drawn in his chariot by Trebizon and Soria, with bits in their mouths, reins in his left hand, in his right hand a whip, with which he scourgeth them,"—and his address to these harnessed monarchs, chiding them because they "can draw but twenty miles a day"—is entirely worthy of the raging violence of King Herod, with which we were so much amused in Mr. Douce's late work on Shakspeare *.

"Edward the Second," by the same writer, is full of beauties which are truly said to be scarcely inferior to those of Shakspeare's Richard the Second; they bear, however, so much resemblance to many parts of the latter drama, that they would scarcely gratify by novelty.—The Prologue to "Antonio's Revenge," by Marston, where he prays the indulgence of the audience, is perhaps equally allied to the supplications of the Chorus which usher in Henry the Fifth: but the invocation in the exordium is, we believe, unique, and displays much affecting solemnity:

"The rawish dank of clumsy winter ramps
The fluent summer's vein: and drizzling sleet
Chilleth the wan bleak cheek of the numm'd earth,
Whilst snarling gusts nibble the juiceless leaves
From the nak'd shuddring branch, and pills the skin
From off the soft and delicate aspects.
O now methinks a sullen tragic scene
Would suit the time with pleasing congruence.
May we be happy in our weak devoir,
And all part pleased in most wish'd content.
But sweat of Hercules can ne'er beget
So blest an issue. Therefore we proclaim,

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* See Rev. Vol. lvii. N. S. p. 425.

If any spirit breathes within this round
Uncapable of weighty passion,
(As from his birth being hugged in the arms
And nuzled 'twixt the breasts of Happiness)
Who winks and shuts his apprehension up
From common sense of what men were, and are;
Who would not know what men must be: let such
Hurry amain from our black visag'd shows;
We shall affright their eyes. But if a breast,
Nail'd to the earth with grief; if any heart,
Pierc'd through with anguish, pant within this ring;
If there be any blood, whose heat is choak'd
And stifled with true sense of misery:
If aught of these strains fill this consort up,
They arrive most welcome. O that our power
Could lacky or keep wing with our desires;
That with unused poize of stile and sense
We might weigh massy in judicious scale!
Yet here's the prop that doth support our hopes:
When our scenes faulter, or invention halts,
Your favour will give crutches to our faults.'

No prologue ever executed its office with more fidelity and power. All the elements of the mind, which can work together to create a perfect sympathy with affliction, are effectually set in motion: the luxurious are made to blush at the ease and pleasure which have lulled them into forgetfulness of the pangs "that flesh is heir to;" and the melancholy man is reminded of all the horrible or distressful associations which are the cause and the food of his gloomy dispositions.

In "Byron's Conspiracy," by George Chapman, we meet with a philosophical boldness and dignity of sentiment that are not very common in an age, in which grave men believed in astrology, witchcraft, and alchemy. It is well expressed in the following extracts:

"I am a nobler substance than the stars:
And shall the baser over-rule the better?
Or are they better since they are the bigger?
I have a will, and faculties of choice,
To do or not to do; and reason why
I do or not do this: the stars have none.
They know not why they shine, more than this Taper,
Nor how they work, nor what. I'll change my course,
I'll piece-meal pull the frame of all my thoughts:
And where are all your Caput Algols then?
Your planets all being underneath the earth
At my nativity: what can they do?
Malignant in aspects! in bloody houses!"—

"Give me a spirit that on life's rough sea
Loves to have his sails fill'd with a lusty wind,

Even till his sail-yards tremble, his masts crack,
And his rapt ship run on her side so low,
That she drinks water, and her keel ploughs air.
There is no danger to a man, that knows
What Life and Death is: there's not any law
Exceeds his knowledge; neither is it lawful
That he should stoop to any other law:
He goes before them, and commands them all,
That to himself is a law rational."

Chapman is indeed a noble poet; and his "full and heightened style" is strongly exemplified in many of these selections, particularly in the solemn deliberation held in the mind of Henry the Great on the execution of the traitor Biron.

Next follow the interesting and beautiful domestic scenes of Heywood; whose "Woman killed with kindness" will scarcely fail to remind the modern reader of the most distressing of all imported German dramas, "The Stranger." In the latter, an exquisite little poem was introduced by Mr. Sheridan, supposed to have been sung by the guilty female, and concluding with the sentiment that "she could not hope for Heaven's forgiveness, till she had received a pardon from her injured lord." It is remarkable that this thought occupies almost entirely the mind of Heywood's Mrs. Frankford on her death-bed:

"Oh good man
And father to my children, pardon me!
Pardon, O pardon me: my fault so heinous is,
That if you in this world forgive it not,
Heaven will not clear it in the world to come."

Her husband's answer is very impressive:

"As freely from the low depth of my soul
As my Reedemer hath for us given his death,
I pardon thee; I will shed tears for thee;
Pray with thee:
And in mere pity of thy weak estate,
I'll wish to die with thee."

His formal re-instatement of her, in all the rights which her offence had forfeited, is in the true style of nature and affection:

"My wife, the mother of my pretty babes—
Both those lost names I do restore thee back,
And *with this kiss I wed thee once again.*"

The old English dramatist evinces, however, a delicacy of mind, and perhaps a knowlege of the human heart, superior to those of Kotzebue, in declining to restore the faithless wife to the enjoyment of society and the arms of her husband; and he has felt that the utmost which may be hoped, by the woman who has sacrificed her honour, is a tranquil death.—This correct and natural painter of life and manners has scarcely received the praise which he deserves at the hands of Mr. Lamb, who considers his characters as 'exactly what we see,' though he allows them to be 'of the best kind of what we see, in life.' We suspect, in this critique, some confusion between great modesty and purity of style, and the domestic nature of his fables, with a mediocrity of inventive power.

Passing over the fine productions of Webster and Ford, of which no short extract could raise a just idea in the reader's mind, we proceed to transcribe a few lines from Lord Brooke's "Mustapha;"—a specimen of the argumentative rhymes which afterward formed the "glory and the shame" of Dryden's tragic muse. Camena pleads with her father the sultan Solyman, for the life of his brother Mustapha:

'*Solym.* God may forgive, whose being, and whose harms
Are far removed from reach of fleshly arms:
But if God equals or successors had,
Even God of safe revenges would be glad.
Cam While he is yet alive, he may be slain;
But from the dead no flesh comes back again.
Solym. While he remains alive, I live in fear.
Cam. Though he were dead, that doubt still living were.
Solym. None hath the power to end what he begun.
Cam. The same occasion follows every son.
Solym. Their greatness, or their worth, is not so much.
Cam. And shall the best be slain for being such?
Solym. Thy mother, or thy brother, are amiss;
I am betrayed, and one of them it is.
Cam. My mother if she errs, errs virtuously;
And let her err, ere Mustapha should die.
Solym. Kings for their safety must not blame mistrust.
Cam. Nor for surmises sacrifice the just.'

The subsequent plays, from which extracts are made in this volume, are those of Ben Jonson, Beaumont and Fletcher, Massinger with his several coadjutors, and Shirley; whose works we may suppose to be already sufficiently known to most of our readers.

While we renew our acknowlegements to the editor of this interesting work, we cannot dispense with the duty of pointing out some of the defects in his department, at which we have before hinted. From several of his opinions we entirely dissent; and we perceive with regret a disposition to cavil with the taste of the present age, in a tone of much asperity, which we should have expected in a disappointed candidate for theatrical favour, rather than in a mild and sober critic. The mass of the public will always be, as they always have been, hurried away from the paths of truth and nature, by a rage for novelty: but a large portion of sense and good taste always exists, which is anxious to stamp what is excellent with just applause, and to give currency to the productions of real genius. Our frivolous propensities will be reclaimed by holding forth worthier objects of our attention, but can only be confirmed by pointless and indiscriminate censure.

'The whole period,' says Mr. Lamb, 'during which these authors flourished, from the middle of Elizabeth's reign to the close of the reign of Charles I., comprizes a space of little more than half a century, within which *nearly* all that we have of excellence in serious dramatic composition was produced, if we except the Samson Agonistes of Milton.' With this deliberate sentence the preface concludes. We would first ask why, if the author refers to Milton's dramatic works, the Samson is mentioned, and the Comus omitted. Does that masque fall short of Mr. Lamb's idea of *excellence*, or is it deficient in the requisite *seriousness*?—But the sentence cannot be suffered to pass undisputed in its dogmatic generality. The service that may be rendered to English readers, by re-opening the antient sources of dramatic pleasure, will be more than counter-balanced, if Mr. Lamb can persuade them to neglect those later productions which have been sanctioned by the long admiration and sympathy of judges and spectators. Let not young men be told that the serious dramatic compositions of Otway, Southern, and Rowe, and even of Dryden, Young, and Lee, with all their declamatory extravagance, have no merit to repay the labour of perusal; and let it not be forgotten, for the credit of the present age, that it has given birth to De Monfort, Basil, and Ethwald, the Honeymoon, and the Curfew. If this enumeration can be implied in the word *nearly*, we shall have less objection to the opinion here stated: but the critic would have done himself more honour by pointing out the merits of succeeding tragedians, and rendering justice to the claims of his contemporaries.

Perhaps it was right to abstain from inserting biographical notices; yet many readers of these specimens, who may not have access to Dodsley's collection of Old Plays, nor to the *Biographia Dramatica*, might have been pleased to know some chronological particulars, at least, both of these performances and of their composers. To them, 'mere transcription,' or judicious abbreviation, would have been as welcome as critical notes;—a species of commentary with which all persons are peculiarly ready to dispense. The notes before us, indeed, have nothing very remarkable; except the style, which is formally abrupt, and elaborately quaint. Some of the most studied attempts to display excessive feeling we had noted for animadversion, but the task is unnecessary. We will not even say a word of the comparison made between the *Dirge* in the White Devil, and the *Ditty* in Shakspeare's Tempest, 'the one of "the earth, earthy," the other of the water, watery: both have that *intenseness of feeling*, which seems *to resolve itself into the elements* which it contemplates;'—nor will we discuss 'the dilaceration of the spirit and the exenteration of the inmost mind,' sustained by the light-heeled Calantha, or the 'dignified terrors and *decorous* affrightments' which have *bewildered* Mr. Lamb into such unqualified and exaggerated admiration of the Duchess of Malfy. Such phrases may possibly have been adopted for their resemblance to the theatrical language of those times, and unquestionably the resemblance exists:—but the language imitated is that of Pistol and Holofernes, or the mock heroics of the player-king in Hamlet; as far removed from that gentlemanly eloquence which flows from the lips of Hamlet himself, as Mr. Lamb's satirical pleasantry is distant from the easy playfulness of Mercutio, Benedick, and Orlando.

Art. III. *Hints to the Public and the Legislature, on the Nature and Effect of Evangelical Preaching.* By a Barrister. Part the Third. 8vo. 3s. 6d. Johnson, &c. 1809.

The *great* are not more disposed to patronize that philosopher who should announce a royal and aristocratical road to Geometry, than the *common people* are inclined to side with those preachers who pretend to have discovered a short road to Heaven. To insist on genuine virtue as the only passport to the skies is a most grating doctrine to frail mortals; and every theory which flatters, or seems to flatter, them with an exemption from the absolute necessity of good works, is sure of becoming popular. If the matter be a little disguised and enveloped in mystery, so much the better; for though sinners have no objection to exonerate themselves from individual responsibility, they like to maintain some shew of decency, and to hide this paltry trick as much as possible even from themselves. Hence it happens that those professing Christians, who pretend to place their dependance for salvation on *imputed* or *extraneous* righteousness, cover this total annihilation of the necessity of personal righteousness, by ingeniously annexing to those who are to reap the benefit of this transfer the principle of

Faith; which, by a kind of attraction, plastic energy, or moral impulse, is supposed to generate and bring to maturity all the fruits of righteousness, as completely and effectually as if the individuals, thus walking by faith, trusted their acceptance with God solely to the grounds of their own merit. Ingenious, however, as this explanation may appear at first sight, it reflects no credit on the judgment of the Faithful, and will be found to rest on a sandy foundation. Where is the good sense of being solicitous about virtuous conduct, when nothing is effectual but imputed righteousness? To make personal righteousness unnecessary, and then to be zealous in producing it, is a ridiculous inconsistency. Besides, how is Faith, which urges a complete dependance on extraneous righteousness, to operate as a stimulus to active godliness? Is it among the new discoveries of the new evangelists, that the attachment of the saints to virtue is increased by representing her in a low and degraded light; even by comparing her purest deeds to *filthy rags*; and that, in proportion as she sinks in estimation, she will have her practical influence augmented? Far are we from pretending to decide how the initiated into the mysteries of Methodism may think and feel on this occasion: but we do not hesitate to assert, without any qualifying clause, that such a representation must be pronounced to be *anti-moral*, in its effects on the great mass of mankind.

As the *Barrister* has obliged the Public by inviting their attention a third time to this important subject, we shall repeat our request to the Evangelical Preachers, to manage their side of the controversy with more logic and less declamation than they have hitherto employed; to weigh with precision the meaning of the terms on which the whole argument rests; and to define those terms with as much correctness as can be attained. To assist them in this preliminary business, we take the liberty of asking them whether, in the very nature of things, the righteousness of God or man is not strictly untransferable? and whether, if this be admitted, they are not bound to state what peculiar properties existed in the righteousness of Christ, by which it becomes different from all other righteousness in being imputable? We also desire them to consider how it is possible that, by an act of Faith, the righteousness of one Being can be received into the moral stock, or become the property, of another Being? It will probably be very puzzling for these gentlemen to answer these queries: but if they ingenuously prefer Truth to the applause of the populace, they will suspect, from the difficulty of the task which we have imposed on them, that some egregious fallacy lurks in what they call Orthodoxy; and that what is thus preached as the Gospel of our Saviour and his Apostles could never have entered into their thoughts, and can never be the meaning of their words.

Equally convinced with the *Barrister* that these Evangelical Preachers (as they proudly but erroneously call themselves) are, by the tendency of their *doctrine*, a sect of *anti-moralists*; and that their astonishing success is a disgrace to the age, as well as alarming to the Establishment, to sound learning, rational religion, and unsophisticated morality; we cannot look with indifference on the present contest. We beg it to be understood, however, that we point our charge at the *doctrine* and not at the men; and therefore that we protest against the legitimacy of that kind of argument which is deduced from the exemplary lives of certain of their followers. Many pious, virtuous, and charitable persons are to be found among the members of the Romish Church: but would any man be hardy enough to bring forwards these examples, in order to prove that the indulgences, commutations, transfers of merit, and absolutions, practised in that church, are not generally hurtful to morality? In like manner, among the Methodists many individuals may be found whose lives would do honour to any religion, though they are told by their preachers that they can be saved by nothing but imputed righteousness, and that all self-righteousness is as filthy rags: but who will maintain, notwithstanding these examples, that it is not dangerous to disseminate such doctrines among the vulgar; and that their natural and obvious tendency is not to lower morality in the public esteem?

We cannot, therefore, disguise the satisfaction which we feel on seeing this able champion again in the field. Undismayed by the forces which have been marshalled against him, and by the flaming sword which his adversaries have brandished, he returns to the conflict with increasing vigor and energy; and he offers the strongest reasons for charging the evangelical preachers with disseminating a system that is adverse to rational religion, sound morality, and the spirit of the Gospel. Heavy as the charge is, the Evangelicals will not be able to rebut it, while the books which are circulated by their authority contain those doctrines which excite his animadversions. Of the nature of their vindication, he takes proper notice in the commencement of this Third Part:

> 'Of the nature and tendency of the doctrines which are publicly taught, we may judge from the specimens already selected from the writings thrust with incessant earnestness into popular circulation. Notwithstanding the dangerous and afflictive consequences to which they most manifestly lead, they have been in no one instance disavowed;

vowed;—moral goodness is depreciated, its concern with our future salvation derided, and its efficacy denied; and all this—not merely without palliation—but with a zeal incensed by exposure, and an obstinacy aggravated by opposition.

'But the ANTI-MORALISTS aver—and it makes a prominent feature in their defence—that they are quoted unfairly;—that although they disavow, it is true, the necessity, and deny the value, of practical morality and personal holiness, and declare them to be totally irrelevant to our future salvation, yet that, by diligent attention, I might have found occasional recommendations of moral duty, which I have neglected to notice. That, although it is true they aver self-righteousness to be the criminal result of pride, yet that passages are interspersed in their works which may be interpreted in its favour. That, true it is, they declare righteousness to be *filthy rags*; yet that expressions could, notwithstanding, have been found, had I taken due pains to select them, that might have been put in the balance against the contempt thus cast upon it. Such is the nature of their defence, and it amounts, in other words, to this:—You quote our deliberate doctrine without pointing out our refutation of it in other places. You condemn and expose us, because we declare all obedience to the *moral law* of God to be vain and fruitless; and you omit to glean those passages in which we run counter to our own creed. Our works, from which you adduce your evidence against us, are sprinkled up and down with contradictions, which you do not give us credit for. You charge us with error and absurdity, but you do not take our *inconsistency* into the account.—This, which is the sum and substance of their vindication, is as preposterous as it is evasive.'

For the purpose of alarming the Clergy of the Established Church, the *Barrister* adverts to the hostility which is manifested by the Evangelical preachers against all that savours of human learning, or bears the stamp of intellect; and it becomes, at the present moment, a very interesting question, how far it is prudent in the Clergy to be induced, by certain expressions in the Liturgy and Articles, to take part with a set of men who are inimical to a regularly educated ministry, and who would rejoice in immolating rational religion at the shrine of fanaticism. It will be said that, in this case, the Book of Common Prayer must undergo some revision; and if this be necessary to prevent a rapidly increasing sect from making dangerous inroads on the Establishment, ought not such a measure to be adopted without loss of time? The present author has pointed out in what way the National Clergy are held up to derision, and it is for them to consider of some effectual method of resisting this mischief. At all events, the Methodists should be furnished with no Pretexts in the Liturgy for calling themselves *True Churchmen*.

Finding

Finding that the *Pilgrim's Progress* is a stock-book in the Calvinistic trade*, and that unqualified praise is lavished on it as " a *treasure of divinity*," the *Barrister* puts the Tinker's explanations and those of his modern editors to the test. The passage merits universal perusal, and therefore we give it all the circulation in our power:

' The *Pilgrim*, in the early stage of his *progress*, is directed into the path of MORALITY by *Worldly Wiseman*—for all those are reprobated and ranked with the *worldly-wise* who enforce the *moral* law of God, and direct mankind to the practice of what is contemptuously termed self-*righteousness*.—But EVANGELIST fortunately meeting this inquiring *Christian*, and finding him thus *misguided* by his *moral* conductor, " he looked upon him," we are told, " with a *severe* and *dreadful countenance*," and forthwith proceeded to accost him thus:—

" What dost thou here?"

' He then inquires of him how he came so quickly to turn aside from *his* guidance, and soon succeeds in convincing him that he is now totally out of the way,—and thus an end is put to his *moral career*.

' But lest the CHRISTIAN *reader* should not be so easily dissuaded as the CALVINISTIC *Pilgrim*, or be so readily induced to turn aside from the parth of *morality*, these *anti-moral* editors assure us, in a note, that

" A *truly* awakened conscience can never find relief from the law." [*i. e.* THE MORAL LAW.] " The more he looks for peace, *this way*, *his guilt*, like a heavy burden, becomes more intolerable; when he becomes *dead* to the *law*,—as to *any dependence upon it for salvation*,—by the body of Christ, and married to him, who was raised from the dead, then, and not till then, his heart is set at liberty to run the way of God's commandments."

' What a jingle of senseless phraseology is here! How different from the majestic and dignified simplicity of the Scriptures:—" All things whatsoever ye would that men should do to you, do ye even so to them, *for this is* THE LAW and the prophets."

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* " An eminent bookseller, lately deceased, who made an estimate of the number of copies sold of the books most generally read, said, ' That upwards of *four hundred and thirty thousand* copies of the PILGRIM'S PROGRESS have been printed,' which exceeds the sale of all the other books in the English language, except the Bible and Prayer-Books, by *one hundred thousand* copies "—

Vide Evangelical Magazine for Dec. 1806, p. 560.

' John Bunyan was buried in Bunhill fields; and so numerous have been—and still are—the dying requests of his idolaters to be buried as near as possible to the place of his interment, that the spot is completely surrounded by dead bodies to a very considerable distance. I am informed, from unquestionable authority, that it is not now possible to obtain a grave near him, the whole surrounding earth being entirely pre occupied. Surely we have little cause to ridicule the gross superstition of past ages, when this country, and in this enlightened era, affords evidence of superstition as silly and contemptible as the history of human folly and weakness can well exhibit.'

'Such is the intelligible and eternal command of the Gospel. Such is the solemn injunction of the SON OF GOD. But here we are taught that the *conscience* can never find relief from *obedience to the law* of the Gospel, and are told directly in the teeth of it, that the more a man looks for peace *this way*, the more *intolerable* becomes the burden of *his guilt!!*—Name, if you can, the Atheist whose dagger ever stabbed the vitals of Christianity more deeply.—"IF YE LOVE ME," says the Saviour, "KEEP MY COMMANDMENTS." But here, in a tone of amorous mystery, it is declared that until we become *dead to the law*—that is, *dead to his Commandments*, for *they contain* THE LAW, and *in them it consists*—we are neither empowered nor permitted to obey them! A man must become dead to the law, by *the body* of CHRIST, and MARRIED *to him*, and *then*, and *not till then*, his heart is *set at liberty to run* the way of God's Commandments!!—If any man can understand this language, he has powers of comprehension to which I lay no claim. But these doctrines of the anti-moralists I suspect would be, in many instances, even more pernicious and fatal than they are, if the spiritual gibberish of its Teachers did not weaken their efficacy by destroying their meaning.

'This note is immediately followed by another, which—in language sufficiently explicit and sufficiently malignant—strives to excite the most rancorous suspicions of the *moral* Clergy of the Establishment, to whom the *Evangelists* of the new Church Militant so arrogantly oppose themselves.

—"Beware of taking men by their looks. They may look as gentle as lambs, while *the poison of asps is under their tongue;* whereby they infect many *souls* with *pernicious errors* and *pestilent heresies*, turning them from Christ, and the hope of full justification and eternal life through him ONLY, *to look to*, and *rely upon, their own works, in whole, or in* PART, *for salvation.*"

'What infatuation of error, what phrenzy of fanaticism, can instigate any man, or body of men, thus to write and to preach? What! was *the poison of asps under the tongue of the* REDEEMER when he taught men *to look and rely on their own works for salvation*, and confirmed his doctrine by this most plain and most impressive declaration—"For the Son of Man shall come in the glory of his Father, with his angels, and then he shall REWARD EVERY MAN ACCORDING TO HIS WORKS?"

'*Was the poison of asps under* HIS *tongue* when he delivered the Parable of the Talents, and assured his Disciples, and all the future generations of the earth, that every one would hereafter be rewarded according as he, by *his own* exertion, improved the talents committed to his care?—And are mankind now to be taught, in direct defiance of this doctrine, neither *to look to* nor rely upon *their own works*, either *in whole or in part, for* SALVATION?

'*Was the poison of asps under* HIS *tongue*, when, in order to excite men to activity, and to warn them lest they should *fail* to *attain salvation* by carelessly sleeping at their post, and neglecting those duties, as a reward for the performance of which that salvation would be alone bestowed;—when, for the sake of teaching more impressively this most important truth, he used the following familiar comparison: —"For the Son of Man is as a man taking a far journey, who left his house, and gave authority to his servants, *and to every man* HIS WORK, and commanded the porter to watch.

"*Watch ye*, therefore, for ye know not when the master of the house cometh; at even, or midnight, or at the cock crowing, or in the morning.

"Lest, coming suddenly, he find you *sleeping*.

"And what I say unto *you*, I say unto *all*, *Watch*."

'Did our Saviour INFECT MANY SOULS WITH PERNICIOUS ERRORS when he led them *to hope for eternal life*, NOT through *him* ONLY, without any reliance, *in whole*, or *in part*, on the *fruits* of their own moral exertions, but, on the contrary, taught them to look to *these only* for salvation? When, after exhorting them most earnestly to "BRING FORTH FRUIT WORTHY OF REPENTANCE," he subjoins the following most solemn protestation:—"For *now* the axe is laid unto the the root of the trees, *every tree*, therefore, which bringeth not forth *good fruit*, IS HEWN DOWN AND CAST INTO THE FIRE."

Having disposed of the Tinker, who may be supposed to be no very good divine, the *Barrister* proceeds to break a lance with a modern Evangelical preacher; and he manages his weapon with so much judgment and effect, that the enemy is completely thrown on his back. He first quotes a passage from Mr. Burder's Village Sermons, and then offers his own comments:

—"The righteousness of Christ is to and upon all who *believe* in him; it is *transferred* to them, *imputed* to them, or *reckoned to their account*, AS IF THEY HAD THEMSELVES PERFORMED IT; and *on this ground it is* that they are admitted into the realms of light and glory: *therefore* are they before the throne, because they have washed their robes, and made them white in the *blood* of the Lamb, and *not on account of any* GOODNESS, VIRTUE, *or* GOOD WORKS *of their own*."

'Again: "All have sinned, sin being the transgression of the law. How, then, can any man, being a sinner, become righteous? There is *but one way*: it is to the righteousness of Christ, *put to the account of* AN UNRIGHTEOUS MAN."

'Whoever encourages men to expect the reward of virtue without the practice of it, lays the axe at the root of all religion. That the Calvinistic Priesthood do this is most manifest. If all the swindlers who live by fraud and depredation on this town of London are to have the *righteousness* of Christ transferred to them, and placed to their account, *as if they had themselves performed it*, what have they to fear? Can men be better tempted to continue in their habit of wickedness by any doctrine that Atheism can frame, or that Infidels can teach? It is a doctrine which every bad man will willingly embrace, because it absolves him hereafter from all personal responsibility; but if a thinking man should adopt it, he must from that time shut up his Bible, or he will infallibly disturb his faith.

'That a *sinner* should be *accounted righteous* is a contradiction in terms. A HOUSEBREAKER can never be accounted an honest man on the score of another person's integrity. An ADULTERER may find some one to stand surety for the damages awarded against him; but protecting him from the penal consequences of his *guilt* can never make him *righteous*. Suppose HOWARD had been content to suffer instead of ABERSHAW, the benevolent actions of that great philanthropist could in no manner be *imputed* to that desperate murderer, *as if he had performed them*. The thing is not possible. He would have been an *acquitted felon*, and nothing more. *He that* DOETH *righteousness is righteous*: thus says the Scripture; and none but an ideot or an infidel would dare to give the lie to it by declaring that he that doeth *unrighteousness* is accounted *righteous*. Will the DRUNKARD, in the Day of Judgment, be held to have lived *soberly*, or the HIGHWAYMAN to have led a life of *honesty*? When that great day shall arrive, will chastity be *imputed* to the licentious, or piety *transferred* to the profane?—How is it possible that men in their senses can teach such a doctrine? How is it possible they can so shamefully deceive others, or so grossly impose upon themselves?'

Since the *transfer*, for which the New Sect contend, is impossible in the very nature of things, it seems to us to be "strange, passing strange," that they persist in maintaining it. Rational Divines should take that bold and popular view of the subject which the present writer has here given of it, and turn the laugh against those who have artfully raised a hue and cry against *them* for being moral preachers. Never was a fairer field for the satirist than the doctrine of Imputation. The Trinity is an abstruse point: but the other is capable of the clearest discussion, and an example of the familiar mode of elucidating it is afforded in this pamphlet.

Highly, however, as we approve the author's mode of address to the public on the doctrines of the Evangelical Preachers, we cannot applaud the nature of his appeal to the Legislature, nor subscribe to his opinion respecting the mode of its interference. We cannot recommend any alteration in the present Toleration Act, for the purpose of cramping the Methodistic teachers; and we should be ashamed of any shabby victory obtained over them by such means. We disclaim all negative as well as positive persecution; and we had sooner see the new evangelical sect go on "conquering and to conquer," than invoke the paralyzing arm of power to curtail the privileges of its ministers. Let them have full scope for the publication of their doctrines; and if their opponents, who deem these doctrines erroneous, cannot refute them in the field of argument, and will not contend with equal zeal and earnestness, we shall lament the circumstance, but shall not adjure the civil magistrate to study the controversy, and to maintain what he thinks to be the truth by placing his extinguisher on all adverse eloquence. We have, without hesitation, taken part with the *Barrister* in his argument against the Methodistic doctrine; and, from the pure contemplation of its obvious tendency, we have agreed with him in calling its preachers a sect of *Anti-moralists*: but we shall do them the justice of observing that they reject, (though absurdly, as we maintain,) the inference which we and the advocates for rational religion draw from their premises. They pretend to rest their tenets on the language of scripture and of the articles of the National Faith, and deny that in any respect they make *Christ the minister of sin.* Shall we, then, decide this controversy by judicial authority? By no means. If the Legislature must interfere, let it be by recommending to the Bishops to discard from the Liturgy and the Articles of the Church every phrase which savours of Calvinism, and thus enable the enlightened clergy to maintain with perfect consistency the contest against its present insidious foes. We apprehended that the *Barrister's* Hints to the Legislature would have gone to this point; and we are sorry to part company after having travelled on so far together. When he re-considers this matter, which he will probably do in a subsequent portion of his labours, we would recommend it to him also to be less animated in his invectives; for though we allow that he has been provoked, we wish him, for the credit of his cause, to abstain from expressions which indicate a degree of unphilosophical irritation.

Art. IV. *Exodus*; an Epic Poem: in Thirteen Books. By Charles Hoyle, M. A. of Trinity College, Cambridge. 8vo. pp. 400. 9s. Boards. Hatchard. 1807.

More imagination is exhibited in this poem than has been manifested in any of our modern scripture-epics; and Mr. Hoyle endeavours to rival Milton himself in all the prominent features of the Paradise Lost. Though the *fond* of the fable be sacred history, invention is very liberally employed in working up the scanty materials into the variety, the sublimity, and the richness of effect, which the epic Muse is supposed to require. A machinery of archangels and demons is supplied, and a new pandemonium is erected at Armageddon; where the infernal powers are mustered for the purposes both of debate and of war; and where "black spirits and white, blue spirits and gray," figure with uncouth names. We are presented also with the *dramatis personæ* of the Egyptian court, in which individuals appear to whom Moses did not chuse to introduce us. The narrative is moreover relieved by episodes and prophetic visions, is "profusely sprinkled o'er" with learned and elaborate similes and allusions, and has a cast of antiquity given to it by the frequent introduction of words of Miltonic creation. Mr. H.'s poem is a bold expansion of the sacred text, and in some instances this expansion is executed with taste and vigorous conception: but we incline to think that his Devils afford rather an aukward display, and make a great deal of smoke and smother to very little purpose.

That the archangel Michael should be sent by the Almighty to release Satan from the bottomless pit, in order to instigate Pharoah to pursue the Israelites, seems to be an unnecessary fiction*, and not quite in character with the representation given of the Egyptian monarch as 'self obdur'd:' but it is still more strange to describe the archangel as displaying on a pictured veil to the arch-fiend the glories of man's redemption. Milton's Satan plays so conspicuous a part in the Paradise Lost, that he has with some propriety been denominated the hero of the poem; and though he and his confederate demons are defeated by Omnific Power, he has some cause of triumph in the success of his wiles over newly-created Man: but Mr. Hoyle's infernal spirits *Baal-semen*, *Abaddon*, *Moloch*, *Semiazas*, *Anammelech*, *Beelphegor*, &c., with their subordinate ministers, *Atarcuph*, *Araciel*, *Anagemas*, &c. are put into sublime and terrific action without effecting any adequate object, and are driven back to the sulphureous lake without offering any thing like resistance to the archangels of God. In short, the machinery affords matter for mere description; a wonderful show of demoniacal power and energy is made: but the mighty princedoms or sultanries of hell are not able either to aid Pharoah or to protect themselves from Divine vengeance.

This poem does not include the identical portion of Israelitish history which was comprized in the *Exodiad* † by Mr. Cumberland and Sir James Burges, though, from the similarity of the titles, both might be supposed to occupy the same ground. Mr. Hoyle's Epic might with no impropriety have been intitled *The Plagues of Egypt*, since it commences with the appearance of Moses and Aaron before Pharoah to denounce the plague of flies, and finishes with the overthrow of the Egyptian host in the Red Sea. While the former work is occupied with an account of the adventures of the Israelites immediately on their quitting Egypt, the present relates the circumstances which occurred before their deliverance. Pharoah, having been alarmed with the threatenings of the leaders of Israel, consults with his magicians Jannes and Jambres; and they recommend the invocation of their idol deities, which is heard by Abaddon, the prince of the air, who endeavours in vain to prevent the tremendous visitation. He assembles the fiends in council at his imperial residence Armageddon, and deputes Semiazas to harden Pharoah's heart by deceitful visions and ambiguous oracles:—but Semiazas and his host are appalled by the appearance of Uriel, who leads them to the bottomless pit, and threatens them with punishment if they repeat their illusions. While, however, the demons are restrained by superior power from warding off the plagues from the Egyptians, Korah and Dathan excite discontent among the Israelites who are groaning under bondage. In this part of the poem, Thermutis, Pharoah's daughter, is introduced, who comes from her retirement to give advice to her father under his troubles, and who afterward converses with Moses, her once adopted child. Pharoah nevertheless remains implacable, and is better pleased with the rash suggestions of Mesochris, his eldest son, than with the mild admonitions of his daughter; though the latter are strengthened by those of Butis, an aged counsellor, who advises the release of the Israelites.

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* Unless this fiction is to be regarded as a poetic explanation of the text—"And the Lord hardened Pharoah's heart."

† M. R. Vol. liv. N. S. p. 78. and Vol. lvi. p. 253.

In the mean time, the Hebrews mutiny, instigated by Korah, Dathan, and Abiram, and are with difficulty quelled by Caleb, Joshua, Moses, and Aaron. At the Egyptian court, Thermutis falls under her royal father's displeasure by imploring the release of the Israelites, and is banished by him to the land of Goshen. Here she enjoys a long conference with Moses, who details to her the history of the general deluge, and the particulars of his flight to and residence in the land of Midian, (this forms a beautiful episode,) as well as of his miraculous call on Mount Horeb, and his return, under the guidance of Raphael, to Egypt.—Plague following plague, Pharoah is disquieted, and confers with his counsellors; when Venephes, an aged warrior, relates the valour and wisdom of Moses in conquering the Ludim. The monarch, as if inclined to release Israel, now sends for Moses and Aaron: yet he proposes difficulties; and the plagues of locusts and darkness follow, though Adharmesa, one of the evil angels, endeavours to avert them. The last interview of Moses and Aaron with Pharoah now takes place, when the death of the first-born is denounced: but, before this horrible visitation is detailed we are presented with a description of heaven, where the archangel Michael is summoned to the more immediate presence of the Almighty, and commissioned to proclaim the Passover, which is solemnized in the land of Goshen. The angel of death then smites every Egyptian family; Mesochris, the first-born of Pharoah, dies; and the tyrant, after a struggle, releases Israel. Now (strange to relate) Michael delivers Satan from the burning lake in order that he may revisit the earth; and, personating Mesochris, who had recently expired, instigate Pharoah to pursue the Israelites; and (stranger still) that he may ascend to heaven, to accuse the Hebrews of unbelief. In the last place, the muster and march of the Egyptian army are related, with the route of the Israelites to their encampment in Pi-hahiroth, the approach of the Egyptians, the division of the Red Sea, the safe passage of the people of Israel through it to Baal-zephon, and the destruction of their enemies on attempting to follow them. The poem concludes with the song of Moses and of the children of Israel.

Such is the outline of the contents of thirteen books, each of which, on an average, consists of 600 lines in blank verse; so that the creative powers of Mr. Hoyle, in every part of this performance, have been largely exerted. He rarely satisfies himself with putting sacred history into rhythm, but, with the imagination of a poet, gives an epic character and fullness to the narrative. Instead of being too tame, his fancy has required a curb; his descriptions are often diffuse; and his imitation of the Miltonic similes has been carried to an excess. His Muse, however, does not want energy, though occasionally his lines are lame and prosaic*. We shall give a specimen of his descriptive powers in the account of the plague of flies; or, as he is pleased to tell us, of all sorts of horrible beasts, according to some antient (he should have added, *and foolish*) commentators:

> ' Foremost in whirls the insect millions came,
> Choaking the breeze; to hearing, sight, and touch
> Noxious alike; the gnat and winged ant;
> The gadfly, and the droning scarab race,
> Close-wedg'd in balanc'd flight with eager speed
> Sail the hot air; wasps and the hornet train
> In clouds descend, as when their fury chas'd
> The Canaanite, or from Phaselis drove
> The weeping citizens constrain'd to leave
> Their triple port, and happy native hills
> Of Solyma. Far less in multitude
> The poisonous flies by Oroonoko's wave,
> Or Mississippi, or the river call'd
> Of Amazons, from many a barbarous realm

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* One of his lines consists of these words from the *Te Deum laudamus*,—" Thine honorable, true, and only Son."

Draining unnumber'd floods in sea-like pomp,
Of longitude immense and depth profound.
Next with annoyance dire the feather'd tribes
Darken'd the sun: flamingos, falcons, herns,
The greedy cormorant, the sharp-ey'd kite,
The doleful bittern, and the sea-mew gaunt,
Red ibis, and the hawk of steadiest wing,
Fit symbol of the winds and sacred held
Throughout the land of Nile: the clamorous crane,
The broad beak'd pelican, the ostrich tall,
The ossifrage and ospray, and the clang
Of eagles, fierce as when afar they ken
Havoc and battle, when their headlong rage
With speed of lightning hurries to the slain.
Nor such alone as whom Norwegia breeds
Or Thule, where from beetling precipice,
Suspense the peasant plies his dreadful trade,
Plundering their eyries; but of mighty bone,
And pennons rival to the condor's plume,
Who in the stony girdle pleas'd resides
Where winter shivers 'neath the tropic sun
On Cotopaxi, and the lonely snows
Of Chimboraco; there the monarch wings
The depths of upper air. With eyes on fire
Darted the vulture; next the bird that tends
His aged sire (and thence by Egypt's sons
Rever'd, and on the royal sceptre graven)
Outstretch'd his length of neck; nor lagg'd behind
The raven, nor the dismal owl whose cries
Infest the night: nor he of doubtful form
Th' unhallow'd bird of darkness, though to beasts
Fitlier perhaps ascrib'd, and by his side
The vampire, kindred plague, that sucks the veins
And changes sleep to death: hence hideous tales
Of superstition, how the buried corpse,
Swollen with dæmoniac life, flits from the tomb
Athirst for blood. Thus æther populous swarm'd,
Nor less the ground; for there cerastes crept,
And scorpions, and the worm of varied hues,
By Greeks hyæna call'd, the putrid seps,
The dry chersydrus, and the hissing viper,
And torrid dipsas, swift acontia,
The life-benumbing asp, (of kingly power
The sign, and figur'd on th' Egyptian crown,)
Hot prester, and the deadly basilisk,
And amphisbæna, and, then only seen,
The winged snake; (though this by some believ'd
The shining serpent form in which conceal'd
Th' arch-enemy in blissful Eden sow'd
The tares of sin and death.) Now far and wide
The dusty plain resounds with trampling speed
Of bestial feet: now leaps, now proudly stalks

The panther, conscious of his painted vest,
And youthful strength redundant: now remote,
And now at hand, the lion's hollow roar
Appals the bold: slow from the labouring wave
Behemoth snorting rose, portentous shape,
His loins and ribs like solid plates of brass,
His tail like cedar waving, and his bones
As iron bars. The horn'd rhinoceros,
The boar and spotted ounce, the bearded pard,
The fierce-ey'd bison, furious buffalo,
The sharp-quill'd porcupine, and tiger fell,
Promiscuous roam'd. The wild ass did not love
That time his desert haunts and mountains drear,
But swept the plain, with savage scorn deriding
Affrighted man: unwieldy in his might,
Huge strode the lordly elephant, and seem'd
A moving tower; o'er all the countless throng
Pre-eminent, as o'er the tallest bark
Some icy mount in hyperborean seas
Loose drifting from the pole; beneath whose lee
Navies might moor: so vast the giant length,
The base so deep, the nodding crest so high.'

Availing himself of the suggestions of commentators, Mr. H. has here made the most of the first plague: but he ought to have considered that other plagues were to succeed; and that, if this had actually been as overwhelming as he has described it, all the population of Egypt must have been destroyed.

In the speeches of the evil angels, an imitation of Milton is very apparent. Moloch says,

———————— 'I renounce
This pomp, these dignities; and glad prefer
Hell torments to the loath'd society
Of willing slaves;'

which is only a paraphrase on

"Better to reign in hell than serve in heaven."

Again, Abaddon exclaims,

———————— 'Let disdain
Instruct us rather to reject all good
And evil sow incessant;'

which is the very sentiment of Milton's Satan,

"Evil be thou my good."

We are told also that in the bottomless pit 'Hope dies;' which reminded us of Milton's "Hope never comes that comes to all." Let us turn, however, from the infernal horrors, and from the machinery of the poem, to parts which are more natural and more amusing. Among these, as we have already hinted, the Episode which contains the relation of Moses's flight from Egypt, and his residence in Midian, occupies a distinguished place; and from this portion of the work, therefore, we shall copy the description of his entrance into Midian (led by prophetic vision), his interview with the daughters of Jethro, and the invitation which he received to the father's hospitable roof:

' Rise, man of God, and Spirit-led advance
O'er Paran's desert and o'er Horeb mount
To Midian, where Jehovah hath prepar'd
Thy dwelling till the harvest-time of hope
And prophecy thy wandering steps recall
To Egypt, whence thy ministry shall lead
Israel to freedom, and the plenteous realm
In old prediction to their fathers sworn.
' Rous'd by such word of promise, I survey'd
The landscape, stranger late, familiar now
To eye and tongue inspir'd, that knew and nam'd
Each object: Elim's palm-trees here and springs,
Here Paran's desert, Horeb mountain there,
To which I turn'd, and with elastic speed
Travers'd the plain and scal'd the steepy cliff,
And wound through thicket and through darksome dell
Two days my path; in rumination deep
On knowledge late reveal'd, decrees of grace,
And mysteries that not to flesh and blood
Must yet be told. The third resplendent morn
Cloudless arose, when (Horeb past) appear'd
Before me Midian's plain, to which a smooth
Declivity of forest verdure lur'd
My blithesome steps; the song of birds around
Was resonant, and mountain breezes cool
Temper'd the flaming sun: but when the vale
Receiv'd me, and the fervid air induc'd
Desire of shelter, 'neath a dodder'd oak
That with its gnarled branches shade diffusing
O'erhung a bubbling fountain, I repos'd
My weariness, nor long repos'd ere sound
Of female tongues, with intermingled bleat
Of flocks advancing, turn'd me to behold
Where from a woody coppice issuing came
Seven damsels fair, in mutual likeness fair,
As sisters, save that she who eldest seem'd
And led the blooming throng, superior look'd,
Superior mov'd, in queenlike loveliness
Mature, and in pre-eminence array'd
Of dark majestic beauty: such the dreams
Of fancy, thus Egyptian fables paint
Isis in smiles; her stature overtopp'd

The virgin bevy, and her sparkling eyes
Outshone them as the noon-day sun outshines
Remotest star. Their fleecy charge they led
To water at the spring: when, lo, a rout
Of shepherds rush'd from covert to repel,
With menaces and interdiction fierce,
The beauteous train: what wonder then if stung
To fury I assail'd the savage hinds;
Who conscience-cow'd, or heaven-struck with dismay,
Fled, from a single arm in tumult fled,
And unobstructed left the greensward path
Of access to the fountain; whither came
Straightway the virgin company, with fear
Yet panting, and with livelier crimson flush'd,
The while their hurried step and timorous grace
Fresh lustre, added captivation beam'd.
Eager I met them, and with strenuous haste
The troughs replenish'd, and to water led
Their cattle: then to her whom first I mark'd
Above them all in aspect, shape, and air,
Unparagon'd, my suppliant speech addrest:
  ' O thou whose presence might adorn and cheer
Worst solitude, bright wonder, deign to tell
If stranger here or native thou sojourn.
  ' She heard, and in her cheeks the life-blood burn'd,
While thus with modest briefness she replied:
  ' Jethro, the priest of Midian, is our sire,
Raguel our grandsire, in a neighbouring grove
Our native dwelling: to thy questions thus
I answer, grateful for thy generous aid;
But let me now depart; nor thus converse
With stranger, though as benefactor known.
  ' This said, with her companions slow retiring,
She left me solitary to revolve
Her harmony of voice, her courteous mien,
Her every grace and charm: for whether grief,
(My cares for Israel in despondence lost,)
Had tam'd each sterner passion, and dispos'd
To soft affection, or the bland decree
Of Providence by strong attraction led
Enamour'd musing to the destin'd balm
Of banishment and woe; adversity
Already seem'd disarm'd since I beheld
The progeny of Jethro; Midian's land
Seem'd pleasant, and seem'd paradise, if there
Partner so lovely might beguile the pangs
Of exile and expectance. Thus enchain'd
In sweet imprisonment my pensive soul
Fatigue and heat remember'd not, nor call
Of thirst and hunger: whether long the space
I noted not, ere she whose image fill'd

My thoughts, return'd, (appearing in return
Yet lovelier than before,) and thus began:
' Brave stranger, to my grandsire when I told
Thy valour and protection, he rebuk'd
My doubts inhospitable that forbore
To lead thee to his presence. Haste, he cried,
Zephorah, and with supplication press
Thy bold defender, entering to partake
Refreshment here, though humble, yet bestow'd
Cordial, and season'd with a grateful mind.'

From this tranquil sylvan scene, we are soon hurried away to the terrible and the sublime; and the poet has so delineated the plague of darkness, that the reader will almost tremble as he reads: but, as it extends to some length, we must refer for this "palpable obscure" to the book, and close our selections with the description of the passage of the Israelites through the Red Sea, after Moses had divided the waters:

' O'er the main
He [Moses] wav'd his rod, and eastern whirlwind blew,
And ocean was disparted, and unveil'd
His nethermost profound, discovering breadth
Of passage safe, from Pi-hahiroth stretch'd
To Baal-zephon's shore. Rapid as bolt
Of thunder, on Riphæan mountains falling,
Rives through the wind swept pinnacles a long
Capacious avenue; so sudden burst
The deep asunder, and retreating left
A vacant gulf, and hung in watery pile
On right and left; while all the sea beside
Was rough and black with tempest, and assail'd
In unrelenting battery the shore,
In mountains over mountains roll'd. With hands
Beckoning and high upheld, like gonfalon
Or eagle banneret conducting war
Through paths unknown, amain into the void
The sons of Amram, by the Spirit impell'd,
Descended; and with momentary zeal
Of hope and faith the congregation's throng
Flock'd after them. Adown the dreadful steep
They went as to earth's centre; through shades, dens,
And solitudes, by sovereign power convoy'd
Gently as careful rider guides his steed
From mountain to the dale. On either hand,
Wallowing in crowds, the monsters of the deep
Look'd through the glassy wall, and saw th' array
Of Abraham's progeny by myriads pass,
New habitants and strange, t' invade the haunts
Of multitudinous ocean; and presume
Where never sea-line plumb'd, where on the reefs

Of coral strewn with bones and fleshless sculls
Destruction sits enthron'd: there night and death
Had tomb'd the sons of Jacob, but that help
And angel of Jehovah gave them light,
And pav'd their way. As when a stately ship
Beneath the brow of promontory tall
Casts anchor; and the cable swift uncoils,
Diving to fix on sand bank submarine
Its faithful hold: so Israël unwound
Their massy phalanx, and in long-drawn file
Glided to realms below; before nor since
By human eye beheld, but then a safe
Commodious road, where unmolested all
Dry-shod advanc'd; and ere the morning watch,
To breeze of heaven and upper world emerging,
On Baal-zephon's beach in worship fell.'

These specimens will fully shew that Mr. Hoyle has executed his task with the fire of true genius, and that the commendation which we have bestowed is due to him as a scripture Epic poet. Like Milton, he displays his learning on all occasions, and often will his readers stand in need of notes; so far, however, from affording any helps of this kind, he has not even introduced his work by one syllable of preface, but has left it to speak for itself, and to be its own recommendation.

Art. V. *Practical Illustrations of Rhetorical Gesture and Action*, adapted to the English Drama. From a Work on the same Subject, by M. Engel, Member of the Royal Academy of Berlin. By Henry Siddons. Embellished with numerous Engravings, expressive of the various Passions, and representing the modern Costume of the London Theatres. 8vo. pp. 387. 1l. 1s. Boards. R. Phillips.

It is the well known practice of the German dramatists, in order to facilitate the conception of their works by the performers who represent them, to add very copious marginal directions; differing only in the length of the ordinances, from the word of command which regulates military manœuvres. Pity, terror, astonishment, love, hatred, and all the finer emotions of the soul, are to be expressed by certain movements of the body, arms, fingers, feet, and legs, with the same mechanical precision which distinguishes the more simple processes of "standing at ease," and resuming "attention!" This kind of manual exercise M. Engel has been ambitious of reducing to a system; and Mr. Siddons, undismayed by the signal inferiority of the German tactics, when compared with the

prompt

prompt exertion of intellectual power according to emergencies which has been so frequently displayed of late years in the military art, has done his utmost to introduce on the English stage the custom of drilling men into machines.—For our own part, we have always entertained a strong general objection to the instructions so liberally dealt out by authors, concerning the management of looks and attitudes; and it applies with equal force to this compendium;—to a good actor, such lessons will be superfluous,—to a bad one, they will be useless, and probably dangerous.

From the manner in which the instructions of this volume are detailed, we are left in doubt respecting the source from which they proceed; whether from the enlightened theory of the Berlin academician, or from the practical observations of the London performer. 'The application (says Mr. S.) of M. Engel's principles, in the original work, was adapted to the business of the German stage; and as his references and examples were chiefly drawn from the German drama, it became an essential duty of the translator to anglicise the matter, as well as translate the language, of his author.' (Advertisement.) It may seem like cavilling, to question a position apparently so reasonable; yet we are not certain whether a proper explanation of the German scenes, to which M. Engel alludes, would not have answered the purpose better than an adaptation of his remarks to portions of English plays: since, as abstract principles were to be enforced and illustrated, this object would have been more effectually fulfilled by placing new characters and situations before our eyes, than by recalling our attention to those hackneyed *coups de théatre*, with which we are all familiar from our earliest years, in the stock performances of our own popular dramatists. At any rate, Mr. Siddons ought to have made it clear for what opinions he was responsible, and what he merely repeated after his original; and for this purpose his additions should have been distinguished from the rest of the book. We have some curiosity to be informed whether the actor panegyrized at p. 28. forms the delight of a British or a Prussian audience: but we have no clue to our conjectures, except that the warm praises bestowed on him do not enable us to recognize the individual. It would also be highly satisfactory to know that the eulogy pronounced on the merits of Mr. Cumberland proceeded from a foreigner who can boast so high a literary character as M. Engel.

We must revert to the parallel between soldiers and theatrical performers, who differ in one essential particular which it is important to point out on the present occasion. The utility of all military movements depends wholly on their precision, their co-operation, their *unity*, if we may so express it; the same thing must be done by a thousand men at the same instant, and in the same manner:—but, in the display of emotion and the violent bursts of passion, we are informed in this very volume, either by M. Engel or Mr. Siddons, that 'nature differs much in different men;—what is natural in one personage, may be ridiculous in another.' The infinite variety of forms, then, in which the same expression may clothe itself, will be produced by a thousand physical causes, independent of the moral differences of character; by the party's situation in life, his habits of bodily exercise, or the manners which he has caught from his society. Why, then, are all men indiscriminately to represent pride by 'thrusting one hand into the bosom, carrying it as high as they are able, and placing the elbow of the other arm a-kimbo?' &c. Why is contempt to be uniformly expressed by 'gently drawing the back of the hand several times under the chin, and turning back the head,' &c.? This action is indeed to be accompanied with an ironical smile; and we are disposed to think that, if the smile be properly and sufficiently expressive, almost any other collocation of the limbs will do just as well as that which is above designated with so much minuteness.

It may be added, as a still farther reason for deprecating all attempts at uniformity in gesture, that one of the most powerful charms of scenic representation consists in the diversity with which the same emotion may be exhibited by different persons, or by the same person at different times. The great theatrical luminary of the last age,—the only performer who has left behind him a permanent and what may be called a classical reputation,—is recorded to have frequently varied not only the action, but even the whole emphasis, with which he delivered the most celebrated speeches in Shakspeare. This power pre-supposes the combination of genius and feeling with consummate skill and exquisite judgement, and is not more inconsistent with the theory of the present volume, than with the system of studied attitudes and disciplined movements which appears to be gaining ground on the English stage.

Here, however, a consideration of some importance crosses our minds, which appears to throw a doubt on the justice of the preceding remarks. It may be said that, owing to the stupendous size of our (late) winter-theatres, the modulations of the voice die away on the ear of the distant spectator, the language of the countenance can no longer be construed, the beams of the eye are quenched in the shadowy vapors suspended over the pit, and gesticulation is the sole remaining medium by which a fable can be related or passion communicated.

cated. Terpsichore must, therefore, necessarily usurp the reign of Melpomene and Thalia; plays and even farces must be sacrificed to mimes, melodramas, and spectacles; and if this be the case, the time and attention formerly bestowed by the actor on just pronunciation, impassioned tones, and correct emphasis, must now be transferred to the study of postures, manœuvres, mechanical effect, and symbolical expression. We cannot, however, enter into an effectual examination of the book as it may be calculated for this purpose, having no means of laying before our readers the plates which supply the deficiencies of description; and we must therefore decline the task, after having extracted the 'Mild Character,' which is one of the few that are not accompanied by a portrait:

'A *mild character* (I do not mean an effeminate one) carries the arms folded across the middle of the body; his head rests in a vertical position; it is neither thrown back, nor reposed on the breast; his steps are short, and his feet, though not *turned in*, are far from running into the opposite extreme.'

We must frankly yield the palm of sagacity, to any one who can discover the connection between these exterior characteristics and the thing signified.

When sixty-five plates are thrown into the bargain with a large octavo volume for the moderate price of a guinea, the purchaser has no right to expect any great perfection or delicacy in the engravings. Yet we are sorry to combat the feeling of gratitude which appears to have actuated Mr. Siddons towards his coadjutor of the pencil. The drawings are of great importance in a work of this nature, but on their execution in general we cannot bestow much praise. If some few exceptions may be specified, (particularly the examples of Idiotism, Dejection, Menace, Vulgar Arrogance, and the Voluptuary,) we shall be glad to ask why *Scorn*, as here portrayed, might not be equally the representative of Hospitality; what are the discriminating marks between the face of *Joy* here depicted, and the ordinary expression of sorrow; and wherein Love differs from Hatred? The military officer, who personifies Pride, is correct in one particular, since his unbalanced position must certainly soon *lead to a fall*. The puerile exposures of False Gesture might have been safely omitted, or would have been properly classed under the head of false *drawing*, a fault not uncommon in these sketches; and of which a glaring instance appears in the extended right arm of *Terror*.

If we have spoken with some severity of this work, our feeling must be attributed to a dislike and dread of the principle on which it appears to proceed; and to a perception of the danger of superseding nature, thought, and feeling, in favour of the technical rules which form tumblers and rope-dancers, and the mechanical discipline which regulates the actions of *fantoccini*. This danger is by no means removed by a few general observations thrown out here and there in the way of caution, or protest, against the pedantry of too close an adherence to literal instructions. Those, however, whose maturity of experience and theatrical science secure them against being misled by the theory, will find many valuable observations, and useful hints for attaining excellence in their art.

To the volume an appendix is subjoined, describing the well known origin of the drama in Greece, and rapidly passing to the present mode of dressing characters at our large theatres. This subject is so full of entertainment, that we regret the brevity of the paper employed on it:

'Much curious information may be obtained on this head, from a perusal of the life of Colley Cibber. The dress of Cato is particularised by a very eminent poet; who describes the gown and *wig* worn by Booth, the original representative of that character, in a very accurate manner. It may afford some scope for speculation on the progression of dress, to remark, that the very suit of clothes worn by Wilkes as the airy, lively, dashing Sir Harry Wildair, is at the *present moment* the habit adopted by the antiquated, formal, star-gazing Old Foresight, in the admirable comedy of Love for Love.

'To Mr. Garrick the stage owes great obligation; and his memory will be dear to the lovers of the drama, as long as the works of Shakspeare continue to be the admiration of a British audience: yet in tracing the progression of dress, we may surely be permitted to make a few passing observations, without detracting from the merit of that *immortal man*. There was nothing ridiculous in *his* wearing a *wig* in the character of Ranger, but such a dress would now excite the risible faculties of the audience. The characters of Macbeth and Romeo, which he represented so perfectly, would have been improved by the Scottish and the Italian garb. King Richard is said to have been so exquisitely delineated by this great actor, that none but those who had the happiness of seeing him, can form any idea of the sublimity of his conception of that arduous part. The dress of Richard was as correct then as it is at present; but the other characters were attired in embroidered coats and waistcoats, cocked hats, powdered heads, bags, and court swords. The general effect must have been considerably impaired by such a distinction; and with an actor of less ability, the illusion would have been weakened, if not destroyed: but while Garric acted, attention was employed on him, and him alone; all exterior objects were put to flight by his transcendent genius.'

A copious index is properly added.

Art. VI. *The Theory of Dreams:* in which an Inquiry is made into the Powers and Faculties of the Human Mind, as they are illustrated in the most remarkable Dreams recorded in Sacred and Profane History. 2 Vols. 12mo. 8s. Boards. Rivingtons. 1808.

Never was a more unpromising subject chosen for theorizing!—"The fickle pensioners of Morpheus' train" are such an unsteady and licentious rabble, so absolutely incapable of regularity and discipline, that we defy the most resolute system-builder to train them into any thing like an orderly and distinct plan of co-operation. Reason and philosophy they laugh to scorn; confusion and inconsistency are the very elements of their composition; and he who endeavours to marshal this motley, unmanageable, and whimsical multitude, according to the laws of scientific induction, will soon find himself engaged in a task almost as hopeless as that of registering the forms of the clouds which flit across the face of heaven, or of investigating the laws which influence their perpetual variation of figure.

Independently, however, of the disadvantages of his subject, we suspect that the intellectual habits and accomplishments of this author are by no means such as qualify him for an undertaking of this nature. He certainly appears to be a man of a refined and cultivated mind, accustomed to indulge his curiosity on any topic which he finds interesting, by pursuing it through many different writers, and collecting whatever may be obtained from the various sources of literature: but his understanding does not seem to be of a very robust and vigorous constitution, nor adapted either by nature or practice to the laborious exercise of rigid philosophical discussion. The information which he has collected is creditable to his industry: but it might unquestionably have been more maturely digested, and re-combined in a more perspicuous and connected form. His remarks are without union or concentration; their effect is weakened by frequent and injudicious repetition; and his work is almost as broken and incoherent as its theme.

The argument which the author is pleased to dignify with the title of a theory consists of the following propositions;—that the mind of man is not naturally endowed with the faculty of prophetic discernment, capable of operating either during sleep, or at any other time:—that consequently no confidence is to be placed in any dreams or visions, except such as can be ascertained to have been communicated by inspiration;—that the claim to inspiration must be rigidly confined to those dreams which were subservient to the grand scheme of

Revelation;—and that, therefore, none but those which are recorded in scripture-history can be regarded as having any connection with futurity. He has here unquestionably taken the only safe view of which a subject so full of mystery and uncertainty is susceptible. He remarks, very judiciously, that in considering the question, whether it forms part of the usual moral government of God to furnish mankind with visionary intimations of futurity, it must be remembered that it has not pleased him to impart to us any general injunctions to rely on such notices, nor any rules for their interpretation; and that it seems scarcely credible that the Creator should vouchsafe to man a Revelation of his will, unaccompanied by the sanctions proper to secure it respect, or the instructions necessary to render it beneficial. (See Vol. 1. p. 12.) This argument is undoubtedly very forcible, and almost conclusive; and it is supported by a view of all those instances which are preserved in antient and modern history.

Chapter i. exhibits the terms by which the antient writers distinguished the different kinds of dreams, according to Macrobius; and chapters 2, 3, 4, 5, and 6, are devoted to the consideration of some of the most remarkable dreams that are recorded by the writers of antiquity. From these portions of the work, we will select some specimens of the writer's style of reasoning and composition.

In ch. 2. he observes

'There are some dreams which, upon strong grounds, may be rejected, since they imply a revelation without sufficient object, or have a pernicious tendency: and it must be inconsistent with the divine attributes to have conveyed intimations of futurity to those who had no ground to respect them, and could derive no instruction from them, and still more unreasonable is it to suppose God to have imparted any that were calculated to confirm fallacious systems of religion, or to subvert the eternal laws of moral wisdom.

'Upon these considerations we need not hesitate to reject those accounts which are connected with the superstitions of antiquity, and calculated to strengthen a belief in the existence of the heathen deities; such may be considered as crafty inventions devised for some purpose of interest or policy.'—

'Even those persons who assent to the inspiration of dreams which had a beneficial tendency, must reject such as contradict the sure principles of religion, and involve consequences inconsistent with the declared doctrines of Scripture, since certainly to represent the power of inspiration to have contributed to advance the gloom, and strengthen the fetters of superstition, must be deemed injurious to the attributes of that Being, whose jealous wisdom is understood to delight in the progress of truth, and who seems to have challenged the works and energies of preternatural power and knowledge, in exclusive support of the evidence and claims of true religion.

'It may be said, perhaps, that we are authorized by sacred instruction to maintain, that the Almighty has often judged it right to display his resentment against gross and flagrant wickedness, by suffering its followers to be infatuated in the delusions of their own vanity, and hardened in the obstinacy of their wilful error; subjecting them sometimes not only to the arts and wicked contrivances of interested men, but also to the imposing miracles and malignant deceptions of superior beings; and that as the wonders which God permitted the magicians of Egypt to perform contributed to aggravate the perverseness of Pharaoh, so dreams and oracles might, as Justin Martyr supposed, be purposely suffered, at the suggestion of evil spirits, to mislead those who, disregarding the simple evidence of a stupendous and well-regulated creation, which never ceased to bear testimony to the government of an intelligent and benevolent God, plunged themselves into the depths of a profligate and licentious idolatry.

'Whatever force we may allow to this argument, we cannot suppose, that when God was not particularly offended, and when the dreams which were furnished actually afforded deliverance, that they were designed to be instrumental to the punishment of general error. It is an arrangement undoubtedly consistent with general and equitable laws, that the punishment of sins should result from the indulgence of evil, as Saul, when he wished to break through the appointed and acknowleged decrees of God, by having recourse to those necromantic arts which he himself had discountenanced as superstitious, heard this fatal sentence uttered with unerring truth; and as Ahab was justly seduced by an evil spirit, when he refused to listen to any prophet who predicted not "smooth things" unto him; still however it is utterly improbable, that communications of divine mercy should have been designed to be merely subservient to the establishment of error. If the dream, which was said to have been imparted to Stilpo, had any foundation in truth, it should seem to have been designed to check the spirit of offering up expensive oblations to the heathen deities. The account represents him to have dreamt, that he saw Neptune expostulating with him for not having immolated an ox to him, as was the custom of the priests. Upon which he remonstrated with the deity, for coming like a child, to complain to him, that he had not filled the city with the smoke of an expensive sacrifice, when he had done what his circumstances would admit: upon which the god extended his hand to him with a smile in proof of approbation, and promised that, on his account, he would afford a plentiful supply of water to the Megarensians.'

The third chapter commences with farther distinctions between the dreams of sacred and those of profane history:

'It deserves to be remarked, as an objection to many of the dreams mentioned in antient accounts, which lay claim to the reputation of having been inspired, that they are represented to have predicted events which it was of no advantage to reveal, and of which no care could avoid the accomplishment.

'The dreams recorded in Scripture were calculated especially to establish the evidence, and conspire with the designs of religion; they unfolded the scenes of futurity for the consolation and encouragement of faith, for the attestation to character, and for the manifestation of God's councils. The threats and the promises, which they disclosed, were for adequate purposes, and sometimes suspended on conditions and revocable decrees, they were given with the evidence and clear manifestation of truth, were attested by signs, and explained to those who had reason to look to their completion, and to hope or to tremble without the imputation of credulity.

'But the dreams, mentioned by heathen writers, were delivered to persons who had often no especial claim to divine attention, and who had no reason to respect them till some correspondent event awakened regard.'

Here we have only to observe that perhaps it is not an objection to the authenticity of any supernatural prediction, that 'no care can avoid its accomplishment;' since this is a necessary characteristic of every intimation which is strictly prophetic, and is true of almost every instance that is recorded in scripture.

Chap. 14. considers 'the nature and efficient cause of Dreams,' and c. 15. 'the operation of the mind in the production of Dreams.'—Of this part of the subject, a most indistinct and unsatisfactory view is taken. The author appears to lean towards a notion that extraordinary energies are exhibited by the intellect during sleep, beyond the measure of its waking exertions; and that the faculties of judgment, discrimination, and reason, are then frequently in a state of regular and vigorous action. We apprehend that he has but slender foundation for this opinion as a general maxim. During the repose of the animal faculties, the power of volition reposes likewise; leaving the mind occupied by a series of thoughts, which follow each other in a succession influenced either by accident, or what for this purpose is nearly the same thing, by laws of association unknown to us. The operation of these laws may probably be varied or disturbed by that sympathy which exists between the bodily and the mental functions; and thus our dreams may often partially receive their direction from the affections of the corporeal organs:—but the suspension of the will appears utterly inconsistent with the notion of a systematic exertion of the intellectual powers. The laws of association alone, without the interference of volition, can scarcely be supposed to connect our ideas into a consistent form, although the action of those laws may occasionally approach very near to regularity, and more so in some individuals than others. Little reliance, ~~therefore, can~~ be placed on those speculations which represent the mind as capable of the most effective exertions, when relieved from the incumbrance of the bodily senses. This idea the author has adopted from Sir Thomas Browne, who says that—"we are somewhat more than ourselves in sleep, and that the slumbers of the body seem to be but the waking of the soul; the ligation of sense, but the liberty of reason; and that our waking conceptions do not match the fancies of our sleep;"—which opinion he supports by relating of himself that, though not naturally disposed to mirth, yet in one dream he could compose a comedy, and laugh himself awake at his own good things *. In the first place, we must be pardoned a little scepticism in receiving what is delivered to us by this ingenious, but excentric and whimsical writer. Secondly, we rather suspect that, if his memory could have served him to recall when awake the comic productions, of his sleeping hours, he would have found very little which could excite laughter, or that he would have had the laugh all to himself. We believe that it must have happened to many persons, to be highly elated in their dreams by the composition of sublime and magnificent verses; which, on being recollected in the morning, have turned out to be most egregious nonsense.

The instances of the *Somnambuli*, or walkers in their sleep, furnish little support to the author's opinion. They are clearly in a state of disease; their actions are very limited, frequently without any object, and sometimes extremely defective. It is said that such persons have been known to walk over places 'which Mad Tom would have shuddered to look at;' and they have probably owed their safety precisely to the imperfect state of their faculties, which failed to present them with a distinct view of their danger: on the same principle that difficulties have been often most successfully encountered by those who were not fully aware of their magnitude. The cases mentioned of persons who have produced and committed to writing regular and finished compositions during sleep, and have waked in the morning greatly astonished at the labours of the night, of which they retained no recollection, are certainly very curious, if they can be implicitly credited: but they are extremely rare; and it is remarkable that no dreaming philosopher or poet has ever yet, that we know, presented the world with any specimen of his sleeping performances, which would have been the most natural and satisfactory mode of verifying so surprizing a fact. The circumstance related of himself by Cælius Rhodoginus, and mentioned by the present author, vol. 2. p. 61, does not

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* *Religio Medici,* P. II. § 11.

strike

strike us as particularly wonderful, nor as affording any proof of a superior activity in the mind, while the body is reposing. Being extremely anxious, as he relates, to refer to a particular author, he recollected in his dreams the title and page of the book which he wanted, and for which he had in vain taxed his memory when awake. This was probably effected by the natural march and rotation of his thoughts, in sleep, which brought him, without any exertion of the will, to the idea which he had before sought without success: just in the same manner as our waking thoughts, when left to take their own course, perpetually conduct us to the recollection of names and circumstances which, but a short time before, no effort of the will or of the memory could revive. That the mind has been deemed, during sleep, fit for the reception of revealed knowlege, is no proof whatever that it derives unusual powers from the quiescence of the body, or that it exhibits in that state any distinguished evidence of its elevated nature (see vol. 2. p. 78, 87.); because, in the first place, revelations have been equally imparted to persons who were awake; and secondly, the same power, which vouchsafes a preternatural communication of its will, can surely place the mind, whether sleeping or waking, in a proper condition to receive it.

Chapter 17th treats of the recurrence in sleep of reflections which engaged the waking attention; and chapter 18th, of the influence of the body on the mind during sleep. Both of them are amply embroidered with quotation, but very scantily supplied with thought; and, like many other parts of the treatise, they put us in mind of a frill and ruffles without the useful addition of a shirt, or of lace and finery distributed over the frail surface of a thread-bare coat.

The 19th chapter is employed in recapitulating the opinions of the author, and fortifying them with additional authorities; and the 20th and last is spun out of some flimsy remarks on the use of fictitious dreams in literature.

As to the style of this writer, it is, on the whole, by no means deficient in perspicuity and force. In some places, however, it is harsh; in others, feeble; and occasionally it is disfigured by affectation. Thus in vol. 2. p. 117. we read of '*triste* and cadaverous figures;' and the presumption of Callimachus, in gazing on the naked charms of Minerva, is, in defiance of all derivative analogy, called Act*æan* audacity, from the story of Act*æon*. The philosophy of Newton might with as much propriety be termed the Newt*æan* system.

Art. VII. *The Poems of Richard Corbet,* late Bishop of Oxford and of Norwich. The Fourth Edition, with considerable Additions. To which are now added, "*Oratio in Funus Henrici Principis,*" from Ashmole's Museum, Biographical Notes, and a Life of the Author. By Octavius Gilchrist, F.S.A. 12mo. pp. 260. 9s. Boards. Longman and Co.

"The witty Bishop Corbet" was born A. D. 1582 at Ewell in Surrey. Of his father it is recorded that he had a good taste for gardening; and Ben Jonson has "memorized" him among the number of his personal friends. The industry of Mr. Gilchrist, who has searched the registry of the Prerogative Court for the purpose, has farther ascertained that he left to his son, by will, "sundry freehold lands and tenements lying in St. Augustin's parish, Watling Street, London, and 500l. in money." He was at Westminster School till 1597, when he entered at Broadgate Hall, Oxford; whence in the next year he removed to Christ Church: he took his master's degree in 1605; and thereupon, as Mr. G. says, 'he became celebrated as a wit and a poet.'

At what time Corbet married, it has foiled even the ingenuity of Mr. Gilchrist (though a most zealous antiquary) to ascertain correctly; notwithstanding which, we give him the fullest credit for the minuteness of his research, and also for the sincerity of his avowal that, where fact cannot be obtained, he despises the usual resort of literary biographers, conjecture. The lady's name and parentage are, however, more certain; and she was the daughter of Dr. Leonard Hutton, his friend and fellow-collegian. His only children were 'a daughter, named Alice, and a son born the 10th of November 1627, towards whom the beautiful poem at page 150 is an undecaying monument of paternal affection.' Perhaps our readers will scarcely think that the verses deserve so high an encomium;—yet they are simple and interesting, and will be no bad specimen of the Bishop's familiar style of composition.

'To his Son Vincent Corbet,

'On his Birth-day, Nov. 10, 1630, being then three years old.

'What I shall leave thee none can tell,
But all shall say I wish thee well;
I wish thee, Vin, before all wealth,
Both bodily and ghostly health:
Nor too much wealth, nor wit, come to thee,
So much of either may undo thee.
I wish thee learning, not for show,
Enough for to instruct, and know;
Not such as gentlemen require,
To prate at table, or at fire.

I wish thee all thy mother's graces,
Thy father's fortunes, and his places.
I wish thee friends, and one at court,
Not to build on, but support;
To keep thee, not in doing many
Oppressions, but from suffering any.
I wish thee peace in all thy ways,
Nor lazy nor contentious days;
And when thy soul and body part,
As innocent as now thou art.'

Dr. Corbet was deprived of his earliest patron by the assassination of the great Duke of Buckingham, in 1628: but this event did not leave him destitute of the favour necessary to his advancement; since in the ensuing year, as Mr. G. with a most rigid punctuality in dates informs us, 'he was elected Bishop of Oxford the 30th of July, was consecrated at Lambeth the 19th October, and installed the 3d of November.' In April 1632, he was translated to Norwich, and held that see to the day of his death, July 28th 1635. What a happiness it is to us, already some way advanced into the 19th century, to be possessed of the precise dates of so many great and important events which took place in the early part of the 17th!

The Bishop's merits are not, perhaps, over-rated by his present Biographer, who paints him as 'benevolent, generous, and spirited in his public character; sincere, amiable, and affectionate in private life; correct, eloquent, and ingenious as a poet; he appears to have deserved and enjoyed through life the patronage and friendship of the great, and the applause and estimation of the good.' We say *perhaps*; because we really are not aware that Mr. G. has sufficient ground for supporting this eulogium to its full extent; and the sentence is also so happily oratorical, that we are compelled to entertain some doubt respecting its biographical accuracy. At least, however, Dr. Corbet appears to have added to a great fund of good nature a very distinguished portion of ability and learning: but (as Mr. G. observes) 'the predominant faculty of his mind was wit,' a talent which he was better able to employ than to restrain; since it was equally conspicuous in his writings and in his speeches, in sermons from the pulpit, in harangues to royalty, in charges to his diocese, and in alehouse conversations. The following instances of his most fugitive species of humour are entertaining;—Mr. G. says that they are copied *verbatim* from Aubrey's MSS. in the Ashmole Museum:

" After he was doctor of divinity, he sang ballads at the Crosse at Abingdon; on a market-day he and some of his comrades were at the taverne by the Crosse, (which, by the way, was then the finest of England; I remember it when I was a freshman; it was admirable curious Gothicque architecture, and fine figures in the nitches; 'twas one of those built by king ...... for his queen.) The ballad-singer complayned he had no custome—he could not put off his ballads. The jolly Doctor puts off his gowne, and puts on the ballad-singer's leathern jacket, and being a handsome man, and a rare full voice, he presently vended a great many, and had a great audience.

"After the death of Dr. Goodwin, he was made deane of Christ-Church. He had a good interest with great men, as you may finde in his poems; and that with the then great favourite the Duke of Bucks, his excellent wit ever 'twas of recommendation to him. I have forgot the story; but at the same time Dr. Fell thought to have carried it, Dr. Corbet put a pretty trick on him to let him take a journey to London for it, when he had alreadie the graunt of it.

"His conversation was extreme pleasant. Dr. Stubbins was one of his cronies; he was a jolly fat doctor, and a very good housekeeper. As Dr. Corbet and he were riding in Leb-lane in wet weather, ('tis an extraordinary deepe dirty lane,) the coach fell, and Corbet said, that Dr. S. was up to the elbows in mud, and he was up to the elbows in Stubbins.

"A.D. 1628, he was made bishop of Oxford; and I have heard that he had an admirable grave and venerable aspect.

"One time as he was confirming, the country people pressing in to see the ceremonie, said he, 'Beare off there! or I'll confirm ye with my staffe.'—Another time, being to lay his hand on the head of a man very bald, he turns to his chaplaine, and said, 'Some dust, Lushington,' to keepe his hand from slipping. There was a man with a great venerable beard; said the bishop, 'You, behind the beard!'

"His chaplaine, Dr. Lushington, was a very learned and ingenious man, and they loved one another. The bishop would sometimes take the key of the wine-cellar, and he and his chaplaine would go and lock themselves in and be merry; then first he lays down his episcopal hood, 'There layes the doctor;' then he putts off his gowne, 'There layes the bishop;' then 'twas, 'Here's to thee, Corbet;'—'Here's to thee, Lushington.'"

Of the wit which has been said to be contained in his writings, much was local and personal, and has therefore entirely evaporated; and much more is of such an uncouth cut and fashion, that it cannot be expected to produce great amusement at the present day, even among those who are most inclined to laugh. Nevertheless, enough remains to render our sincere thanks due to Mr. Gilchrist for his labours of revision and illustration; which have re-placed Bishop Corbet on the level which he deserves to maintain, among such of his contemporary Bards as had already been deemed worthy of the assistance of a modern editor.

ART.

Art. VIII. *Practical Observations on the Uterine Hæmorrhage*; with Remarks on the Management of the Placenta. By John Burns, Lecturer on Midwifery, &c. in Glasgow. 8vo. 5s. Boards. Longman and Co. 1807.

The author of this volume has already appeared before us as a respectable writer on the subject of puerperal diseases, and we apprehend that his reputation will not be diminished by the present treatise. Since those hæmorrhages which occur either during the period of gestation, or at the time of delivery, are among the most urgent diseases to which the female is liable, they demand the most prompt assistance, and the most active practice.

Mr. Burns commences by giving some account of the structure of the ovum, as far as its connection with the uterus is concerned. These bodies are exactly fitted to each other; and between them pass a great number of very minute blood vessels, which are easily ruptured, if from any cause the ovum and the uterus are separated. A rupture of these vessels produces the hæmorrhage, and the amount of blood discharged will, in course, be proportionate to the extent of the separation and the quantity of vessels that are broken. If the loss of blood were to continue for any length of time without interruption, the patient would be destroyed: but in this as in many other instances, we find natural means supplied for preventing a fatal termination. Loss of blood induces a state of syncope; which, by stopping the circulation, permits a coagulum to form at the mouths of the divided vessels, and thus offers a temporary obstruction to the continuance of the complaint. Still the relief thus obtained is only temporary, and a very slight cause is apt to throw out the coagulum, and renew the disease: but here a farther remedy is provided. The changes which take place in the uterus excite it to contract, and to endeavour to expel its contents; and thus the vessels have their diameters lessened, so as to form a permanent and effectual obstacle to a continued effusion of blood. The object of the practitioner is, in all cases, to regulate these natural processes, and to induce the one or the other of them according to the particular circumstances of the patient.

After this general view of the subject, the author proceeds to consider its different parts with more attention. He enumerates the occasional causes of the disease, and the effects which it produces on the constitution; makes some observations which may enable us to form a prognosis; and lays down the principles which must guide us in the treatment. The causes that create the disease, although apparently very dissimilar, all operate in the same way; they detach a part of the ovum from the uterus, and, by rupturing the vessels which connect the one with the other, give rise to the complaint. The process of gestation is interrupted, and, if the injury has proceeded to any considerable extent, is entirely stopped, so that the expulsion of the fœtus becomes a necessary consequence. This event, however, does not always follow immediately, though a foundation is laid for its occurrence; and it frequently happens that the discharge is so considerable, as to destroy life long before the delivery is accomplished. This melancholy result may, in many instances, be avoided, by artificially exciting this action to take place; when the uterus, being thus freed from its contents, exercises its contractile powers, so as effectually to prevent a return of the hæmorrhage.

In the treatment of the disease, it becomes a most important point for the practitioner to determine, whether he should endeavour to check the discharge by what may be regarded as palliative means, or whether he must have recourse to the premature delivery of the fœtus. On few points is a decisive judgment more necessary: he must immediately form his determination, and adopt his plan of treatment accordingly, since by delay the strength of the patient is irrecoverably reduced, or she may even expire before his eyes. Mr. Burns enters very fully on the consideration of this serious question; and we think that he treats the subject with much ability: his observations prove that he has attentively considered it; and his directions are clearly and explicitly laid down. When it is not deemed expedient to proceed to delivery, but when the object is merely to restrain the bleeding, and to cause the formation of a coagulum in the ruptured ends of the vessels, he feels much confidence in opposing a mechanical obstacle to the flow of the blood. Of the success of this practice, he speaks in very high terms; and his candor is such, that we are inclined to place great reliance on his statement. This application is assisted in its effect by the operation of external cold, and sometimes by such means as tend directly to weaken the force of the circulation: but in the application of these the author enjoins a salutary degree of caution.

Having considered the plan to be pursued in the hæmorrhages which occur during the period of gestation, Mr. Burns adverts to those which take place during labour. The causes which produce the disease in this case are, in general, the same as those which operate in the former stage; and here also the same method commonly proves effectual in the removal of it, viz. the delivery of the fœtus. It occasionally happens, however, that, after delivery, the uterus falls into a state of torpor, so that the vessels do not exercise their contractile power; and a hæmorrhage ensues, which is the more alarming as it indicates an unnatural state of the system at large. Another cause of hæmorrhage, on which Mr. B. dwells at some length, is that which is occasioned by the retention of the placenta; and this leads him to give directions for the conduct of the practitioner with respect to the management of that substance. As in the preceding parts of the work, so here also the instructions appear to us very judicious; and they are rendered more valuable by being detailed with that clearness and precision of which we have already spoken in terms of commendation.

Art. IX. *An Exposition of the Practice of affusing cold Water on the Surface of the Body, as a Remedy for the Cure of Fever:* to which are added, Remarks on the Effects of cold Drink, and of Gestation in the open Air in certain Conditions of that Disease. By Robert Jackson, M.D. 8vo. pp. 429. 10s. 6d. Boards. Murray. 1808.

Dr. Jackson must be well known to our medical readers, as one of the first practitioners who made use of the cold affusion as a remedy in fever. His opinions respecting the method of applying it, and concerning its mode of operation, are also understood to differ from those of the late Dr. Currie; who, if not the original introducer of the practice in modern times, may be justly regarded as the first who attempted to explain its action, and thence to deduce the proper rules for its application. A principal object of the work now before us is to controvert the opinion of Dr. Currie; to shew that he formed an incorrect idea respecting the nature of the effects produced by this remedy; and to prove that the directions which he lays down for its application are defective, or even erroneous. Another point, which Dr. Jackson labours with some assiduity, is to assert to himself the merit of priority in the use of the remedy; and for this purpose, he devotes the first part of his volume to an historical detail of the circumstances which led to his employment of the cold affusion, and an account of the publications which were written on the subject by himself and others. The facts stated seem to prove that Dr. J. first employed cold-bathing as a remedy for fever, in the year 1774; that in 1791 he mentioned its good effects in a treatise which he published on the Jamaica fever; and that in consequence of his continued experience of those good effects, in 1793 he introduced it into the British hospitals. It appears, therefore, not only that Dr. Jackson employed it previously to Dr. Wright, but that it formed a part of his usual practice in fever, whereas Dr. Wright seems to have performed only one solitary experiment. Dr. Currie, however, in his publication in 1797, gives the merit of the discovery to Dr. Wright; having been, no doubt, unacquainted both with Dr. Jackson's practice and his publication.

The 2d part of the work is intitled, 'the author's manner of applying cold water to the surface, prior to 1803, stated and vindicated from the objections of the author of the medical reports.' Dr. Jackson examines Dr. Currie's remarks, paragraph by paragraph, and endeavours to repel the attack which was made by Dr. C. as well on his practice as on his theory. With respect to the first, he proves, by quotations from his earlier writings, that he used the cold affusion in the commencement of the disease; that he applied it to a considerable extent; and that he was fully sensible of its great importance as a remedy in the cure of fever. As to his theory respecting the mode of its operation, he acknowleges that Dr. Currie and he differ very materially in their views; and a large part of his volume is occupied by the development of those circumstances on which this difference depends, and the precise condition in which it consists. The elucidation of this point leads the author to criticize Dr. Currie's theory of fever; and to inquire how far the successive actions, which he supposed to be essential to the formation of the febrile paroxysm, can be justly regarded as standing to each other in the relation of cause and effect. We must confess that, in our opinion, Dr. Jackson's strictures have considerable weight; and they induce us to conclude that Dr. Currie has not been more successful in forming a theory of fever than his predecessors; a failure which cannot operate in any degree to the disparagement of his genius, when we recollect the many illustrious writers who have been foiled in a similar attempt.

With regard to the principle on which Dr. Jackson employs the cold affusion, he fairly states that it is much more obscure than that on which Dr. Currie proceeded: but, on the other hand, he maintains that, according to his views, the remedy is of much more general application. The grand circumstance which regulated Dr. Currie's practice was the state of the temperature; and the principal effect which was expected to be produced was the reduction of increased heat. Dr. Jackson considers this as only one among many other particulars which should be kept in view by the practitioner. He repeatedly observes that his principles are complicated and difficult to be explained; and we may add that the peculiarities of his style are not such as tend to diminish this obscurity. We are far from feeling confident that we at all times fully comprehend his meaning; and it is rather by a comparison of different parts, than from any one passage, that we are enabled to form a conception of his theory. In the following paragraph, however, he sets forth his opinions with more than usual perspicuity, and places them in opposition to those of his antagonist in such a manner as to bring into contrast some of the leading points of difference between them:

> 'The fundamental, and I may say the indispensable condition, which warrants the safety and insures the success of the effect of cold affusion on the surface, is held by the author of the Medical Reports to consist in increased heat or high temperature: while the reduction of temperature, or subtraction of heat, by the application of the cold water, is maintained to be the cause which dissolves the febrile associations, and thereby cures the disease. The presence of heat is judged by the application of a thermometer; and when this instrument indicates its existence, the remedy is applied almost without restriction; when it fails to indicate it, the cold affusion has no place. Hence, as increased heat is not always manifest under the action of a febrile cause, the cold affusion cannot always be applied with safety or prospect of benefit according to the implied principle. There is here an evident blank in the practical course, and this author suggests no means of supplying the defect. The ground on which I act is different. The fundamental condition on which I rest is by no means so obvious, or capable of being so precisely measured by the help of an instrument as that assumed in the Medical Reports; but it is a general condition, capable of improvement, almost of creation. It in fact consists, or is supposed to consist, in a condition necessary to animal life, viz. susceptibility of impression. The subject, as susceptible, is more or less readily disposed to be acted upon, and, according to relative condition, more or less capable of assuming a new form of action with the application of a new power of stimulation, whatever be his temperature.'—'As susceptibility of impression is variously affected by the action of a febrile cause; and, as cold water is only of a given force, the first practical step of the physician must be necessarily directed to the means of bringing susceptibility to a common level, so that the remedy may act with due impression throughout.'

In a practical point of view, the great difference between Dr. Currie and Dr. Jackson consists in the latter seldom applying the cold affusion until he has previously prepared the system by some other operation; such as bleeding, purging, the warm bath, or friction, according to the particular circumstances of the case; and the intention of the author in administering these remedies is, 'to increase the susceptibility of the body for receiving the impression of the cold affusion.'

We shall not venture to decide between these authorities: but we are glad to observe that the opinions of Dr. Jackson are now given to the public in such a form, that their value may stand a chance of being fairly appreciated; which before was certainly not the case.

Dr. J. very prudently declines to offer any general theory of fever: but he enters very fully into the description of the different forms which the disease assumes, whether they are to be ascribed to some original variety in the nature of the exciting cause, or to some modifications induced by external circumstances. In this part of his work, he displays considerable power of discernment; and his mode of writing is calculated to impress the mind of the reader with an idea, that his descriptions present a faithful transcript of the different forms of fever, which have actually fallen under his observation. It would, however, carry us far beyond the limits of a general review to follow him through all his subdivisions, and to remark on the restrictions which he imposes on the practice of the cold affusion in the several kinds of fever which he describes. We shall only add that he has possessed very extensive opportunities of witnessing the effects of his practice; and that his manner bespeaks a turn of mind which is capable of forming a just estimate of them.

Though, in the present volume, Dr. Jackson has avoided much of that singular phraseology which was before so fair a subject of animadversion, still a considerable degree of obscurity pervades the theoretical part. It is written, however, with commendable candor; for although we can discover marks of disappointment and irritation, yet he has properly attempted to repress all personal feelings, and to make the controversy a mere question of scientific discussion.

ART. X. *Oxoniana.* 4 Vols. 12mo. 1l. 1s. Boards. R. Phillips.

ANECDOTES and Memoranda, however slight in themselves, are read with avidity by those who are acquainted with the names to which the records belong; and various particulars, otherwise unimportant, are hence deemed worthy of notice. Thus, the native is pleased by receiving information of the spot on which he was born; the child, of his relatives and ancestors; the pupil, of his teachers, and places of education; the reader, of his favourite authors; and the academic, of the university of which he is a member.

In order to supply food for this curiosity, which is more or less natural to all minds, several publications have appeared on the continent, and among ourselves, under the title of *anas;* giving a number of detached anecdotes relating to the persons whose characters they were designed to illustrate. In conformity with this method, we are now presented with Oxoni-ana, or anecdotes of the University of Oxford. To those individuals who have resided any time at that seat of learning, such a work, if well compiled, must form an acceptable and interesting present; and after having perused the volumes before us, we do not hesitate to say that the selection is judicious, that the arrangement is appropriate, and that many of the particulars recorded are such as cannot be obtained from any other printed sources.

The first volume contains historical and antiquarian articles relative to the University in general; the second, those which more particularly refer to the different colleges; while the third and fourth include notices of the public establishments, letters from eminent men, curious articles of biography, miscellaneous anecdotes, and a collection of historical memoranda. For most of the materials which compose these volumes, the Editor says that he is indebted to large and scarce publications, as well as to MSS. deposited in the Bodleian Library. He has not, however, confined himself to such sources, having made extracts from every work which he could find that seemed to answer his purpose; and from Anthony Wood he has derived not a little assistance.

In affording our readers a farther idea of this compilement by making some extracts, we expect to furnish them also with entertainment. We begin with the articles on the University-degrees, and the dresses or habits prescribed for them:

'*University Degrees.*—It does not appear that there were any degrees in either the Greek or Roman Academies; the only distinction was that of Masters and Scholars. The first seminaries of learning among Christians were the Cathedral Churches and Monasteries *, but in process of time the schools belonging to them were regulated, and the men of learning opened others in places where they could find encouragement. Hence the origin of Universities, which at first were

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' * Besides the mode of educating youths in religious houses, it was usual to receive them into the houses of the Bishops and Nobility, where they were instructed in learning, and occasionally filled up the retinue of the master. Pace, one of the restorers of letters in England, a friend of Erasmus, imbibed the rudiments of learning in the palace of Langton, Bishop of Winchester. Sir Thomas More was educated as a page with Cardinal Mortón, Archbishop of Canterbury, about 1490, who was so struck with his genius, that he would often say at dinner, "This child here waiting at table is so very ingenious, that he will one day prove an extraordinary man."

merely a collection of those schools, to which princes and great men gave liberal endowments, and granted particular immunities and privileges. Degrees were not conferred till the Universities were incorporated; a circumstance extremely probable, when we recollect that all civil honours must be derived from the supreme magistrate.

'The most ancient degrees were those of Bachelor and Master of Arts. Before the existence of a certain statute, which obliged the Theologists to be Regents in Arts previously to their ascending the chair of Doctor, they were only Students, and Bachelors, or Masters of Divinity, without reading the Arts. At that time the degrees in arts were held in such estimation, as to be thought superior to that of Doctor in any other faculty.

'The Degree of Doctor was not known in England till the time of Henry II.* It afterwards became common, and was taken not only by Professors of Divinity, Law, and Medicine, but by those of Grammar, Music, Philosophy, Arts, &c. As the Doctors, however, of these professions seldom obtained great honour or riches, they declined and fell into neglect. That of Music is the only one which has survived.

'*University Dresses or Habits.*—The Scholars are supposed in their dresses to have imitated the Benedictine Monks, who were the chief restorers of Literature. Their gowns, at first, reached not much lower than their knees. The shoulders were but a little, or not at all, gathered; neither were the sleeves much wider than an ordinary coat, but were afterwards much enlarged. When degrees became more frequent in the reigns of Richard I. and John, other fashions were invented for the sake of distinction, not only with respect to degrees but faculties. The wide sleeves are still worn by Bachelors, and by those undergraduates who are on the foundation of different colleges. The gowns were at first black, afterwards of different colours. In the Chancellorship of Archbishop Laud, all were confined to black, except the Sons of Noblemen, who were allowed to wear any colour. The gown used at present by Masters of Arts is not ancient, and never known to have been worn before the time of John Calvin, who, as it is said, was the first who wore it. The ancient gown had the slit longways, and the facing lined with fur.

'With respect to caps; the square form with the upper part pointed is supposed to have been the most ancient; but on the introduction of the faculties of Divinity, Law, and Medicine, the doctors in them wore round caps. The two latter still retain them. Some years before the Reformation, the Theologists wore square caps, without any stiffening in them, which caused each corner to flag. They were such as the Judges now use. It was the custom for the Clergy to preach in caps, and for their auditors, if scholars, to sit in them; which continued till the troubles in the time of Charles I. On the Restoration of Charles II. the auditors sat bare, lest, if covered, they should encourage the laity to put on their hats, as they did during the Rebellion.

'* Hence the stile or name of the University is, *The Chancellor, Masters, and Scholars of the University of Oxford.*'

'The most ancient form of the Hood was that which was sowed or tied to the upper part of the coat or gown, and brought over the head for a covering, in the same manner as a cowl: but when caps were introduced, the hoods became only an ornament for the shoulders and back; they were then enlarged and lined with skins.

'The Boots were introduced by the Benedictines. The ancient form or fashion of them was but small, and came up to the middle of the leg, with little or no tops to them. They were worn by Masters of Arts at their inception; which custom continued till the introduction of the Degree of Doctor, when they were used by them, and the Masters wore Pantables or Sandals.'

As the origin of the University-disputations are far from being generally known, even by the Academies themselves, we make the following extract on this subject;

'*Disputations in Parvisiis.*—In the Statute, De Exercitiis præstandis pro Gradu Baccalaurei in Artibus, the exercises required are Disputationes in Parvisiis.

'Chaucer, in the Prologue to the Canterbury Tales, characterizing the Serjeant at Law, says,

'A Serjeant of Law, ware and wise,
That often had ben at the pervise.'

'And in the glossary at the end of Urry's edition, the word Pervise is explained, a church porch, contracted from *Paradisus*, i. e. *locus porticibus et deambulatoriis circumdatus*, and Spelman says that our lawyers used formerly to walk in such a place to meet their clients.

'Before the schools were erected, the young students held their disputations in Parvisiis in the porch of St. Mary's church. There they sate, vis-a-vis, one opposite the other. This might be expressed in the Norman French of those times perhaps by Par-vis, and this again in barbarous Latin would be rendered by *in parvisiis.*

'Another writer says of this word, that it signifies the nether part of a church, set apart for the teaching of children in it, and that thence it is called the Parvis, à parvis pueris ibi edoctis; adding that this sense of it explains the following story in Matthew Paris.

"In the reign of King Henry III. the pope's collector met a poor priest with a vessel of holy water, and a sprinkler, and a loaf of bread that he had gotten at a place for sprinkling some of his water; for he used to go abroad, and bestow his holy water, and receive of the people what they gave him, as the reputed value thereof. The pope's collector asked him what he might get in one year in that way? The priest answered about twenty shillings, to which the collector presently replied, then there belong as due out of it, as the tenths, two shillings to my receipt yearly, and obliges him to pay it accordingly. Upon which [Cógebatur ille pauperculus, multis diebus scholas exercens, vendítis in Parvisio libellis vitam famelicam protelare pro illâ substantiâ persolvendâ,] the poor priest, to enable him to pay that imposition, and to get a sort of livelihood, was constrained to take up the trade of selling little books at the school in the parvise.

And hence it is, as some think, that the French call the *Proanos le Parvis.*" Staveley's History of Churches.

'*Austin Disputations.*—In the University-Statutes we meet with the term Disputationes in Augustinensibus. These were disputations with the Augustine monks, who had acquired great reputation for exercises of this kind, and had formerly a monastery in Oxford, on the site of which Wadham College is erected. Some traces of this practice still remain in the University exercises, and the common phrase of scholars "doing Austins," has a direct allusion to it.'

The University-discipline, in the time of Henry VIII., is thus recorded :

'In a sermon of "Maister Thomas Leuer, preached at Poulis Cross the xiiii day of December 1550," is the following description of Univerity discripline.

"There be diuers which rise dailie betwixt iiii and fyve of the clocke in the mornynge, and from fyve until syxe of the clocke use common prayer, with an exhortation of God's word, in a common chapell, and from syxe untoo ten use euer eyther private studie or commune lectures. At ten of the clocke they go to dinner, where as they be contente with a penie peice of befe amongest iiii, havinge a few potage made of the brothe of the same beefe, with salt and oatmeal, and nothing elles. After this slender dyner they be either teachinge or learninge until v of the clocke in the euyning, when as they have a supper not muche better than their dinner, immediatelie after the which they go either to reasoning in problemes, or unto some other studie, until it be nyne or tenne of the clocke, and there beynge without fire, are faine to walk or runne up and downe halfe a houre to get a hete on their fete when they go to bed."

We meet with this account of the University Regent Masters :

"Before we had such plenty of Colleges as now," says Dr. Wallis, "with fellowships endowed, (where tutors might be had for instructing of young students) every master or doctor in each faculty, was obliged, upon taking such degree, to be a *Regent* for some number of years; that is, to have a school and there to read lectures constantly (during his necessary Regency) for instructing young students in those faculties; and each student to be entered in some such school, under one of these *Magistri Scholarum ;* and after such necessary Regency, were for some longer time *Regentes ad placitum ;* and afterwards (except the doctors in the superior faculties) *Non-regentes.* And hence it is, that the collating degrees is intrusted to the *Congregation* of *Regent Masters,* as being best acquainted with the diligence and proficiency of their respective scholars, while yet the greater affairs of the University are dispatched by the *Convocatio* (or *magna Congregatio*) *Magistrorum Regentium et non Regentium.*"

At the end of the first volume, are *fac simile* Letters of Sir Thomas Bodley, the Rev. Thomas Hearne, Dr. Wallis, and Sir William Dugdale. Dr. Wallis's letter contains so strong an evidence of the wonderful powers of his mind in the resolution of numerical operations, that we shall copy it:

> "Decemb. 22, 1669. In the dark night, in bed, (without pen, ink, paper, or any thing equivalent,) I did, by memory, extract the square root of 3,00000, 00000, 00000, 00000, 00000, 00000, 00000, 00000, which I so found to be 1,73205, 08075, 68877, 29353, ferc. And did the next day commit to writing.
>
> 'Feb. 18, 1670, stilo Angliæ. Johannes Georgius Pelshover (Regiomontanus Borussus) giving me a visit, and desiring an example of the like, (when I had then for a long time been afflicted with a quartan ague;) I did that [night] propose to myself (in bed, by dark, without other help than my memory,) a number of fifty-three places.
>
> '2,4681, 3579, 1012, 1411, 1315, 1618, 2017, 1921, 2224, 2628, 3023, 2527, 2931. Of which I so extracted the square root, of 27 places, viz.
>
> '157, 1030, 1687, 1482, 8058, 1715, 2171, proxime, which numbers (the one and the other) I did not commit to paper, till he gave me another visit, March 11, following; when I did, from my memory, dictate them to him, who then wrote them from my mouth, and took them with him to examine.
>
> 'Your's,
>
> "*Oxford, Feb.* 16, 1680-1. JOHN WALLIS."

Our quotations have been confined to the first volume; and indeed we dare not continue them through the other parts of the work. The temptations would be too forcible for us to resist them, and too numerous to admit of our yielding to them; and after all we must then, as we now do, refer the reader to the publication itself.

ART. XI. *Sermons on the great Festivals and Fasts of the Church,* on other solemn Occasions, and on various Topics. From the German of the Rev. George Joachim Zollikofer, Minister of the Reformed Congregation at Leipsick. By the Rev. William Tooke, F.R.S. 2 Vols. 8vo. pp. 648. and 653. 1l. 4s. Boards. Longman and Co.

IN a former number, (M. R. Vol. lii. N.S. p. 37.) we had occasion to offer our opinion respecting a set of sermons by M. Zollikofer on Education, &c.; and the general remarks which we made at that time will for the most part apply to the volumes now before us. The same rich fund of invention, glow of devotion, and easy flow of expression, which characterized the preceding, are also found to predominate in the present compositions. We have therefore little to add in the way of observation: but the general excellence of the discourses will not permit us to dismiss them without transcribing a few passages.

In treating on the importance of the doctrines of Christianity, the preacher specifies several of the great truths which this system promulgates, and then proceeds thus:

'Add to this, my dear brethren, the sixth main truth to which Jesus came into the world to bear witness and to place beyond all doubt. It is the doctrine of our immortality, and of the future retribution. A doctrine, by its certainty satisfying the utmost cravings of our mind; a doctrine that sets in motion all the springs of the human heart, and imparts to the christian more joy in prosperity, more comfort in afflictions, more incitement to the purest and most exalted virtue, than all that human wisdom has ever contrived as a substitute for it.—The sentiment of the fragility of this earthly tabernacle, the mortality of this body of clay—how unavoidable in every state and condition, in every age, in the midst of the enjoyment of pleasure, in the midst of our preparations and expectations of a long life of contentment here on earth; how unavoidable is the heart-rending sentiment of darkness and corruption and annihilation! and how oft does it return, how often seize us in the most careless moments of festivity and mirth!—Yet no; we, christians, who have confidence in Jesus, who have learnt the truth of him; we who have already died, and risen again, with him, and are transformed into the heavenly likeness; we who may as assuredly expect all this, as we are assured of his death, and of his resurrection from the dead: we need no longer be cast down, no longer be depressed by this idea. We are animated not only by conjectures; no, by the sure and certain hopes of a complete victory over death and corruption; the sure and certain hopes of a better, superior, everlasting life; hopes which no heathen, no philosopher, even no Israelite could have. As certainly as he lives, so certainly shall we also live. As certainly as he is risen again, so certainly shall we also rise again. Enlightened by his doctrine, by it informed of God, and of his will, and of our destination, we are now exalted above death and the grave; we are called to expect ever-during continuance, ever-growing perfection; we are taught to consider this life as only the first, the lowest step of our existence, and death the advancement to a higher degree of it. All the works of creation, all the methods of providence, all predispositions and energies, all the trials and vicissitudes, all the propensities and desires of mankind, all the doctrines of the gospel, address us now with a stronger voice, a voice that we cannot mistake: Shudder not at the view of death; be not dismayed at the darkness of the grave! Death has lost his power, the grave is deprived of its terrors. God is thy father: he cannot abandon his child for ever to corruption; he cannot leave to perish his creature whom he loves, and by whom he is beloved, his creature whom he has made capable of such great perfections, and that is ever striving and longing for higher perfection; he cannot leave man to corruption, to whose recovery and repose he sent his son into the world, and resigned him to death. (His death is our life; his glory in heaven is the pledge of our's.)

our's.) No; here is the time of trial, there of reward: here is the seed-time, there the harvest: here preparation, there enjoyment.—Now mayest thou cheerfully enjoy thy happiness; it portends, it promises thee far greater, more lasting happiness. Now mayst thou firmly bear thy sorrows; needst never sink under the burden of them; it is the way to supernal, ever-during joys. Now thou needst reckon no conflict against sin as vain, no sacrifice of fleeting advantages and pleasures, no generous and manly deed, as lost; the richest recompense, eternal rewards await thee. Now never needest thou stand still, never be weary, in thy course after the prize: look only to the pearl, look to the palm of victory, which thy judge holds out before thee! Is it not worthy of constant, persevering pursuit, is it not worthy of the most toilsome race? Yes, thou divine and holy truth, proclaiming to me immortality and life eternal, thee I seize, thee my spirit and my heart embrace; thy light and thy strength, afford me that refreshment and vigour, that comfort and hope, which I want in doing and suffering, in life and in death!'

The necessity for all true christians to attend to the precepts and example of their Lord is forcibly inculcated:

'It is in vain, my dearest friends, that ye hold Jesus to be a teacher of truth, unless you do what he bids you do, abstain from what he forbids, and hope and expect what he allows you to hope and expect. It is in vain, that you account his doctrine to be the truest, the surest direction to happiness, unless you seek your happiness where he declares it alone to be found, unless you take that road which he directs you, and by which he has gone before you. It is to no purpose that you confess him to be the deliverer and saviour of men, if ye will not allow yourselves to be succoured and rescued by him; not avoid the danger of which he forwarns you, not eschew the sins which he commands you to shun, not struggle to throw off the yoke from which he wishes to free you; if ye will not become virtuous, devout, and holy. It is in vain that ye call him master and lord, unless you obey him in all things; in vain that ye acknowledge him as judge of the living and the dead, and believe that the Father hath given him all authority in heaven and on earth, unless ye submit to him with your whole heart, unless ye study to acquire such a temper and pursue such a conduct, as will enable you hereafter to sustain his presence, and at his last advent not to be put to confusion. No, ideas of the mind, confession of the lips, reverence of gestures, or constrained, divided obedience, confined to particular seasons or emergencies, are not the whole of our business. No, if ye would honour Jesus as the son and vicegerent of the living God; if ye would rightly judge of his doctrine, and be persuaded of its divinity from experience: then must ye confide entirely in him, resign yourselves entirely to his guidance and conduct, regulate yourselves in all points and at all times by his precepts, and form yourselves entirely on his model. His person and his doctrine should not be mere objects of your contemplation, but important concerns of your heart, the source of your spiritual vigour, the comfort, the joy, the rule of your life. They should accompany you through all the mazes of this world, give light to you in darkness, counsel in perplexity, strength in weakness, courage and confidence in dangers. This, and this alone is the faith that brings felicity; a faith which even here on earth conducts to a calm assurance, to a solid and lasting content, shedding light over all our paths and fortunes, and will bring us hereafter to the sight, to the everlasting possession and enjoyment of what we have here believed.'

Humiliation before God, on account of the weakness of the creature, is thus admirably recommended:

'Yes, my pious hearers, if we are impelled to this by the sense of the infinite greatness of God, we are not less so by the sentiment of our impotence and vanity. And how could we fail of perceiving them! How audibly, how distinctly does all that is within us and without us, proclaim this truth, whatever betides ourselves and others! Is there a moment of our lives, a thought that we conceive, a breath that we draw, a motion, a satisfaction, a sorrow that does not attest it? Do we know how we are, how we subsist, how we continue, how we do that which we do? Is our existence, are our capacities and powers, is the application of them in our command? Are and have we now once for all and for ever, that which we have and are? Depend we not constantly, in a thousand methods, on all that is without us? Cannot every thing in nature stop, restrain, confine, hurt, destroy us? Cannot we at every instant be suffocated by the atmosphere, consumed by fire, drowned by inundation, swallowed up by the earth? Are we not every where encompassed by obstacles, by difficulties, by dangers? Can we live, think, move, act unless he wills, without whose will nothing happens, without whose energy nothing can happen? What are, what have, what can we, what may we, on which we can firmly rely, that we may not every instant lose?—How frail is our body! A clod of clay; a handful of earth, soon returning to its mother earth; a flower that blooms to-day and to morrow withers; the spoil of death and corruption! How limited is our intellect! how toilsome, how tedious, how uncertain are its operations! What darkness invests them! What shackles incumber them! How soon are its faculties exhausted! And how far may our understanding reach? How far do our abilities extend? To the former almost every thing is incomprehensible; to the latter almost every thing impossible. The former catches in the dawn some faint streaks of the scarcely breaking day; and the latter acts in a spanlong space, and with much labour sets some few light particles of dust in motion.—Yes, man in his life on earth is as nothing and altogether vanity! To-day elate with agreeable sensations of his life and his faculties; to-morrow exhausted, spiritless, bordering on his end. To-day sparkling with vivacity and gladness; to-morrow immersed in grief and sorrow. To-day fraught with courage and vigour for any great and generous undertaking; to-morrow timid and disheartened at the sight of every difficulty, of every danger. To-day in flourishing, brilliant circumstances; to morrow deprived of all respect and all pre-eminence. To-day in his imagination, in his prospects and hopes, above the clouds; to-morrow with all his projects in the dust. To day among the living; to morrow among the dead! And shall so feeble, so impotent, so frail and crumbling a creature ever be unmindful of his infirmity and his vanity? Shall he not prostrate himself before him, not adore in the profoundest humility him, by whom alone he is and subsists, without whom he cannot continue one instant, conceive one thought, move one limb, form or execute one purpose, without whom he can neither be nor be happy?'

The evils of unchastity are thus strongly portrayed, and occasion a lesson for the dissolute and the thoughtless, which the present times render but too appropriate:

'As the will of God is always founded on truth and order, and constantly tends to the advancement of our felicity; so is it in this case also. He forbids us the sins of unchastity, because they are manifestly in opposition to order and to the well-being of human society. And who, my pious hearers, can recount all the evils, all the calamities, all the desolation, which these sins occasion in civil and domestic society?—Here, innocence is betrayed, the sentiments of religion and virtue suppressed in a heart yet uncorrupted; the peace and quiet that reigned in it changed into tumult and furious passions; the virgin bashfulness with which it was adorned converted into impudence; the state deprived of a worthy father; a worthy mother of a family; good manners of a support and ornament; and posterity of a blessing There, vice is encouraged, fostered, propagated, led from trespass to trespass; and with it, profligacy, corruption and death, are desseminated upon the guilty and the innocent from generation to generation to the latest posterity.—Here, filial duty is trampled under foot, all sentiment of reverence and love towards the author of their being, is eradicated from the hearts of youths of either sex; a blooming branch which promised the fairest fruit, is violently and wickedly torn from the parent stock which bore and nourished its tender frame; for the parents, if they still live, mortal affliction and distress are prepared; their kindnesses are repaid with shameful ingratitude; and not seldom must they bend under the burden of poignant grief, and sink into the grave before their time; and if they are no more, if a merciful providence has withdrawn them from the world before this misfortune, their name and their memory are disgraced; their fortunes, earned perhaps with so much toil, are squandered away; the education they have carefully bestowed rendered fruitless, and the hopes they placed on their progeny utterly defeated.—There, the sacred ties of wedlock are rent asunder, the mutual love and amity that subsisted between two congenial hearts turned into hatred and contempt, domestic peace destroyed, the seat of repose and concord changed into a field of battle, the natural tenderness towards the children weakened and suppressed, their education and nurture impeded, their formation to virtue rendered difficult or impossible; every incitement, every encouragement to industry, to regularity, to the punctual attendance on business, lose by degrees their force; every cheerful prospect in futurity fades and vanishes away; and confusion, discord, idleness and riot, pitch their habitation where unanimity, sprightly labour, generous emulation in the discharge of duty, mutual assistance and mutual pleasure, were wont to reign. What disorders, my friends! What pestilent, inexhaustible sources of vice and misery!'

The sermons are 66 in number, of which four were preached in Advent, three on Christmas Day, nine on New Years Day, four on Good Friday, two on Easter Day, one on Ascension Day, two on Whitsunday, eight on Reformation Anniversaries, 14 on Fast Days, one on the Consecration of a Chapel, one on the Restoration of Peace, and one on the Confirmation of a Prince. In his doctrinal sentiments, the preacher assumes greater latitude than the strictly orthodox will allow, but they are delivered in a moderate manner. For pulpit discourses, though his language is flowing and elegant, yet his style is frequently too elaborate and gorgeous. 'Indeed, the man of reflection thinks truth in general, (as the author expresses it, p. 603.) and christian truth in particular, most venerable in her simplest attire.'

With respect to the translation, also, we must observe that we met with several words that are particularly inappropriate to such discourses: viz. *extraordinariness*, *vulgarest*, *covetable*, *felicitates*, *terrene*, *exorbitates*, *figments*, *cupidities*, *lugubrious*, *propension*, *offuscate*, *recklessness*, *sequacious*, &c. &c. In our remarks on the former volumes, we could not avoid noticing such expressions; and we hoped that our eyes would not have again been offended by them.

Art. XII. *The Speeches of the Right Honourable William Pitt*, in the House of Commons.* 4 Vols. 8vo. 2l. 2s. Boards. Longman and Co. &c.

In our account of Mr. Tomline's academical speech †, we so fully stated our opinions and sentiments with respect to the talents, attainments, and public conduct of the celebrated person whose extemporaneous orations these volumes profess to give to the world, that on those points we have little to add to what we then advanced; and the compositions themselves do not appear to furnish ground for recalling or qualifying any of the observations which we before made. However inadequately these sketches represent the discourses which were actually pronounced by the living orator, we think that they retain the spirit and leading traits of the originals, sufficiently to enable the discerning reader to form a judgment of the private individual and of the public character. It is in his works that every man is best seen; and we apprehend that the defects of the reports before us are not so great as to render the rule inapplicable in the present instance. These speeches, be it remembered, were the instruments of Mr. Pitt's early elevation, and the causes of that absolute ascendancy which he so long maintained in the councils of his sovereign. To them it was owing that he was able to make head against the most formidable opposition that has ever been witnessed in any free country; to raise the state from the deepest depression to the highest prosperity; and to figure for a time as the first man in Europe, swaying its councils and directing its measures, till at length he succumbed under events which belied his predictions and undermined his reputation, though he still retained with little diminution the confidence of his king, and the absolute controul of the people.

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* From the dedication, the Editor's name appears to be W. S. Hathaway.

† See M. R. Vol. liii. N. S. p. 79.

It was truly observed in the performance to which we have alluded, that Mr. Pitt "at once and from the first displayed a brilliancy of eloquence, a maturity of understanding, and a correctness of judgment, which excited the utmost astonishment in those who had been accustomed to consider these qualities, even in an inferior degree, as the late acquisition of age and experience."—His early speeches certainly are in a high degree worthy of being studied. Though they are much less solid than his subsequent efforts, they develope his character, and reflect the image of the man. Before his entrance into power, we see him the ardent but at the same time the cautious patriot. In the next stage of his career, when he had tasted the sweets of place, it is not surprizing if his caution increased, as it undoubtedly did. If his patriotism still glows, who does not perceive that it is more guarded and qualified;—who does not see that he exerts the utmost management of which his cold and calculating breast was capable, in order to engage at once popular favour and the preference of the court? His language, on the breaking up of the first administration of which he was a member, is most plausible, and displays consummate art, as framed with a view to both these ends. "He hopes that the new ministry, *however strangely constituted*, will deserve support; and if they will, they shall have his; he will engage in no systematic opposition." In the body of the speech, however, no topic is omitted that tends to render them odious to the people, and objects of jealousy to the court. He does not forget to descant on the Coalition, which he represents as the *extreme of political apostacy*, while he compliments the talents of his leading opponent at the expence of his principles, and denominates him *a self-constituted minister*: but still "they shall have his support if they will deserve it, he will engage in no systematic opposition to their measures."

Nothing can be more artful than his warfare against the India bill. He reprobates the precipitancy with which it is introduced and carried through; every principle which it invades, every prejudice which it alarms, all its ill consequences, direct and indirect, real and imaginary, are dexterously, energetically, and incessantly played off against its authors.

Elevated while yet a youth to the very difficult situation of a minister, with a majority of the House of Commons against him, he displays equal address and firmness. He sets up the prerogative of the Sovereign as his shield, and demands a trial before he is discarded: but the turn which events may take is as yet uncertain; the sentiment out of doors is not ascertained: he therefore seems to favour a plan for an union of parties; his professions are fair but indefinite; and his real object was probably never any other than to gain time and to feel the public pulse. The proposal proves signally advantageous to him, and places him on a level with his opponents; the moment is well improved, intrigue is at work at Court, and the arts of popularity are practised on the people. The measure of an union of parties, however, it cannot be doubted, he never contemplated but as one of necessity, and as his last resource. At length, the sense of the people declares itself in his favour with enthusiasm the most extravagant. Now his soul seems to expand and his powers to be enlarged, and his genuine nature appears. We find him, even before the dissolution of the adverse parliament, even in the anticipation of his triumph, such as he proved during the whole course of his administration, confident, haughty, and overbearing. By his dextrous management, the majority which his adversaries could command in the lower house is rendered worse than an useless weapon, and becomes the cause of increasing the odium in which they are held. The adverse Commons are not sent back to their constituents till their doom is fixed; and the address and arts of the wily youth obtain a most decisive triumph over the credit, experience, and abilities of his frank and generous adversary. Whatever may have been the merits of this contest, the event of it could not but prove unfortunate; since it disturbed the nice balance of our constitution, by weakening the powers of resistance in the Commons. The parliament of 1784 held out to the last against the ministers, that is, for two months: but the parliament of 1807 scarcely held out two days; it had hardly learned the disgrace of those whom it had previously supported with the utmost unanimity, before the majority was found to be on the side of the men who had succeeded to power. Nevertheless, if the House be impotent against the weight of the Court, we have seen in a late measure that, when united to the Court, it can make no effectual resistance to the force of public opinion.

To enable our readers to judge of Mr. Pitt's early displays, we shall lay before them a few specimens. Referring to Mr. Fox, he thus begins his speech on the preliminary articles of the peace of 1783, Mr. Pitt being then only 24 years old:

> 'Sir, revering, as I do, the great abilities of the honourable gentleman who spoke last, I lament, in common with the house, when those abilities are misemployed, as on the present question, to inflame the imagination, and mislead the judgment. I am told, Sir, "he does not envy me the triumph of my situation on this day:" a sort of language which becomes the candour of that honourable gentleman as ill as his present principles. The triumphs of party, Sir, with which this self-appointed minister seems so highly elate, shall never seduce me to any inconsistency which the busiest suspicion shall presume to glance at. I will never engage in political enmities without a public cause. I will never forego such enmities without the public approbation; nor will I *be questioned and cast off in the face of this house, by one virtuous and dissatisfied friend.* These, Sir, the sober and durable triumphs of reason, over the weak and profligate inconsistencies of party-violence; these, Sir, the steady triumphs of virtue over success itself, shall be mine, not only in my present situation, but through every future condition of my life; triumphs which no length of time shall diminish; which no change of principles shall ever sully.'

Though the following passage does credit to the judgment and feelings of Mr. Pitt at the time, how shall we reconcile his subsequent conduct to the opinions and professions which it discloses? Speaking of the opposition to the peace, he said:

> 'I will not hesitate to surmise, from the obvious complexion of this night's debate, that it originates rather in an inclination to force the Earl of Shelburne from the treasury, than in any real conviction that ministers deserve censure for the concessions they have made: concessions, which, from the facts I have enumerated, and the reasoning I have stated, as arising from these facts, are the obvious result of an absolute necessity, and imputable, not so much to those of whom the present cabinet is composed, as to that cabinet of which the noble lord in the blue ribbon (Lord North) was a member. This noble earl, like every other person eminent for ability, and acting in the first department of a great state, is undoubtedly an object of envy to some, as well as of admiration to others. The obloquy to which his capacity and situation have raised him has been created and circulated with equal meanness and address: but his merits are as much above my panegyric, as the arts, to which he owes his defamation, are be-

neath my attention. When, stripped of his power and emoluments, he once more descends to private life without the invidious appendages of place, men will see him through a different medium, and perceive in him qualities which richly entitle him to their esteem. That official superiority which at present irritates their feelings, and that capacity of conferring good offices on those he prefers, which all men are fond of possessing, will not then be any obstacle to their making an impartial estimate of his character. But notwithstanding a sincere predilection for this nobleman, whom I am bound by every tie to treat with sentiments of deference and regard, I am far from wishing him retained in power against the public approbation; and if his removal can be innocently effected, if he can be compelled to resign without entailing all those mischiefs which seem to be involved in the resolution now moved, great as his zeal for his country is, powerful as his abilities are, and earnest and assiduous as his endeavours have been to rescue the British empire from the difficulties that oppress her, I am persuaded he will retire, firm in the dignity of his own mind, conscious of his having contributed to the public advantage, and, if not attended by the fulsome plaudits of a mob, possessed of that substantial and permanent satisfaction which arises from the habitual approbation of an upright mind. I know him well; and dismiss him from the confidence of his sovereign, and the business of state, when you please, to this transcendent consolation he has a title, which no accident can invalidate or affect. It is the glorious reward of doing well, of acting an honest and honourable part. By the difficulties he encountered on his accepting the reins of government, by the reduced situation in which he found the state of the nation, and by the perpetual turbulence of those who thought his elevation effected at their own expence, he has certainly earned it dearly: and with such a solid understanding, and so much goodness of heart as stamp his character, he is in no danger of losing it. Nothing can be a stronger proof that his enemies are eager to traduce, than the frivolous grounds on which they affect to accuse him. An action, which reflects a lustre on his attention to the claims of merit*, has yet been improved into a fault in his conduct. A right honourable gentleman, who has exhausted his strength in the service of the state, and to whose years and infirmities his absence from parliament can only be attributed, owes to the friendship and interference of the noble earl a pension, which, however adequate to all his necessities and convenience in the evening of life, is no extraordinary compensation for the public spirit which has uniformly marked his parliamentary conduct. Surely the abilities and virtues of this veteran soldier and respectable senator, deserved some acknowledgment from that community in which they have been so often and so manfully exerted. Surely his age entitled him to a little repose in the lap of that public to whose welfare his youth has been dedicated. Surely, that principle of humanity, which stimulates those in power to commiserate in this manner the situation of neglected merit, possesses a nobleness, a generosity, a benevolence, which, instead of incurring the censure of any, ought to command the admiration and praise of all.'

'* Alluding to the pension granted to Col. Barré.'

Having thus defended his friend and colleague, he proceeds:

'I repeat then, Sir, that it is not this treaty, it is the Earl of Shelburne alone whom the movers of this question are desirous to wound. This is the object which has raised this storm of faction; this is the aim of the unnatural coalition to which I have alluded. If, however, the baneful alliance is not already formed, if this ill-omened marriage is not already solemnized, I know a just and lawful impediment, and, in the name of the public safety, *I here forbid the banns*.

'My own share in the censure, pointed by the motion before the house against His Majesty's ministers, I will bear with fortitude, because my own heart tells me I have not acted wrong. To this monitor, who never did, and, I trust, never will, deceive me, I will confidently repair, as to an adequate asylum from all the clamour which interested faction can raise. I was not very eager to come in, and shall have no great reluctance to go out, whenever the public are disposed to dismiss me from their service. It has been the great object of my short official existence to do the duties of my station with all the ability and address in my power, and with a fidelity and honour which should bear me up, and give me confidence, under every possible contingency or disappointment. I can say with sincerity, I never had a wish which did not terminate in the dearest interests of the nation. I will at the same time imitate the honourable gentleman's candour, and confess, that I too have my ambition. High situation, and great influence, are desirable objects to most men, and objects which I am not ashamed to pursue, which I am even solicitous to possess, whenever they can be acquired with honour, and retained with dignity. On these respectable conditions, I am not less ambitious to be great and powerful than it is natural for a young man, with such brilliant examples before him, to be. But even these objects I am not beneath relinquishing, the moment my duty to my country, my character, and my friends, renders such a sacrifice indispensable. Then I hope to retire, not disappointed, but triumphant; triumphant in the conviction that my talents, humble as they are, have been earnestly, zealously, and strenuously, employed to the best of my apprehension, in promoting the truest welfare of my country; and that, however I may stand chargeable with weakness of understanding, or error of judgment, nothing can be imputed to my official capacity which bears the most distant connection with an interested, a corrupt, or a dishonest intention. But it is not any part of my plan, when the time shall come that I quit my present station, to threaten the repose of my country, and erect, like the honourable gentleman, a fortress and a refuge for disappointed ambition. The self-created and self-appointed successors to the present administration, have asserted with much confidence, that this is likely to be the case. I can assure them, however, when they come from that side of the house to this, I will for one most readily and cordially accept the exchange. The only desire I would indulge and cherish on the subject is, that the service of the public may be ably, disinterestedly, and faithfully performed. To those who feel for their

country

country as I wish to do, and will strive to do, it matters little who are out or in; but it matters much that her affairs be conducted with wisdom, with firmness, with dignity, and with credit. Those entrusted to my care I will resign, let me hope, into hands much better qualified to do them justice than mine. But I will not mimic the parade of the honourable gentleman in avowing an indiscriminate opposition to whoever may be appointed to succeed. I will march out with no warlike, no hostile, no menacing protestations; but hoping the new administration will have no other object in view than the real and substantial welfare of the community at large; that they will bring with them into office those truly public and patriotic principles which they formerly held, but which they abandoned in opposition; that they will save the state, and promote the great purposes of public good, with as much steadiness, integrity, and solid advantage, as I am confident it must one day appear the Earl of Shelburne and his colleagues have done, I promise them, before-hand, my uniform and best support on every occasion, where I can honestly and conscientiously assist them.'

While this language must have been poignantly felt by his adversary, it must be owned that, as it respects himself, nothing can be more becoming and dignified. The caution of Mr. Pitt's proceedings and speeches in the outset of his public career cannot be exceeded: while Mr. Fox, relying too confidently on his abilities and intentions, seems to have disdained the suggestions of such prudence; and, devoted to the cause of liberty and the interests of the country, he appears to have too much overlooked the necessity of cultivating good opinion in another quarter. This consideration accounts for the diversity of the future fortunes of the two rivals; and of this superior discretion Mr. Pitt boasts in his first bill for the regulation of the government of India:

'He confessed himself to be so miserably weak and irresolute, as not to venture to introduce a bill into that house on the foundations of violence and intrenchment. He acknowledged himself to be so weak as to pay respect to the chartered rights of men, and that, in proposing a new system of government and regulation, he did not disdain to consult with those, who, having the greatest stake in the matter to be new-modelled, were likely to be the best capable of giving him advice. He acknowleged the enormous transgression of acting with their consent, rather than by violence; and that, in the bill which he proposed to move for, he had governed himself by the ideas of the proprietors of East India stock, and by the sense and wisdom of those men who were most habituated to the consideration of the subject, as well as the most interested in it.'

After he has described his own proceedings, he draws this strong picture of the plan of his adversary:

'It was a transfer of power from a body of men, unconnected with each other, numerous, and fluctuating, by whom the boundless patronage of India was divided into a thousand little wandering streams; it was a transfer from that large unconnected body, into the hands of a small junto, politically connected, established in a manner independent of the crown, by whom India was to be converted into one vast political engine, an engine that might be brought to bear against the independence of this house. Is the right honourable gentleman so dim-sighted, so unsuspecting, on a subject thus deeply affecting the freedom of parliament, and this whole constitution, as not to perceive the political bearing which must be given to this vast machine? Let the characters of his seven commissioners be what they may, even in that view, I say they are one political band: the collected patronage of all India at home and abroad, was to be knit together in their hands, to be levelled, as the party chose, either against the prerogatives of the crown, or against the independence of parliament. Compared to these things, the very loss of India, Sir, nay, the loss of every dependency of this country, were light and trifling; the loss of India were a sacrifice easy to be borne; but the loss of liberty to this country, the sacrifice of the independence of parliament, and the ruin of this constitution—this is a calamity, this is a kind of ruin, to which I will never yield without a struggle.'

While it is impossible not to admire the fortitude and adroitness with which the young premier opposed not only Mr. Fox and his friends, but a majority in the House of Commons, we consider the result as much to be regretted. Not many years before, the House had come to the famous resolution that the influence of the crown had increased, was increasing, and ought to be diminished. This resolution had been quoted by Mr. Pitt himself with approbation; and indeed he owed much of his popularity to his repeated efforts to render the House of Commons less subservient to the influence of the crown; yet he must have been sensible that the struggle which he was maintaining, if it terminated in his favour, must operate prejudicially to the independence of parliament. His reasonings on this head were more within the *letter*, than conformable to the *spirit* and *practice* of the constitution:

'Attempts have been made, said Mr. Pitt, (March 1, 1784.) to fix imputations of criminality on the present administration. Their sins have been stated: and one of the most glaring of them is, that the late ministry were dismissed against the sense of the house. But what is the meaning of this charge? To what conclusion does the argument, when followed up, lead? Does it not fairly admit of this comment, that it is improper for His Majesty to dismiss his ministers, provided they are approved of by the house of commons; and that so long as they act agreeably to its sentiment, so long, and no longer are they to enjoy the patronage of the crown, and retain the offices of administration? Is this a decent treatment of the prerogative? Is this constitutional doctrine? Is it not degrading the dignity of the sovereign? Is it not a transference of the prerogatives of the crown to the house of commons, and a placing the royal sceptre under the mace that lies upon the table? The constitution of this country is its glory. But in what a nice adjustment does its excellence consist! Equally free from the distractions of democracy, and the tyranny of monarchy, its happiness is to be found in its mixture of parts. It was this mixed government which the prudence of our ancestors devised, and which it will be our wisdom inviolably to support. They experienced all the vicissitudes and distractions of a republic. They felt all the vassalage and despotism of a simple monarchy. They abandoned both, and by blending each together, extracted a system which has been the envy and admiration of the world. It is this scheme of government which constitutes the pride of Englishmen, and which they can never relinquish but with their lives. This system, however, it is the intention of the present address to defeat and destroy. It is the intention of this address to arrogate a power which does not belong to the House of Commons—to place a negative on the exercise of the prerogative, and to destroy the balance of power in the government as it was settled at the Revolution.'

This is indeed his language after the voice of the people had declared in his favour, and when the issue of the arduous struggle for continuance in office was no longer doubtful; as we learn from the manner, not less than from the substance, of the ensuing passages in one of his speeches:

'But, says the right honourable gentleman (Mr. Fox), "how should the people understand the India bill? Do they know all the abuses in India?" True, Sir, the people may not have read all your voluminous reports, neither, perhaps, have one half of the members of this house read them: but, Sir, they know that no abuses in India—that the very loss of India—that the annihilation of India, could not compensate for the ruin of this consitution. The plain sense of this country could see that objection to the India bill, which I could never persuade the right honourable gentleman to advert to: they could see, that it raised up a new power in this constitution, that it stripped at once the crown of its prerogative, and the people of their chartered rights, and that it created that right honourable gentleman to be the dictator of his king and his country. But, Sir, the right honourable gentleman ventures still to deny that the addresses have sufficiently marked what is the opinion of the people; and then he talks of battles at Reading, of battles at Hackney, and battles at Westminster. At Reading, Sir, I understand, there was no battle; the county addressed unanimously against the opinion and in the face of its members, although the honourable member * assures you how he exerted his oratory to deprecate the address. As for Hackney, I behold over against me a most valiant chieftain †, who is just returned from that field of Mars, whose brow, indeed, is not, as before, adorned with the smile of victory, but from whose mouth I doubt not we shall hear a faithful, although, alas! Sir, a most lamentable history of that unfortunate flight and defeat. Whether at

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'* Major Hartley.' '† Mr. Byng.'

Westminster it is sufficient proof of victory to say, "The people would not even hear me:" whether that right honourable gentleman, who once could charm the multitude into dumb admiration of his eloquence, and into silent gratitude for his exertions in the cause of freedom, and of his country; whether he, the champion of the people, once emphatically named the "man of the people," is now content with the execrations of those multitudes, who once, perhaps, too much adored him; whether, in short, Sir, the sonorous voice of my noble friend was a host itself, or whether it might not have become a host by being joined to the voices of the host around him; all these are points I will not decide: but sure I am, that the right honourable gentleman will not persuade me that the voice of the people is with him, if Westminster is his only example. There is one thing the right honourable gentleman proves merely by strong affirmations, to which, therefore, I can only oppose affirmations as strong on my part: he says, his late majorities have been composed of men the most independent in their principles, respectable in their situations, and honourable for their connections; I can only affirm as roundly in answer, that the minority is by no means inferior to them, in point either of principles, of respectability, or of independence. Having thus disposed of the people and of the minority in the house of commons, large as it certainly is, the right honourable gentleman proceeds next to dispose of the majority in the house of lords, and he denies that they were respectable. Sir, if the right honourable gentleman will trouble himself with this kind of calculation, I am not afraid to match the majority there against the minority either on the score of independence, of property, of long hereditary honours, of knowledge of the law and the constitution, or on the score of any thing that can give respect and dignity to peerage. And, Mr. Speaker, when I look near me, [looking at Mr. Pratt] when I see near whom I am now standing, I am not afraid to place in the front of that battle, (for at that battle the noble peer whom I allude to, was not afraid to buckle on his old armour, and march forth, as if inspired with his youthful vigour, to the charge) I say, Sir, I am not afraid to place foremost, at the head and in the very front of that battle, that noble and illustrious peer, (Lord Camden) venerable as he is for his years, venerable for his abilities, adored and venerated through this country on account of his veneration for this glorious constitution, high in rank and honour, and possessing, as he does, in these tumultuous times, an equanimity and dignity of mind that render him infinitely superior to that wretched party spirit with which the world may fancy us to be infected.'—

'He (Mr. Fox) calls me now a mere nominal minister, the mere puppet of secret influence. Sir, it is because I will not become a mere nominal minister of his creation; it is because I disdain to become the puppet of that right honourable gentleman, that I will not resign: neither shall his contemptuous expressions provoke me to resignation: my own honour and reputation I never will resign. That I am now standing on the rotten ground of secret influence, I will not allow; nor yet will I quit this ground, in order to put myself, as the right honourable gentleman calls it, under his protection, in order to accept of my nomination at his hands, and in order to become poor self-condemned, helpless, unprofitable minister in his train—a minister, perhaps some way serviceable to that right honourable gentleman, but totally unserviceable to my king and to my country. If I have, indeed, submitted to become the puppet and minion of the crown, why should that right honourable gentleman condescend to receive me into his band? It seems, however, that I have too much of the personal confidence of my Sovereign, and that I must resign, in order to return into administration, having only an equal share of it with others. But the right honourable gentleman knows that my appointment would, in that case, be only as a "piece of parchment." Admit that I have more than my share of the King's confidence, yet how is my being out of office two days to make any diminution of that confidence? The right honourable gentleman, therefore, every moment contradicts his own principles, and he knows that if I were first to resign, in the forlorn hope of returning as an efficient minister into administration, I should become the mere sport and ridicule of my opponents; nay, and forfeit also the good opinion of those, by whose independent support I am now honoured: for when I shall have sacrificed my reputation for that support which I am told shall arise to me from that right honourable gentleman's protection, when I shall have bartered my honour for his great connections, what shall I become but the slave of his connections? the sport and tool of a party? for a while, perhaps the minister appointed by that party, but no longer useful to my country, or myself independent.'

Though the tone of triumph is here fully as loud as is consistent with decency, yet it is meekness itself compared with the insulting and taunting style in which he indulges on the meeting of the new parliament.

The intoxication of success never perhaps was more conspicuous, than in Mr. Pitt's defence of the flagrant misconduct of the High Bailiff of Westminster; who, under the pretence of carrying on a scrutiny, made a return of only one member to sit in Parliament for that city: a measure on which, doubtless, he never would have ventured without high sanction. This proceeding shocked impartial minds; its violence and illegality were too glaring to escape the most common understanding; and men augured ill of the temper and disposition of their young ruler. The injustice of the act itself was not all; for the outrage was greatly aggravated by the insulting language and malignant spirit of the speech in which it was avowed and justified. On this occasion, passion got the better of discretion, the usual powers of the orator seem to have forsaken him, and the harangue is distinguished only by low and coarse invective. His conduct in this instance was not less impolitic than it was oppressive, since it very much accelerated the return of his great rival's popularity. Whether we consider the place, the candidate, or the subject, under discussion, it strikes us that temerity and want of feeling were never more unseasonably displayed than in some parts of this speech. It is distressing also to see Lord Kenyon, who was the Attorney General at that time, employ his learning to screen the violence and rashness of the youthful minister. The spleen of the premier was gratified for the moment; and a petition, complaining of no return having been made of members to serve in parliament for the city of Westminster, was not suffered to remain on the table. This measure, however, which the daring minister persuaded the House of Commons thus to ratify, met with a different treatment in a court of law. In an action brought by Mr. Fox against the High Bailiff for not making a return, he recovered two thousand pounds damages; and the verdict was admitted and the money paid.

The subsequent passage displays a malignity so pitiful as to be hardly credible :

> 'The right honourable gentleman, indeed, might, with some degree of consistency, propose to the house the assumption of new privileges in matters of election; for, in the case of the Middlesex election, we know that he was the champion of this house against the rights of the people; and it is singular enough that the only two points in which the right honourable gentleman and the noble lord for a series of years agreed, were in their decision of the Middlesex election, which is now so deservedly execrated, and in their execration of Mr. Grenville's bill, which is now so deservedly applauded.'

These errors were chargeable on Mr. Fox's early education rather than on the individual. He had gloriously expiated them; and he had concurred in the erasure of the resolutions respecting the Middlesex election from the journals of the House.

Mr. Pitt's triumphs came at length to sit more easily upon him: but they were never accompanied with that suavity and urbanity which his rival would have displayed in a similar situation.

In examining these imperfect representations of the real achievements of this extraordinary person, we are struck by his readiness in taking advantage of erroneous or unguarded remarks that had fallen from his opponents, by the strength and point with which he states their mistakes, and by the force with which he exposes them. His speeches affect no originality nor ingenuity; his ideas are those of common experience; and the distinguishing feature of his compositions is a command of language. His reasoning is very close, his argumentation very energetic, and his perspicuity (when it suits him) is equally remarkable: but, in the strict sense of the word, he is not eloquent, since he rarely touches the feelings, scarcely ever addresses the heart, and seldom rouses the passions. He has at command the happiest phrases and the strongest forms of expression, his periods are sonorous, and his cadences are musical: but the figures which breathe — the pictures which move—appear not on his canvass;—he might convince, but did not persuade;—his oratory was not that which overpowers judgment and carries away reason captive.

That he was capable, however, of excelling in the pathetic style will appear by some passages from one of his most masterly speeches on the subject of the slave-trade, April 2, 1792:*

'There was a time, Sir, which it may be fit sometimes to revive in the remembrance of our countrymen, when even human sacrifices are said to have been offered in this island But I would peculiarly observe on this day, for it is a case precisely in point, that the very practice of the slave-trade once prevailed among us Slaves, as we may read in Henry's history of Great Britain, were formerly an established article of our exports "Great numbers," he says, "were exported like cattle. from the British coast, and were to be seen exposed for sale in the Roman market." It does not distinctly appear, by what means they were procured; but there was unquestionably no small resemblance, in this particular point, between the case of our ancestors and that of the present wretched natives of Africa—for the historian tells you that "adultery, witchcraft, and debt were probably some of the chief sources of supplying the Roman market with British slaves—that prisoners taken in war were added to the number—and that there might be among them some unfortunate gamesters who, after having lost all their goods, at length staked themselves, their wives, and their children." Every one of these sources of slavery has been stated, and almost precisely in the same terms, to be at this hour a source of slavery in Africa. And these circumstances, Sir, with a solitary instance or two of human sacrifices, furnish the alleged proofs, that Africa labours under a natural incapacity for civilization; that it is enthusiasm and fanaticism to think that she can ever enjoy the knowlege and the morals of Europe; that Providence never intended her to rise above a state of barbarism; that Providence has irrevocably doomed her to be only a nursery for slaves for us free and civilized Europeans. Allow of this principle, as applied to Africa, and I should be glad to know why it might not also have been applied to ancient and uncivilized Britain. Why might not some Roman Senator, reasoning on the principles of some honourable gentlemen, and pointing to *British barbarians*, have predicted with equal boldness, "*There* is a people that will never rise to civilization—*there* is a people destined never to be free—a people without the understanding necessary for the attainment of useful arts; depressed by the hand of nature below the level of the human species; and created to form a supply of slaves for the rest of the world." Might not this have been said, according to the principles which we now hear stated, in all respects as fairly and as truly of Britain herself, at that period of her history, as it can now be said by us of the inhabitants of Africa?

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* See, in connection, p. 344, of this Review.

'We, Sir, have long since emerged from barbarism—we have almost forgotten that we were once barbarians—we are now raised to a situation which exhibits a striking contrast to every circumstance, by which a Roman might have characterized us, and by which we now characterize Africa. There is indeed one thing wanting to complete the contrast, and to clear us altogether from the imputation of acting even to this hour as barbarians; for we continue to this hour a barbarous traffic in slaves: we continue it even yet in spite of all our great and undeniable pretensions to civilization. We were once as obscure among the nations of the earth, as savage in our manners, as debased in our morals, as degraded in our understandings, as these unhappy Africans are at present. But in the lapse of a long series of years, by a progression slow, and for a time, almost imperceptible, we have become rich in a variety of acquirements, favoured above measure in the gifts of Providence, unrivalled in commerce, pre-eminent in arts, foremost in the pursuits of philosophy and science, and established in all the blessings of civil society: we are in the possession of peace, of happiness, and of liberty; we are under the guidance of a mild and beneficent religion; and we are protected by impartial laws, and the purest administration of justice: we are living under a system of government, which our own happy experience leads us to pronounce the best and wisest which has ever yet been framed; a system which has become the admiration of the world. From all these blessings, we must for ever have been shut out, had there been any truth in those principles which some gentlemen have not hesitated to lay down as applicable to the case of Africa. Had those principles been true, we ourselves had languished to this hour in that miserable state of ignorance, brutality, and degradation, in which history proves our ancestors to have been immersed. Had other nations adopted these principles in their conduct towards us; had other nations applied to Great Britain the reasoning which some of the senators of this very island now apply to Africa, ages might have passed without our emerging from barbarism; and we, who are enjoying the blessing of British civilization, of British laws, and British liberty, might, at this hour, have been little superior, either in morals, in knowledge, or refinement, to the rude inhabitants of the Coast of Guinea.

'If then we feel that this perpetual confinement in the fetters of brutal ignorance, would have been the greatest calamity which could have befallen us; if we view with gratitude and exultation the contrast between the peculiar blessings we enjoy, and the wretchedness of the ancient inhabitants of Britain; if we shudder to think of the misery which would still have overwhelmed us, had Great Britain continued to the present times to be the mart for slaves to the more civilized nations of the world, through some cruel policy of theirs, God forbid that we should any longer subject Africa to the same dreadful scourge, and preclude the light of knowledge, which has reached every other quarter of the globe, from having access to her coasts!

'I trust we shall no longer continue this commerce, to the destruction of every improvement on that wide continent; and shall not consider ourselves as conferring too great a boon, in restoring its inhabitants to the rank of human beings. I trust we shall not think ourselves too liberal, if, by abolishing the slave-trade, we give them the same common chance of civilization with other parts of the world, and that we shall now allow to Africa the opportunity—the hope—the prospect of attaining to the same blessings which we ourselves, through the favourable dispensations of Divine Providence, have been permitted, at a much more early period, to enjoy. If we listen to the voice of reason and duty, and pursue this night the line of conduct which they prescribe, some of us may live to see a reverse of that picture, from which we now turn our eyes with shame and regret. We may live to behold the natives of Africa engaged in the calm occupations of industry, in the pursuits of a just and legitimate commerce. We may behold the beams of science and philosophy breaking in upon their land, which, at some happy period in still later times, may blaze with full lustre; and joining their influence to that of pure religion, may illuminate and invigorate the most distant extremities of that immense continent. Then may we hope that even Africa, though last of all the quarters of the globe, shall enjoy at length, in the evening of her days, those blessings which have descended so plentifully upon us in a much earlier period of the world. Then also will Europe, participating in her improvement and prosperity, receive an ample recompence for the tardy kindness (if kindness it can be called) of no longer hindering that continent from extricating herself out of the darkness which, in other more fortunate regions, has been so much more speedily dispelled.

' ——*Nos primus equis oriens afflavit anhelis;*
Illic sera rubens accendit lumina Vesper.'

'Then, Sir, may be applied to Africa, those words, originally used indeed with a different view:

'*His demùm exactis*———— ————
Devenêre locos lætos, et amœna vireta
Fortunatorum nemorum, sedesque beatas:
Largior hic campos Æther et lumine vestit
Purpureo.'

'It is in this view, Sir,—it is an atonement for our long and cruel injustice towards Africa, that the measure proposed by my honourable friend most forcibly recommends itself to my mind. The great and happy change to be expected in the state of her inhabitants, is, of all the various and important benefits of the abolition, in my estimation, incomparably the most extensive and important.'

Another specimen might be taken from the speech on the orders given to M. Chauvelin to quit the kingdom, in consequence of the murder of Louis XVI.: but we have reason to believe that this part of the work; has been less perfectly reported than that which relates to the slave-trade; and a transcript of it would too much prolong quotations which have been already made with freedom.

We are now arrived at the confines of Mr. Pitt's prosperous career. The tide of popularity, which had previously run so strongly in his favour, now diminishes every day; and fortune, which had hitherto smiled on him, now withdraws her support. All his foreign plans fail, disaster follows disaster, he more than doubles the burthens of the state, he carries on a war more calamitous than that which had been so long the unceasing theme of his reprobation, he has the mortification to see the enemy in possession of the whole of Europe, and he dies when the prospects of his country presented to view nothing but gloom. Still we must admire the perseverance, firmness, and courage which he displays, and feel astonished at the absolute sway which he exercises over the subjects and resources of the kingdom. It is no longer, however, the unanimous voice of the people which makes him omnipotent; he reigns by divisions among his countrymen, and by the aid of their fears and alarms; and the youthful reformer of other days now reposes his power on liberticide laws, on the venality which is fed by a most extravagant expenditure, on a prostitution of honours, and on a system of terror, which derived its existence from the success of his attempts to represent all opposition to his measures as disaffection to the Sovereign. The last long chapter in the history of this great and distinguished man strongly illustrates the uncertainty of worldly prosperity, and proves that pride and confidence ill suit the condition even of the most eminent and illustrious of mortals.

We pass over the latter speeches of Mr. Pitt, as being in the recollection of our readers. We had intended to have taken occasion from them to examine the plans which they disclose and defend: but a voluminous life of him, which we have lately seen announced, will afford a more convenient occasion for the consideration of a system, of which the foresight of his great opponent anticipated the mischief, which events have condemned, and which even his implicit and adulatory followers have abandoned.

Art. XIII. *Corruption and Intolerance;* Two Poems. With Notes. Addressed to an Englishman by an Irishman. 8vo. pp. 64. 2s. 6d. Carpenter. 1808.

Much depends on the use of words. Influence is a milder term than Corruption, and Vigilance than Intolerance; and political writers, as they take their station either for attack or defence, employ the coarser or the softer appellation. Whigs and Tories have their favourite colouring, with which they tint the controversy carried on between them; and both in prose and in poetry they are induced to labour at strong effect. The matters in dispute, however, are far from being verbal. Whether we designate the preponderating sway of the executive government by the term *Corruption*, or by *Influence*, this preponderance is manifest; and the question is whether such a balance be necessary, and how far it affects the principles of the constitution? Some men have contended that what is called *Corruption* is preferable to *Prerogative*, because, as Gibbon says, "it is an infallible symptom of constitutional liberty;" while others are of opinion that its silent and unalarming operation is more fatal to public freedom than the most daring and offensive strides of Prerogative. The author of the poems before us is decidedly of the latter class, and no modern whig can be more energetic in support of his doctrine;—he must therefore please or displease in the extreme. Alluding to the measures of William, he says;

'Hence sly Prerogative, like Jove of old,
Has turn'd his thunder into showers of Gold,
Whose silent Courtship wins securer joys,
Taints by degrees, and ruins without noise.'

Whether his politics, however, be just or erroneous, he seems to entertain too humble an opinion of his own poetical powers, when he pleasantly confesses that he has but followed the example set by many popular writers of the present day, in making a parcel of indifferent poetry the vehicle for conveying a much greater proportion of loose and unconnected commentary. That which was so justly imputed to, and so strenuously denied by, the author of "The Pursuits of Literature," this poet freely acknowleges, without any reason for such an admission. His verses flow in a strain of easy dignity which, in the present day, we have seldom seen surpassed; and the notes which he has subjoined, though longer and more frequent than his theme can be positively said to demand, always arise naturally from it, are introduced without constraint, and end with the subject which excited them. So far we must vindicate the author against the force of his own confession;

sion;—and for the rest, to the merit which he would be conceived to claim, we think that he is most justly intitled. His satire is poignant, his wit lively and free, his argument manly, and his reading various and extensive.

Some readers may conceive this to be an extravagant encomium on a mere half-crown pamphlet, whatever be its contents: but, in the first place, its author promises (and we trust that he will not forget his promise) a future continuation of the last of these two poems; and in the second place, we shall leave those who may make this objection to form their own judgment, by a few extracts, whether its merits be not such as, in a more important work, would fully justify our praise. For this purpose, we will make our selections at random, taking the beginning of the first and the conclusion of the second poem:

'Boast on, my friend—though stript of all beside,
Thy struggling nation still retains her pride *;
That pride, which once in genuine glory woke,
When Marlborough fought and brilliant St. John spoke,
That pride, which still, by time and shame unstung,
Outlives e'en Wh-tel-cke's sword and H wkesb'ry's tongue!
Boast on, my friend, while in this humbled isle †,
Where honour mourns and freedom fears to smile,
Where the bright light of England's fame is known
But by the baleful shadow she has thrown
On all our fate ‡—where, doom'd to wrongs and slights,
We hear you talk of Britain's glorious rights,

'* Angli suos ac sua omnia impense mirantur; cæteras nationes despectui habent.—Barclay (as quoted in one of Dryden's Prefaces).'

'† England began very early to feel the effects of cruelty towards her dependencies. "The severity of her Government (says Macpherson) contributed more to deprive her of the continental dominions of the family of Plantagenet than the arms of France."—See his History, vol. i. p. 111.'

‡ "By the total reduction of the kingdom of Ireland in 1691, (says Burke) the ruin of the native Irish, and in a great measure too of the first races of the English, was completely accomplished. The new English interest was settled with as solid a stability as any thing in human affairs can look for. All the penal laws of that unparalleled code of oppression, which were made after the last event, were manifestly the effects of national hatred and scorn towards a conquered people, whom the victors delighted to trample upon, and were not at all afraid to provoke." Yet this is the era to which the wise Common Council of Dublin refer us for "invaluable blessings, &c." And this is the era which such Governors as His Grace the Duke of R-chm nd think it politic to commemorate in the eyes of my insulted

As weeping slaves, that under hatches lie,
Hear those on deck extol the sun and sky!
Boast on, while wandering through my native haunts,
I coldly listen to thy patriot vaunts,
And feel, though close our wedded countries twine,
More sorrow for my own than pride from thine.'

Our second quotation will be so much more considerable, that we are compelled to omit, though very unwillingly, the portion of commentary which belongs to it:

'And thou, my Friend—if, in these headlong days,
When bigot Zeal her drunken antics plays
So near a precipice, that men the while
Look breathless on, and shudder while they smile—
If, in such fearful days, thou'lt dare to look
To hapless Ireland, to this rankling nook
Which heaven has freed from poisonous things in vain,
While G-ff-rd's tongue and M-sgr-ve's pen remain—
If thou hast yet no golden blinkers got
To shade thine eyes from this devoted spot,
Whose wrongs, though blazon'd o'er the world they be,
Placemen alone are privileg'd *not* to see—
Oh! turn awhile, and tho' the shamrock wreathes
My homely harp, yet shall the song it breathes
Of Ireland's slavery, and of Ireland's woes,
Live, when the memory of her tyrant foes
Shall but exist, all future knaves to warn,
Embalm'd in hate, and canoniz'd by scorn!

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sulted countrymen, by an annual procession round the statue of king William!

'An unvarying trait of the policy of Great Britain towards Ireland has been her selection of such men to govern us as were least likely to deviate into justice and liberality, and the alarm which she has taken when any conscientious Viceroy has shewn symptoms of departure from the old code of prejudice and oppression. Our most favourite Governors have accordingly been our shortest visitors, and the first moments of their popularity have in general been the last of their Government. Thus Sir Anthony Bellingham, after the death of Henry the Eighth, was recalled "for not sufficiently consulting the English interests," or, in other words, for not shooting the requisite quantity of wild Irish. The same kind of delinquency led to the recall of Sir John Perrot, in Elizabeth's time, and to that of the Earl of Radnor, in the reign of Charles the Second, of whom Lord Orford says, "We are not told how he disappointed the King's expectations, probably not by too great complaisance, nor why his administration, which Burnet calls *just*, was disliked. If it is true, that he was a good governor, the presumption will be that his rule was not disliked by those *to* whom but *from* whom he was sent"—Royal and Noble Authors.

'We are not without instances of the same illiberal policy in our own times.'

When C-stler--gh, in sleep still more profound
Than his own opiate tongue now deals around,
Shall wait th' impeachment of that awful day
Which ev'n *his* practis'd hand can't bribe away!
 'And oh! my Friend, wert thou but near me now,
To see the spring diffuse o'er Erin's brow
Smiles that shine out, unconquerably fair,
Ev'n thro' the blood-marks, left by C-md-n there!
Couldst thou but see what verdure paints the sod
Which none but tyrants and their slaves have trod,
And didst thou know the spirit, kind and brave,
That warms the soul of each insulted slave,
Who, tir'd with struggling, sinks beneath his lot,
And seems by all but watchful France forgot—
Thy heart would burn—yes, ev'n thy Pittite heart
Would burn to think that such a blooming part
Of the world's garden, rich in nature's charms,
And fill'd with social souls and vigorous arms,
Should be the victim of that canting crew,
So smooth, so godly, yet so devilish too,
Who, arm'd at once with pray'r-books and with whips,
Blood on their hands, and scripture on their lips,
Tyrants by creed, and torturers by text,
Make *this* life hell, in honour of the *next!*
Your R-desd-les, P-rc-v-ls—oh, gracious Heaven!
If I'm presumptuous, be my tongue forgiven,
When here I swear, by my soul's hope of rest,
I'd rather have been born, ere man was blest
With the pure dawn of Revelation's light,
Yes!—rather plunge me back in Pagan night,
And take my chance with Socrates for bliss,
Than be the Christian of a faith like this,
Which builds on heavenly cant its earthly sway,
And in a convert mourns to lose a prey;
Which, binding polity in spiritual chains,
And tainting piety with temporal stains,
Corrupts both State and Church, and makes an oath
The knave's and atheist's passport into both—
Which, while it dooms dissenting souls to know
Nor bliss above nor liberty below,
Adds the slave's suffering to the sinner's fear,
And, lest he scape hereafter, racks him here!
But no—far other faith, far milder beams
Of heavenly justice warm the Christian's dreams!
His creed is writ on Mercy's page above
By the pure hands of all-atoning Love!
He weeps to see his soul's Religion twine
The tyrant's sceptre with her wreathe divine,
And *he*, while round him sects and nations raise
To the one God their varying notes of praise,

Blesses each voice, whate'er its tone may be,
That serves to swell the general harmony!
Such was the spirit, grandly, gently bright,
That fill'd, oh Fox! thy peaceful soul with light;
While blandly spreading, like that orb of air
Which folds our planet in its circling care,
The mighty sphere of thy transparent mind
Embrac'd the world, and breath'd for all mankind!
Last of the great, farewell!—yet *not* the last—
Tho' Britain's sunshine hour with thee be past,
Ierne still one gleam of glory gives,
And feels but half thy loss, while Grattan lives.'

As an Englishman, the principal object of this honourable eulogy would probably have been far from approving the lengths to which the writer carries his hatred of William, and of the Revolution-politics:—but, we ought to remember, with shame and confusion, that very different must be the feelings inspired by genuine patriotism in the breasts of the Irish. To *them*, every advance which *we* have made, or have imagined ourselves to have made, in national liberty, has been closely followed by an accession of national degradation and slavery; and the very period, which we are taught from our cradles to consider as the most glorious of *our* annals, is the most disgraceful and the most abject of *theirs*.

We should willingly present our readers with some more of 'the commentary,' and especially quote to them from the 'appendix,' which consists of 'part of a preface which was intended by a friend and countryman of the author for a collection of Irish airs to which he had adapted English words;' and which breathes such strains of patriotic feeling as may be imagined to have awakened the harps of the banished Israelites on the banks of the Euphrates. We think, however, that we have already selected enough to justify our encomium, and our repeated hope that the author will soon meet us again with the promised continuation of his second poem.

ART. XIV. *Illustrations of the Theory and Principles of Taste,* considered as they are applicable to the Fine Arts in general, and to the various Species of literary Composition. Translated from the German of J. G. Sulzer, by Elizabeth-Annabella de Brusasque. Vol. I. 12mo. pp. 417. 5s. Boards. Mawman.

OUR notice of this volume, which has been hitherto delayed by the expectation of a second, may notwithstanding be properly kept independent of a survey of the entire work, because it consists of detached essays, having no necessary connection with each other. It is in fact a collection of translated extracts from the "*Allgemeine Theorie de Schonen kunsten,*" or "General Theory of the Fine Arts," which was published at Leipzig in 1771; and the arrangement, or rather the collocation, which is alphabetical, prevents us from tracing the author's general and methaphysical views on that truly difficult subject, the Theory of Taste. His several opinions, however, will be found to repay the task of examination, since they display much acuteness of research, and considerable richness and felicity of illustration; combined with a rare degree of practical good sense, which disregards the formality of mere rules, but is ready to pay a scrupulous obedience to natural and well founded principles. We cannot lay before the reader a better specimen of the author's judicious and liberal style of thinking, than the passage containing his observations on the characteristic excellences by which the antient writers are distinguished from their modern successors:

> 'When we attend to the considerations, which are requisite previous to a rational appreciation of the antients, our judgments are likely to be conformable to justice and to truth. Indeed, we are far from taking upon us to affirm that their works are entirely without fault; but this appears to be fully established, that their taste was in general more correct, more natural and masculine, than that of most of the moderns; that their works are in this respect far preferable to ours, that they have been of more essential service, that they have produced a more manly turn of mind; that they obscure the solid substance of a subject less by adventitious embellishments: and as there was in their general literature less contemplation, and more practical energy, than in our times, their productions seem better adapted than those of a later date for the formation of able statesmen, good citizens, and brave soldiers. Among them, every thing was practical, both in their lives and in their arts; among us, there is a greater turn for speculation on manners and duties: where they acted, we think it sufficient to contemplate: they were more entirely heart, and substance; and we, more spirit or wit.
>
> 'It is on this account, not without important reasons, that we recommend the diligent perusal of the antients. It is impossible to make ourselves accurately acquainted with them, without increasing the correctness of our taste and the vigour of our conceptions. They have, unlike us, laboured more to promote rectitude of understanding than the wanton excentricities of fancy; they have not worked up the sensations to a pitch beyond the boundaries of utility; they were unacquainted with that extravagance of sensibility, by which some among us have sought to obtain renown.'

Again, under the head 'Antique,' where the sculpture of Greece is more particularly considered than her productions in the other arts, he is equally correct:

'In the antique, we admire, in general, the beauty of the form, the highest excellence of the human form, and particularly of the head; the grandeur and sublimity of the countenance and character; the most correct, and at the same time noble, expression of the passions, but which is always subordinate to the beauty of the figure. There is no expression among the ancients so strong as to be injurious to the beauty. They generally followed not a natural, but an ideal model of perfection. They rejected whatever designates any particular individual. Their principal object was, that every image should entirely be that which it ought to be, without mixture with any other. Jupiter is all sublimity; Hercules all strength. They accordingly overlooked what was not essentially requisite for the character. He who wishes to excel in these four branches of the arts, must indefatigably study the best remains of the antique; and, by diligent consideration and imitation, elevate his taste to the correctness and the grandeur of the Grecian artists. The painters and statuaries of the Roman school, who had the best opportunity of studying these great models, have accordingly surpassed, in these parts of art, all the schools of later times.'

In the remaining extract, which we are about to transcribe, the author appears to us in the character of a subtile and original thinker, proving the justice of an opinion which, at first, has the air of paradox. Who can believe *à priori*, that *coldness* can ever be a commendable quality in works of imagination, and even in exhibitions of passion?—but let us hear what can be said on a subject so unpromising:

'It appears to be so much the more worth our while to call the attention of poets and orators to this subject, as it is commonly entirely overlooked. Most critics speak of warm lively feelings, as if they were the only ones at which the arts of expression aim; and in works of art we seldom meet with remarkable characters of the cold kind. But can the man whose vigour of mind enables him to remain cold and unruffled on occasions when passion usually takes fire, be a less fit subject for the artist, than he who bursts with passion? Only those artists will affirm this, who are themselves in some measure wanting in strength of mind. Only these will universally prefer a fiery Achilles to a cold Regulus. It is, indeed, much easier to make that, than this, speak and act in character. An impassioned disposition is more common among men, than a cold one, which is the effect of the understanding; and therefore that is more easy than this for the artist to delineate, and for the connoisseur to discriminate and enjoy.

'But on this account, in order to make any thing pre-eminently excellent, the artist should apply himself to the composition of characters as difficult as these. By this means he may obtain the greatest renown among persons of refined taste, and acquire the approbation of those who are elevated above others by an extraordinary loftiness of sentiment and strength of understanding. The cold is as capable of sublimity as the impassioned; and affects us still more, since it is more rare, and demands higher powers of mind. We have an example of this in the old Horatius of P. Corneille. The answer which the poet puts into his mouth, on an occasion of the most impassioned kind, "qu'il mourut," is with justice reckoned among the examples of the sublime. It is cold reason and tranquil strength of mind.

'In respect to utility, we may remark that it is often necessary to urge torpid men to exert their powers; but the nerves of the mind are often too irritable, and want to be tempered by the influence of the understanding.'—

'We have still a word to say to orators and players, with respect to their delivery; for even here it appears that men give so much attention to fiery expression, as entirely to forget the cold: but yet this is absolutely necessary, where the subject is one of pure argumentation. In any matter in which the style of sedate deliberation is employed, the delivery should be cold, but forcible. Even strength of conviction often depends on the coldness of the orator; as, on the contrary, the heat which he employs often excites our suspicion and impedes our belief.

'It is frequently found, that, on many important occasions, a cold delivery makes a stronger impression than the most lively and fiery could produce. The player could not well pronounce the above-mentioned answer of the old Horatius in a tone too tranquil and too cold; for thus he would best show the grandeur of the character. And what grandeur does there not appear in what is related of Epictetus? who, when his ferocious master broke one of his bones in a fit of passion, coldly answered, "I had often told you that this would happen." It is manifest that this would make a stronger impression in proportion to the coldness with which it was pronounced.'

In a great degree, we cannot refuse our assent to these propositions; yet we must warn the poet, the orator, and the player, to take care that this coldness proceeds from deep and earnest feeling repressed by a still more powerful understanding, not from mere indifference or levity, on such subjects as ought to interest well-constituted minds:—even the former is liable to misconstruction from the multitude, but the latter is destructive to every principle of human excellence.

The language in this volume has sometimes appeared to us rather obscure:—but we know not whether this fault must be attributed to the German author, or to his fair translator. The latter, however, can scarcely be indulged in the use of the word 'sensational,' as expressing 'the quality of powerful acting on the sensations.' Numerous existing English phrases would answer the purpose equally well. Still less can we tolerate '*sensatology*,' or (as the preface expresses it) science of sensation; which phrase, indeed, seems to us almost as unnecessary as the compound word itself is barbarous.—Generally speaking, however, the style is not open to serious objection; while the substance of the work is certainly valuable, and may be consulted with advantage by amateurs, critics, and artists, who may learn from it how to admire with intelligence, to judge with accuracy, and to execute with skill.

MONTHLY CATALOGUE,

For APRIL, 1809.

AFFAIRS OF INDIA.

Art. 15. *A Vindication of the Hindoos*; Part the Second, in Reply to the Observations of The Christian Observer; of Mr. Fuller, Secretary to the Baptist Missionary Society; and of his anonymous Friend; with some Remarks on a Sermon preached at Oxford, by the Rev. Dr. Barrow, on the Expediency of introducing Christianity among the Natives of India. By a Bengal Officer. 8vo. pp. 213. 5s. sewed. Black and Co. 1808.

THINKING that the character of the Hindoos has been very unfairly exhibited by some modern writers, for the purpose of recommending the missionary scheme, this Bengal Officer generously stood forwards as their champion, and in his first part* endeavoured to do justice to the tendency of their predominant principles, as well as to their quiet and unoffending deportment. Because this statement, however, tended to prove that the introduction of christianity among them was not quite so necessary, regarding only its moral operation, as the advocates for this measure wished to have it supposed, the Bengal Officer was assailed from various quarters; and his evidence, though the result of the experience of twenty-five years, was flatly controverted. In his own vindication, as well as that of the Hindoos, he presents himself a second time before the public, and he executes his task without difficulty. Confident of the stable ground on which his positions rest, he meets his opponents without any kind of alarm, and is more playful than angry in his replies. Steady to his original text, viz. the excellence of the moral system of the Hindoos, he perseveres in representing them as an amiable, upright, and unoffending people; and he manfully repels the charges with which their calumniators have assailed them

'I believe (says he) these gentlemen are angry at my placing the Hindoos in so favourable a point of view, as it might seem to obviate the necessity of any great improvement, in many respects, from their conversion to Christianity; but, however angry it may make them, I must add one flower more to the Indian chaplet of correctness, by solemnly assuring them and the public, upon the word and honour of an officer, that, during my long residence in India, I never once had occasion to bring a native of that country to public trial, or to punishment, though while I was a subaltern officer I had charge of an active department for many years, which gave me the sole command of more than three hundred men; and have since commanded a battalion of sepoys, a thousand rank and file.'

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* See Rev. Vol. lvii. N.S. p. 109.

The following instances are also quoted to prove the integrity and general correctness of the natives of India:

'An English gentleman at the court of the late Nabob, Asoph ul Dowla, one day expatiating in a large company on the honesty and fidelity of the natives of the country, proposed, in support of his opinion, to send to the bazar, or market-place, for the first cossid, or courier, that should be met with, and to entrust him with a considerable sum of money to the military station of Cawnpoor, distant about fifty miles. The project was agreed to, and another gentleman of the party sent his servant for a cossid. The man came, took charge of the money which was counted out before him, departed on his journey, and in due time, returned with a receipt for the amount.'—

'A native merchant, or banker of Benares, having occasion to send to Poona, for an emerald and diamond necklace, valued at two thousand five hundred pounds, which had formerly been sent for sale to his constituent at that place, employed a single cossid to undertake a journey of nearly a thousand miles across the country, and bring back the necklace. The cossid, at the same time, received commissions from other merchants, to the amount of five hundred pounds. The man accordingly set out, reached Poona, obtained the necklace, and other property, and after a perilous and fatiguing journey, and passing through the camps of several contending chiefs, at length, after six months absence, safely returned to Benares in the faithful discharge of his trust. And what was his reward, for this uncommon proof of his fidelity, and the labour of his journey?—Not more, I am assured, at the very utmost, than ten pounds.'

A vindication also of the theological system of the Hindoos is attempted, against the charge of Idolatry and Materialism; and it is asserted that they maintain the absolute Spirituality of the Divine Nature. Their mythology and enigmatical representations are not suited to our taste; and some previous education is requisite to help us to develop their meaning: but because their import does not immediately present itself to us, we are not warranted to pronounce them senseless; and we should have better authority than has hitherto been given, before we charge their worship with indecency.

It would be an unprofitable use of our time and paper to follow this officer through his distinct remarks on the strictures of his adversaries: but we do not hesitate to pronounce that he is able in reply, and is a writer whose good humour and sound judgment are not inferior to the extensive knowlege of India which he displays.

Art. 16. *An Enquiry into the Causes which oppose the Conversion of the Hindus of India to Christianity*, and render the attempt to accomplish it extremely hazardous to the Interest of the East India Company, and the Nation, and to the personal Safety of Englishmen in India, particularly the Civil Servants of the Company. Addressed

Adressed to the holders of East India Stock, and dedicated to the President of the Board of Commissioners for Affairs of India. By a Proprietor of East India Stock. 8vo. 1s. 6d. Cadell and Davies.

It is the object of this writer to shew that 'the conversion of the *Hindûs* of India to Christianity is an impossibility, without the miraculous interposition of Providence;' and he endeavours to establish this position by taking a view of the *four hereditary classes* into which the Hindû population is divided, the permanency of which is secured by their *religious* code; whence it follows that their civil and political constitution, which has endured for three thousand years, rests on their religious superstition. It is suggested that the Higher Hindûs will be apt to regard the missionaries as the fomenters of rebellion in their society, and contemplate them with jealousy and resentment. We are also called to reflect that even the zeal of the Mohammedan enthusiasts was inadequate, though assisted by the merciless sword, to make any impression on the Hindû superstition; and that all the converts obtained by them were among the dregs of the *Sudra* class. Hence we are desired to judge of the hopeless attempts of Christian missionaries, and are moreover reminded of the danger which we incur by affording the Hindûs any pretext for conjecturing that we mean to *compel* them to become Christians.—As yet, the time for *christianizing* India certainly is not arrived; and we must wait for pre-disposing changes in the state of society in that part of the globe, before we contemplate such an undertaking.

This author, indeed, contends that an attempt to change the Hindû system is, in fact, an attempt to dissolve the social union, to which it is impossible that the *privileged casts* will ever submit. The Hindû religion, it is observed, neither admits of converts to it nor from it; and the Brahmins, so far from denying the divinity of the Christian religion, admit the fact: but then they excuse themselves from embracing it, by affirming that 'heaven is a palace which has many doors into it' What encouragement, then, have we to translate our scriptures for the perusal of a people under such circumstances? Much mischief is, indeed, to be apprehended from intemperate missionary-zeal, while the prospect of conversion is almost hopeless. We need not, therefore, say what ought to be the conduct of our East India Governors in this case.

CLASSICS, EDUCATION, &c.

Art. 17. *The French Alphabet*, or an Explanation of the Mechanism of the Organs in Motion in the Act of pronouncing the French Letters, preceded by a preliminary Discourse, containing some Observations on the Art of teaching Languages; to which is added a Dictionary of the homonymous Words which are to be found in that Language. By N. Pannier. 8vo. pp. 47. 3s. Boards. Tabart. 1808.

The difficulties attending the attainment of a just pronunciation of the French language are felt and acknowleged by all who have endeavoured to become acquainted with it. To remove these difficulties, and to supply the teacher or the learner with hints for framing their organs of speech so as to enable them to utter the proper sounds, is the object of this work. It seems to be an useful treatise; and it would have been still better, had it taken a more extensive view of the subject. At the conclusion, is a table of words of similar sound, but of different signification and orthography.

Art. 18. *The Juvenile Preceptor*; or a Course of rudimental Learning. Volume the Fourth, containing a spelling and pronouncing Dictionary; arranged in four Parts, according to the number of Syllables. 12mo. pp. 333. 4s. Boards. Symonds.

The aim of the compiler, in this as in other pronouncing Dictionaries, has been to employ the letters of the common alphabet with accentual marks to represent the prevailing state of English pronunciation; and the authorities to which he has had recourse are those of Walker, Salmon, Perry, Fulton, and Knight. His book differs from other pocket Dictionaries in arrangement, it being divided into separate parts, and each part being allotted to words of an equal number of syllables; the fourth, however, including polysyllables. It likewise differs from them in having no explanation of the words, its object being to give the pronunciation of words only, which it does in a larger type than works of an equal size of which the plans are more extensive.

We have before spoken of the other volumes of this compilement; the author of which, we believe, is Mr. Nicholson, the printer of it, at Poughnill, near Ludlow.

Art. 19. *A new System of English Grammar*; or English so illustrated, as to facilitate the Acquisition of other Languages, whether antient or modern. With an Appendix containing a complete System of Parsing. By R. S. Skillern, A.M., Master of Crypt Grammar School, Glocester. The Second Edition, with Additions. 12mo. pp. 184. 3s. 6d. Walker. 1808.

Mr. Skillern professes in this grammar to teach the English in such a way as will facilitate the acquisition of other languages, and the object is so far accomplished as to confer credit on the efforts of the author. The terms and modes of expression used in the grammars of other languages are adopted whenever they could be introduced, and the subjects are so treated as to render assistance to the learner in the attainment of any language which he may afterward have occasion to acquire. The English scholar will therefore find the work useful as teaching the principles of grammar in general; and the foreigner, as it has adopted the terms and arrangement with which he may be already acquainted.

Art. 20. *Instructeur François*, in French and English, designed for Schools of both Sexes, and private Learners. Intended to simplify, by a progressive Series of easy and familiar Lessons, the Pronunciation, Spelling, Reading, and Construction of the French Language. By William Keegan. 12mo. pp. 155. 2s. 6d. Boosey. 1808.

Among the various books designed for teaching the Elements of the French Language, the work before us holds a respectable station. The rules for the pronunciation are clear and easy to be comprehended; and the progressive lessons are arranged so as to diminish the difficulties which young persons experience in their entrance on the language.

Art. 21. *The first Elements of the French Language*, adapted to the Use of Beginners as an easy Introduction to more extensive Grammars. By C. F. H. B* N**l. 8vo. pp. 122. 4s. half bound. Printed at Chester.

As the title professes, this little tract is but an introduction to larger grammars. Elementary books in general puzzle the young learner with a multiplicity of rules; and therefore such persons, as have the benefit of a master to explain what may not be sufficiently easy, will derive advantage from the use of this introduction.

Art. 22. *New Geographical Exercises*, by L. Vincent: being a Set of outline Maps designed for the Instruction and Amusement of young Students in Geography, &c. 4to. 4s. 6d. sewed. Wigzel and Co. 1808.

The maps, of which this work chiefly consists, are twenty in number, and convey only the marked boundaries of countries, and the lines of rivers; it being intended to afford the young student in geography the means for exercise, in supplying the names of places. Considerable amusement, as well as improvement, may be attained by the use of these Exercises.

Art. 23. *Stories of Old Daniel*: or Tales of Wonder and Delight. 12mo. pp. 196. 3s. 6d. Boards. Godwin. 1808.

Simple artless tales are here designed for children of eight or nine years of age. The stories are sufficiently interesting, and the moral of them is easily comprehended.

Art. 24. *Questiones Græcæ*; or Questions adapted to the Eton Greek Grammar. By the Rev. John Simpson, Baldock, Herts. 12mo. pp. 107. 1s. 6d. Law.

Mr. S. has designed these Questions for the use of those teachers who make use of the Eton Grammar; in order to assist them in promoting the instruction of their pupils, by furnishing them with subjects to be answered out of the Grammar itself. As a practical help to ground the young scholar in the Greek tongue, the work may be of considerable service both to the teacher and the learner, and may be called a grammatical catechism of the language.

Art. 25. *Elements of the Hebrew Language*. Part I. Orthography, illustrated with a Variety of interesting Notes, with the Addition of an extensive Vocabulary, designed for the Use of Schools, as well as Beginners in general. By Hyman Hurwitz, Master of the Jewish Academy, Highgate. 8vo. pp. 140. 5s. 6d. Boards. Boosey.

A treatise on the elements of the Hebrew Language, from the pen of a Jew, must excite some curiosity and interest. The present author acknowleges that very little care is taken in teaching these elements to the Jewish youth; their ignorance at the period of their leaving the seminaries being such that, out of a hundred, scarcely twenty can read the Hebrew with any grammatical exactness, and fewer still can understand the scriptures without an English translation. To supply this deficiency, by furnishing a work which may render the attainment of the language easy and expeditious, is the object of Mr. Hurwitz; and the manner in which it is accomplished proves that he was well qualified for the task.

The volume comprehends what may be called "Hebrew reading made easy," a spelling book, and vocabulary; and the same method is taken in teaching the elements as if it were a living tongue. The use of it, however, needs not be confined to the Jews; and we recommend it to all young students in the language, as a treatise from which they may receive considerable benefit.

The vowel-points are used in teaching the pronunciation; and in the notes, subjoined to the end, which contain many interesting particulars relating to the language, we find a very ample discussion of the subject, with strong arguments to prove the necessity and antiquity of these points.

Art. 26. *The Preceptor and his Pupils,* Part the Second; containing the Syntax of all Languages, together with special Rules, Dialogues, Examinations, and Exercises on the English; to which are added a Practical System of English Composition, and a concise History of the Formation of all Languages. By George Crabb, Master of the Commercial and Literary Seminary. 12mo. pp. 238. 4s. 6d. Boards. Boosey. 1808.

The former part of this publication was noticed in M. R. Vol. lvi. N. S. p. 335. in terms of commendation; the present is written on the same plan, and is still more worthy of notice. By a careful perusal of it, the student will be informed of many particulars of his native language which are not generally known, and will be furnished with a variety of rules for writing it with accuracy and elegance. He will likewise have an opportunity of noticing its peculiarities compared with those of other languages, and thus not only become better acquainted with its structure, but also gain some idea of the formation of the others. Foreigners, who wish to attain an accurate knowlege of the English, will also be benefited by consulting this volume, since they will find explained in it the various idioms of the language, in an easy and intelligible manner.

Art. 27. *Lessons for Young Persons in humble Life;* calculated to promote their Improvement in the Art of Reading, in Virtue, and Piety; and particularly in the Knowledge of the Duties peculiar to their Stations. 12mo. pp. 336. 3s. 6d. Boards. Longman and Co. 1808.

This work is formed on the plan of those selections of Lessons, of which Dr. Enfield's "Speaker" seems to have been the first, and which have lately been published under various titles: to those of Mr. Lindley Murray, however, it bears the greatest resemblance in form and typography; and we suspect that in fact it owes its origin to that gentleman. The selection consists of a variety of subjects in prose and verse; and, in conformity to the title, they are such as more immediately belong to the humbler classes of life. The object of the compiler is most praise-worthy, and he has taken considerable pains in chusing those passages which are appropriate to his design.

Art. 27. *Historical Dialogues*, for Young Persons. (By Mary Hays.) Vols. II. and III. 12mo. pp. 353. 242. 8s. Boards. Johnson.

To select from the vast mass of History such portions as are likely to interest youthful minds, and to answer such questions as young persons would naturally ask on hearing them related, is a commendable idea; and to these objects, which the author has ably accomplished, are also added several very useful philosophical remarks. Altogether, therefore, a valuable work for juvenile understandings is here produced.

From the ensuing extract, the reader will gain a very fair idea of the design of these Dialogues, and a specimen of the manner of the writer in introducing her remarks:

'*Emma.*—Why is it, my dear aunt, that I had so long considered history as dry and uninteresting, and yet, in the stories with which you have favoured us, have found both my curiosity and affections awakened?

'*Mrs. N.*—Most young people, I believe, especially of your sex, have had the same feeling respecting history, for which several reasons might be alleged; but, principally, the general manner in which historical narrative, comprehending such a multiplicity of facts and events, must necessarily be given. History, excepting to the statesman and political economist, can be interesting and amusing only in proportion as it is biographical, or as it treats of individual character. Disquisitions and statements of finance, political revolutions and changes, general descriptions of wars, of alliances, and of treaties, afford but little delight to the imagination, which dwells only with pleasure on single portraits, on minuter and characteristic delineations, on pictures of the passions and manners, of the habits, incidents, and affections of individual life. We must feel an interest and a personal sympathy in the books we read, to give them their effect on the heart and mind.

'This is more especially necessary in youth, the period of lively emotions: young people love to *feel* rather than reason; they are careless about facts, of which experience has not yet taught them the uses; their studies, like their amusements, must be of an active nature, calculated to touch the heart and captivate the fancy.

'History, it is true, abounds with subjects of this nature, as, I trust, I have proved in presenting them singly to you: but, unless by a previous interest you had thus been led gradually on, the labour of the research might have seemed to you too severe.

'Nothing so much contributes to destroy, in young persons, a taste for historical composition, as the putting into their hands abridgments of history. An abridgement must be necessarily little more than an index, which fatigues the attention and burthens the memory, by a confused multiplicity of names and facts. That youth should start back from labour so repulsive and dry, is little wonderful; or that a subsequent prejudice and disgust should be associated with the idea of history. It would be far more judicious to allure them to knowledge by select historical portions, written with elegance and vivacity: by the account of a period of a single nation, or of one distinguished hero or character, on the contemplation of which they might rest with delight, and which would lead them irresistibly, by the interest it inspired, to desire a fuller acquaintance with the connected events. This is done in a masterly manner by several both of our ancient and modern historians, of whose writings I have principally availed myself in extracting materials for the subjects of these conversations.'

The historical part is well written, the dialogues are ably supported, and the remarks are judicious.

RELIGIOUS.

Art. 29. *Sermons*, by David Brichan, D. D. Minister of the Scots Church, Artillery Street. 8vo. pp. 433. 8s. Boards. Williams and Smith.

We presume that it will be generally allowed that sermons are a species of composition in which excellence is not easily attainable. The range which they should take is extensive; and the subjects which they should embrace are diversified; requiring at once versatility of genius, solidity of judgment, depth and variety of learning, and a knowlege of the world, of the manners, vices, and virtues of the age and country in which they are composed. In the present volume, which contains fourteen discourses, the author has comprehended as great a variety of subjects as the reader could reasonably expect in so small a number. In a sermon on the miraculous propagation of the Gospel, he has displayed some of the evidences of Christianity in a striking point of view. In descanting on the attention of Jesus to infants, he has not only urged the practice of early baptism with considerable force of argument, but also the performance of it in presence of the congregation, in the place of public worship; and, in this instance, he not only set forth the precept, but added at the same time the example, the address having been delivered previously to the public baptism of the preacher's first child. The third sermon, on the enticement of sinners, is deserving of much praise, as calculated to warn young persons of the great danger of evil company, in a flow of manly and persuasive rhetoric; while the discourse on the exclusion of pain from the heaven of the faithful is, we think, as well adapted to the purposes of consolation, as that which immediately precedes it is suited to those of instruction and admonition.

After the perusal of several very forcible passages in the three former discourses, however, we were led to expect more than we found in the three which treat on the Last Judgment. This is indeed a topic which requires very extraordinary powers; and perhaps a particular turn of genius is necessary so to manage a long discourse on it, (and the author's three sermons are in effect but three parts of the same discourse,) as not to disappoint the reader, or the hearer. His mind is filled by the very mention of the subject with such awe, as will make any thing like mediocrity, in any part of the preacher's performance,

formance, an unpleasant interruption of his feelings by a disappointment of the lofty expectations excited concerning the transactions of that tremendous era, in which every believer considers himself to be personally and eternally interested.

The eighth sermon relates to the inconsistency of presumption with the uncertainty of events, and the acknowlegement of Providence. Answers to some objections against prayer, strong persuasions to a diligent exercise of that duty, and several valuable directions of a practical nature in reference to devotion, occur in the ninth discourse. The tenth is intitled 'an exposition of the twenty-third Psalm,' in some parts of which the author shews himself by no means unacquainted with polite literature. In the sermon on the conversion of St. Paul, the reader will find much excellent advice on the subject of zeal; and several weighty admonitions in that which considers the improvement of time. In the thirteenth, on the resolution to serve the Lord, we have an address to the Africans meeting in Peter-street, Soho; and the last, 'on the Delay of Punishment,' is a serious warning against continuance in vice, and may be considered as an appropriate sequel to the third sermon.

The walk in which this author delights, and in which he moves with most ease and appears to most advantage, is that of moral theology. To considerable knowlege of the world and of the human mind, he joins great command and in many instances a very happy choice of language. The character of his style is in general that of strength rather than elegance; and it is usually free from the idiom of his native country, though not always exempt from obscurities and inaccuracies. He detects the artifices of the wicked with much success; he is affectionate and persuasive; he is always serious; he rises on just occasions into great earnestness; he is manly and yet moderate in the avowal of his theological tenets, which are Calvinistic, but not rigid, and which are not often nor ever offensively introduced.

When we look at the variety of his subjects, however, we cannot but think that he betrays too great a sameness in the manner of discussing them; and at times we remark too much monotony in the cadence of his sentences. He might more frequently have expressed his order of discourse, have kept to it more strictly, and have more definitely worked out the object which the title indicates as his principal aim.

Art. 30. *The Way to Heaven delineated*, or a Discourse upon that Plan of Salvation, which is exhibited in the Gospel through Jesus Christ. By Samuel Moore. 8vo. 2s. Williams and Co.

Though Mr. Moore does not profess to write for us critics, we shall do him the favour of writing for him; and we cannot better shew our kindness than by honest reproof. What could induce this gentleman to turn author, we are at a loss to imagine, since he seems to have taken no pains either to think or to express himself with correctness. He employs the terms of the old divinity without having weighed their precise meaning, and endeavours to alarm rather than to argue. Sinners are intreated not 'to spin a cobweb-righteousness of their own:' but they must be wiser than we are, if they can understand what a *cobweb-righteousness* means; or how it is possible for a moral agent to *spin* any righteousness that is *not* his own. "He that *doeth* righteousness *is righteous*," and he that doeth *not* righteousness is *not righteous*; and when this axiom is impressed on the mind, and sin and righteousness are considered as synonimous with vice and virtue, it must be as clear as any proposition in Euclid, that moral qualities are incapable of being transferred or imputed, and that the groundwork of Mr. Moore's plan of salvation vanishes away. When that which is impossible in the nature of things is laid down as a fundamental principle, it should be treated with no respect; especially when we see, as in the present day, how much the vulgar are misled by words of no meaning. In our judgment, Mr. Moore mistakes the scheme of redemption by Christ; which no where discourages exertions for personal righteousness, which no where tells us that the righteousness of Christ will be *imputed* to us, but which makes the true way to heaven to consist in imitating and obeying him.—Christ cannot obey *for* his people, and he has never told us that this was the object of his mission. The language of the Methodists and *Evangelical* preachers, as they call themselves, is very objectionable in this respect, and ought most strenuously to be resisted. Christ indeed came to bless us "by turning us *from* our iniquities," thus *bearing our sins* in the same manner as he is said to *bear* the bodily diseases of those whom he healed; and as it would be ridiculous to suppose by the latter expression that our Saviour became leprous and paralytic by healing leprosy and palsy, so it is equally absurd to imagine that by *bearing sin* he took on him the crimes of the adulterer and the drunkard. In short, the whole of that doctrine which is preached with so much confidence, and received with so much satisfaction, is built on the most palpable misconception.

POLITICS.

Art. 31. *Ferdinand vindicated and Ministers defended.* 8vo. 1s. Hatchard. 1809.

Two points are undertaken to be established by this author; 1st, that the cause of the Spanish Patriots is founded on the firm basis of justice and wisdom; and 2dly. that the conduct of the British Government towards the Spaniards has been judicious and politic. The argument designed to prove that Ferdinand VII. is the lawful king of Spain, and capable of the functions of government, rests on the evidence of Don Pedro Cevallos; and our exertions to restore to him the kingdom of which he is deprived, by assisting the Supreme Junta who are acting in his name and for his benefit, are warmly displayed and commended. In comparison with the late Administration, it is urged that the present are a wise and spirited set of men; and that the country ought to consider itself as happy to be under their management: though it is slyly suggested, by way of *rider* to this defence, that the present Ministry would be more complete, if the *Marquis Wellesley* and *Viscount Melville* were called to seats in His Majesty's Cabinet.

Art. 32. *Intercepted Fragment of Instructions from Bonaparte to one of his Ministers;* found in Spain. By Thomas E. Smith Esq. Merchant. 8vo. 1s. 6d. Ridgway.

The suspicion of old age and experience suggests to us the idea that this pamphlet is a fabrication. The name of T. E. Smith must surely be a fiction; for if a merchant had obtained possession of a paper of such importance as this fragment purports to be, he would have communicated it to the Ministry, and not to the public. We must repeat on this occasion the old caution—"Beware of counterfeits, for such are abroad."

Art. 33. *A Correct Report of the Speech delivered by Sir Francis Burdett, Bart.* in the House of Commons, 13 March 1809, on the conduct of H. R. H. the Duke of York. 8vo. 1s. Bone and Hone.

It is stated that this report is 'printed by order of the Committee who conducted the late Westminster Election,' and that they have used the best means to obtain a correct and full representation of the Honourable Baronet's speech. We understand that, when delivered, it made a considerable impression on the House; and on perusing it in this pamphlet, it appears to us calculated to produce such an effect, and to do much credit to the talents of the speaker.

Art. 34. *A Full Report of the Proceedings of the Electors of Westminster,* 29 March 1809, at a Meeting held in Westminster Hall, to express their Sentiments on the Inquiry into the Conduct of H. R. H. the Duke of York. 8vo. 2s. Bone and Hone.

From the daily newspapers, the public have learnt the result of the proceedings here reported; but in this pamphlet they will obtain a more ample detail of the speeches of the mover of the Resolutions, and of Sir F. Burdett and Mr. Whitbread, which inculcated 'the necessity of an immediate Reform in the House of Commons.'

Art. 35. *A Summary Review of the Evidence adduced upon the Charges against H. R. H. the Duke of York.* 8vo. 1s. Stockdale, Junior.

This review is now of little consequence: but, if we mistake not, it first appeared in a daily paper; and it is evidently the summing up of an advocate rather than of a judge. The writer's sentiments and opinions have been decidedly *gainsayed* by the public; and indeed where is the logic of appealing, on such a question as that which was then discussing, to the Duke's 'laborious attendance on his duties, to the selection of his confidential Officers, to the arrangement of the military department, to the state, discipline, and character of the army'?—It was 'the selection' of a *Sleeping-partner,* who became *too active,* that disturbed *the firm of the House.*

POETRY.

Art. 36. *One more Peep at the Royal Academy;* or Odes to Academicians, &c. &c. By Peter Pindar, Esq. 4to. 2s. 6d. Walker. 1808.

On receiving this poem we exclaimed,—

And still, Friend PETER, canst thou sport and play,
With Madam Satire in the public way,
Making R. A.'s again thy sportive theme?
We thought thy Muse was gone to bed;
And that, with flannel round thy head,
Thy whole employment was to doze and dream.

Indeed, we began to apprehend, from thy long silence, that the mists and fogs of the valetudinary state had operated like a wet blanket on thy genius; or that, occupied with graver thoughts, in thy great chair, thou hadst declared with Horace,

"*Nunc etiam versus et cætera ludicra pono.*"

But no such thing. Dullness has not yet "*marked thee for her own.*" Thy mind is still alive, in spite of thy bodily infirmities; the eyes of thine intellect are as bright and piercing as ever; and thy wicked wit has lost none of its oxygen or caloric. The Academicians, however, will wish that Time, which sooner or later throws its impenetrable veil over all eyes, had cured thee of *peeping*. Thou art indeed a saucy satirist, and, when thou choosest, canst give what Dr. Johnson used to call "a hard knock;" while by thy sportive tricks thou contrivest to make the by-standers "chuckle with approving smiles." Thou art moreover a dangerous fellow! We must not praise any thing so *very* ill-natured as thy satire, nor must we incur the frowns of Apollo by condemning any thing so witty. What is to be done in this case? If we copy some of thy sketches of Academicians, we shall be accused of malice in an individual selection: but neither West nor Fuseli, nor yet the ingenious Loutherbourg, will object to our taking, for the amusement of our readers, the introductory stanzas, in which thou singest of thyself, lamenting the depredations of Time on thy person:

'Again th' ACADEMY I greet;
Once more, my graphic Friends, we meet—
Shake hands—Ah! why the greeting hand withdraw?
Lo! by your looks ye seem to say—
"Avaunt, thou vagabond—away—
We'd sooner take the Devil by the paw!"

'Well, well! once more the BARD appears;
He sings, in spite of rolling years:
TIME has not stol'n one atom of his fire;
The MUSE, unconscious of decay,
Still pours the proud PINDARIC lay,
Still strikes with equal energy the lyre.

'Now, cries the Critic of my rhyme,
"How dar'st thou dream of the sublime,
And fancy that it e'er inspir'd thy ODES?—
How dar'st thou take a PINDAR'S name,
To steal into the dome of FAME,
And place thy MOMUS by the side of Gods?"—

'I own

'I own that TIME, to my surprise,
Has done some mischief to my eyes,
And done that mischief much against my will;
But as the BULLFINCH, beyond doubt,
Sings better when his eyes are out,
Why not the Songster of th' AONIAN Hill?

'TIME too has chosen to efface
The fine APOLLO form and grace
And somewhat bent to earth my lofty head;
And tho' the Knave has touch'd my hand,
The goose-quill yet it can command,
And o'er the snow the feather'd Giant lead.

'TIME has made free too with my features,
Those pretty inoffensive creatures,
That never yet were cruel to the fair;
Spoil'd my poor lip and dimple sleek,
Run his hard ploughshare o'er my cheek,
And stol'n the blushing roses that were there.

'TIME too, I own, my mouth has enter'd;
To steal some pearl, the Rogue has ventur'd,
And giv'n a lisping to my tuneful tongue;—
But, thank the MUSES for their care,
And PHOEBUS—of his tricks aware—
Safe is my brain—the fount of flowing song.

'Th' ACADEMICIANS would rejoice
If TIME had also stol'n my voice;—
But while that voice exists, by Heav'ns I'll sing;—
But mind me, while I pour my lays,
To JUSTICE I my altar raise,
Too virtuous to profane the MUSES' spring.

'It certainly must be confest,
I come a most unwelcome guest,
'Mid sheaves of corn a sort of wicked weevil:—
As for R. A.s I briefly tell 'em,
Fiat justitia ruat cœlum,
Altho' they sooner would behold the Devil.'

We think that when thou gettest to the *Heads*, thy genius does not *mount*; though often in little things thou art great, as witness these stanzas,

'To a Miniature Portrait of a Young Lady lately deceased.

'The NYMPH, by the GRACES adorn'd,
Who led all the LOVES in her train,
By the lyre of the MUSE shall be mourn'd,
While the lyre has a chord to complain.

> ‘ Sweet IMAGE, that never wilt fade,
> In *thee* lives her form, and her bloom!
> When in *thee* I behold the dear MAID,
> I forget that she sleeps in the tomb!’

Art. 37. *Military Promotions; or the Duke and his Dulcinea.* A satirical Poem. 4to. 2s. 6d. Richardson.

We suppose that this author *has done his best* to be satirical; and he may have thought that his subject would have inspired him with all that was smart and *piquant*: but the plain truth is that the promised champagne turns out to be vapid small beer. Take a sip, gentle reader; we mean not to offer thee a bumper:

> ‘ A gallant, youthful, smart M.P.
> Perceiv'd the Lady's misery,
> And offer'd her his kind advice,
> Mix'd with some opposition spice;
> The Royal Butterfly he swore
> To punish till his back was sore;
> For using ill so fair a creature,
> So fine a Master-piece of Nature.’

If all satirical poems were of this quality, satire would soon grow out of fashion; and if the charms of a celebrated *Dulcinea* had not been more potent than this writer's pen, we should not lately have heard so much of a certain *Duke* and his *Military Promotions*.

Art. 38. *The Lash*; a Satire without Notes. 8vo. pp. 48. 2s. 6d. Bone and Hone.

Unlike the author of the preceding poem, this writer is a satirist indeed, having ability to lay on the *Lash* with spirit and effect. Juvenal himself was not more undaunted, nor more indignant at the vices of the Roman state, than this poet is enraged at the wickedness “*in high places*” which disgrace our British realm. He has a true conception of the nature of his province; and if thoughts strongly conceived, and expressed in energetic and flowing verse, could produce shame and reform, this poem would stand a chance of doing more good than a sermon: but it has always been found that an age which affords abundant matter, especially in the most illustrious ranks of society, for the most poignant satire, is too far gone to be recovered to moral sanity by the application of mere rhimes.

Alluding to a recent examination, and addressing the illustrious subject of it, the Poet thus uncourteously expresses himself:

> ‘ Think'st thou the Muse's daring search to bar,
> Aw'd into silence by a paltry star?
> (That star, which, bright as Hesper should appear,
> Yet only *glimmers* in its murky sphere.)
> O let her sink, o'ercome by shame to rest,
> Or pluck the sullied bauble from thy breast.
> Yes, were she sure to perish in the cause,
> She'd brand the villain that escapes the laws;

Loud to the world his infamies proclaim,
Tear off his mask, and triumph in his shame!
Ne'er be it said by bards in after days,
When princes spurn'd the road to glorious praise,
Their hearts insensible, bedipt in crimes,
A foul example to the worst of times,
That, 'midst the dimness of a laggard age,
When state chican'ry leagu'd with party rage,
When titled jugglers robb'd in open day,
And those who had least conscience got most pay;
Ne'er be it said, in such degenerate times,
Shame to the Muse! when Britain groan'd with crimes,
No Poet liv'd to tell his Country's wrong,
And weave her vengeance in an angry song!
'Tis time when men, with daring fronts aspire
T' enslave a land, to rouse the Muse's ire;
When British Rights and Liberties are sold,
(A deed that heav'n turns wrathful to behold,)
The Senate throng'd with men corrupt and weak,
'Tis time that every honest man should speak;
Time the bold Satirist grasp'd the chast'ning rod,
Fill'd with the glowing spirit of a God!'

In other parts, the author glows with equal fire, and praises with as much warmth as he condemns.

Art. 39. *Who is John Bull?* or a poetical Definition of our national Appellation. By an Englishman. 4to. 1s. 6d. Chapple.

Though the author's

' heart with loyal feelings full
Proclaims—*King George the Third* a true JOHN BULL,'

we cannot sanction this gloss on the text given in the title. The British People are personified in plain, blunt, well-meaning *John Bull*; and, as the term is perfectly understood, this poetical definition of it was not necessary to give accuracy to our ideas; though it may, by its patriotic fervour, be not unacceptable to John's feelings.

Art. 40. *Europe*: Lines on the present war. By Reginald Heber, M. A. 8vo. pp. 25. 2s. Hatchard.

Mr. Heber is a poet of no ordinary calibre; and the powers of his muse are exerted on a subject which is worthy of its most sacred effusions. His lamentations over the disastrous conclusion of the King of Prussia's campaign, his indignation at the degraded state of Europe, and his reviving hopes from the Spanish struggle, are honourable to his feelings, and are expressed with an energy which can scarcely fail of kindling similar enthusiasm. We think that the present war has not occasioned a more nervous and animated poem. The introductory portion of it, we are told, was composed in the Park of Dresden, under the very emotions which it attempts to delineate, at the commencement of the Prussian campaign: but the unfortunate issue of that contest deprived the author of all wish to continue his poem, and it remained neglected 'till the glorious struggle which has drawn the attention and sympathy of all mankind to Spain.' Alive to the importance of political freedom, as opposed to the usurpation and domination of a single state, the author labours to rouse the degraded powers to suitable exertions for its recovery, and cherishes the most ardent hopes from the awakened patriotism of the Spaniards. We wish that we could allot to this poem the space which its merits claim: but we must find room for two or three quotations, to justify the commendation which we have bestowed.

Having deplored the fall of Prussia, Mr. Heber thus proceeds, not without censuring Austria and his own country for remaining idle spectators:

> 'Save, Europe, save the remnant! -- Yet remains
> One glorious path to free the world from chains.
> Why, when yon northern band in Eylau's wood
> Retreating struck, and track'd their course with blood,
> While one firm rock the floods of ruin stay'd,
> Why, generous Austria, were thy wheels delay'd?
> And Albion!"—Darker sorrow veil'd his brow—
> "Friend of the friendless—Albion! where art thou?
> Child of the Sea, whose wing-like sails are spread,
> The covering cherub of the ocean's bed!
> The storm and tempest render peace to thee,
> And the wild-roaring waves a stern security.
> But hope not thou in Heaven's own strength to ride,
> Freedom's lov'd ark, o'er broad oppression's tide;
> If virtue leave thee, if thy careless eye
> Glance in contempt on Europe's agony.
> Alas! where now the bands who wont to pour
> Their strong deliverance on th' Egyptian shore!
> Wing, wing your course, a prostrate world to save,
> Triumphant squadrons of Trafalgar's wave.'

The poet now calls on France to reflect on the advantages which she has gained by the wars of her ambitious ruler:

> '"And thou, the poet's theme, the patriot's prayer!—
> Where, France, thy hopes, thy gilded promise where?
> When o'er Montpelier's vines, and Jura's snows,
> All goodly bright, young Freedom's planet rose?
> What boots it now, (to our destruction brave,)
> How strong thine arm in war? a valiant slave?
> What boots it now that wide thine eagles sail,
> Fan'd by the flattering breath of conquest's gale?
> What, that, high-pil'd within yon ample dome,
> The blood-bought treasures rest of Greece and Rome?
> Scourge of the highest, bolt in vengeance hurl'd
> By Heaven's dread justice on a shrinking world!
> Go, vanquish'd victor, bend thy proud helm down
> Before thy sullen tyrant's steely crown.
> For him in Afric's sands, and Poland's snows,
> Rear'd by thy toil the shadowy laurel grows;

And rank in German fields the harvest springs
Of pageant councils and obsequious kings.
Such purple slaves, of glittering fetters vain,
Link'd the wide circuit of the Latian chain;
And slaves like these shall every tyrant find,
To gild oppression, and debase mankind."'

When the prospect of Spain opens to view, his hopes of the deliverance of Europe revive:'

'Lo! Conquest calls, and beckoning from afar,
Uplifts his laurel wreath, and waves them on to war.
—Woe to th'usurper then! who dares defy
The sturdy wrath of rustic loyalty!
Woe to the hireling bands! foredoom'd to feel
How strong in labour's horny hand the steel!—
Behold e'en now, beneath yon Bœtic skies
Another Pavia bids her trophies rise;—
E'en now in base disguise and friendly night
Their robber-monarch speeds his secret flight;
And with new zeal the fiery Lusians rear,
(Rous'd by their neighbours' worth,) the long-neglected spear.

'"So, when ſtern winter chills the April showers,
And iron frost forbids the timely flowers;
Oh, deem not thou the vigorous herb below
Is crush'd and dead beneath th'incumbent snow:
Such tardy suns shall wealthier harvests bring
Than all the early smiles of flattering spring."

'Sweet as the martial trumpet's silver swell,
On my charm'd sense th' unearthly accents fell:
Me wonder held, and joy chastiz'd by fear,
As one who wish'd, yet hardly hoped to hear.
"Spirit", I cried, "dread teacher, yet declare,
In that good fight, shall Albion's arm be there?
Can Albion, brave, and wise, and proud, refrain
To hail a kindred soul, and link her fate with Spain?
Too long her sons, estrang'd from war and toil,
Have loath'd the safety of their sea-girt isle;
And chid the waves which pent their fire within,
As the stall'd war-horse woos the battle's din.
Oh, by this throbbing heart, this patriot glow,
Which, well I feel, each English breast shall know;
Say, shall my country, rous'd from deadly sleep,
Crowd with her hardy sons yon western steep?
And shall once more the star of France grow pale,
And dim its beams in Roncesvalles' vale?
Or shall foul sloth and timid doubt conspire
To mar our zeal, and waste our manly fire?"

Recent disasters, and the retreat of our troops, do not dismay him; he still anticipates a brilliant futurity:

'" And yet the end is not! from yonder towers
While one Saguntum mocks the victor's powers;
While one brave heart defies a servile chain,
And one true soldier wields a lance for Spain;
Trust not, vain tyrant, though thy spoiler band
In tenfold myriads darken half the land;
(Vast as that power, against whose impious lord,
Bethulia's matron shook the nightly sword;)
Though ruth and fear thy woundless soul defy,
And fatal genius fire thy martial eye;
Yet trust not here o'er yielding realms to roam,
Or cheaply bear a bloodless laurel home.

" No! by His viewless arm whose righteous care
Defends the orphan's tear, the poor man's prayer;
Who, Lord of nature, o'er this changeful ball
Decrees the rise of empires, and the fall;
Wondrous in all his ways, unseen, unknown,
Who treads the wine-press of the world alone;
And rob'd in darkness, and surrounding fears,
Speeds on their destin'd road the march of years!
No!—shall yon eagle, from the snare set free,
Stoop to thy wrist, or cower his wing for thee?
And shall it tame despair, thy strong control,
Or quench a nation's still reviving soul?—
Go, bid the force of countless bands conspire
To curb the wandering wind, or grasp the fire!
Cast thy vain fetters on the troublous sea!—
But Spain, the brave, the virtuous, shall be free."

It is impossible to say how far the poet is a prophet, but the sentiments of Mr. Heber must be those of every enlightened and noble mind.

MISCELLANEOUS.

Art. 41. *A Letter to the Parisian Sanhedrim*; containing Reflections on the recent Proceedings, and on their venal Apostacy from the Mosaic Institutes: with Observations on the Conduct of Buonaparte, relative to his projected Subversion and final Extermination of the Religion of Judaism in France. By an English Israelite. 8vo. 2s. 6d. Bumford. 1808.

A review of the conduct of the Parisian Sanhedrim, by a member of the nation of Israel, who 'flatters himself with being *free* from improper prejudices and with *feeling* them as little as any man on the score of religion,' must be an acceptable present to the Christian reader. As such we received this pamphlet, and perused it with the hope of finding matter in it that would reward our trouble. Without being quite satisfied, we are not altogether disappointed. This English Israelite entertains some liberal views, and hesitates not to reprobate the Talmudic glosses and injunctions; while he is strenuous for the law of Moses, and for those regulations which tend to preserve his brethren *a peculiar people*. Under this impression, he disapproves of the Parisian Sanhedrim's regulations concerning the marriage of

Jews with those of a different religion; observing that 'the *not* intermixing or uniting generally in our *meals* with the other families of the earth, has been among the chief causes which has preserved us alive, as a separate people to this day.' Perhaps Christians, while they have been astonished at the *unique* situation of the Jews from the period of their dispersion, have not adverted to this apparently trifling circumstance as one cause; yet the learned among us will be surprized at hearing this Israelite ask, 'Is marriage nothing more than a civil contract?'—Was it considered and celebrated in any other light by his ancestors? What was their law of divorce? If, however, he inclines to the modern notion of marriage being a divine ordinance, he is not willing to part with the *old privilege of Polygamy.*

Our English Israelite may with reason object to some of the concessions made by the Parisian Sanhedrim: but we do not perceive any truth in his remark that, by having placed their synagogues under the civil jurisdiction of the French prefects, they, 'in an oblique manner, acknowlege the Papal supremacy.' As well might it be asserted that our dissenters in an oblique manner acknowlege the authority of the Church of England, by submitting to have their places of worship licenced.

According to the report before us, 'the Jews consider themselves, (except in Spain and Portugal,) as *a component part* of the nations with whom they reside.' What blindness! Are they admitted to the privileges of citizenship? Are they included in the civil state? Can they become purchasers of land? Do they vote for members of parliament?—They do not, it is here observed, '*aspire* to hold any share in the councils of the state;' and if they did, it would be in vain. The law extends to them its protection, but as sojourners, not as component parts of the British nation.

Much as we may wish for the conversion of the Jews, we cannot approve any indirect attacks on their faith; and if Bonaparte has any design of *inveigling* them to a departure from their principles, by holding out the offers of citizenship, we trust that he will be disappointed. By this account, indeed, it appears that he has broken his promise, and that the Jews in France are not on a complete footing with other subjects. Triumphing in this statement, the present writer asks his co-religionists in France, what they have gained by their readiness to depart from the duties, services, and ordinances which they owed to their God; and he expresses a hope that they will retract their *unjudaical* sentiments.

As to the Rabbinical ceremonies engrafted on the Mosaic institute, this author professes no respect for them: but his reverence is confined to the pure law, as that of enlightened Christians is to the pure gospel.

If the temper and disposition of the Jews be such as this Israelite describes them,—if they *rejoice* in being *excluded* from 'worldly honours and preferments,'—their character is completely changed, and they can no longer object to Jesus Christ as the true Messiah because "his kingdom is not of this world." May we hail this as a favourable symptom; especially as the writer proceeds to notice the affinity between the Jewish and the Christian religions?

A laudable indignation is vented against the Parisian Sanhedrim, for their impious eulogies on the French Emperor: but when the author charges them with having 'sold their *birth-right as Jews*, not for a mess of *savoury pottage*, but for the unsubstantial *honours* of *French patriotism*,' and with having had it in contemplation to change their Sabbath to the *decade* of the French calendar, (though he must know that this calendar is no longer in use,) he loses his temper to no purpose.

With all its defects, however, this pamphlet is worthy of notice as containing the sentiments of an English Jew on the recent proceedings and situation of his brethren in France, and his condemnation of what he regards as a most heinous schism in the Hebrew church. So little is he satisfied with *the new order of things*, that he would not march to the possession of Palestine under the guidance of Bonaparte: — Old England is good enough for him.

Art. 42. *An Essay on Light Reading*, as it may be supposed to influence Moral Conduct and Literary Taste. By the Rev. Edward Mangin, M. A. Crown 8vo. pp. 213. 5s. 6d. Boards. Carpenter. 1808.

The clergy, as professional *custodes morum*, may endeavour to preach or write down the circulating library, but they will find it a "*difficult corpse to bury*;" and such an Essay on Light Reading as this before us is not best calculated to effect the purpose. Too much reason exists for the apprehension that novels have an unfavourable influence both on the morals and the manners of society; and that some operate to undermine the former, while all have more or less a tendency, by the romantic sentiments which they excite, to make real life appear tame and insipid. These evils, however, are not to be counteracted by the means which Mr. Mangin recommends; and the preference which he gives of the delineation of Sir Charles Grandison to that of Tom Jones, if it manifests a solicitude for good morals, is no proof of a correct taste. Fielding has exhibited more of the vicious part of man than in prudence he ought to have displayed: but Richardson's portraits are out of nature; and in spite of the objections of the moralist, if these writers are brought into comparison, the former will be generally preferred to the latter. Must we, however, have recourse to Sir Charles Grandison and Clarissa, if we discard Tom Jones and Joseph Andrews? Novels less exceptionable than either may be selected; though the impression left by the best of this kind of reading may not be very favourable to the improvement of the mind;—and it is singular that a writer, who begins an essay with declaiming against novels, should terminate it with a high-flown eulogy on a legendary tale.

Though Dr. Goldsmith was not a very moral character, his writings are justly extolled as favourable to virtue; and Mr. M. has published a letter from Dr. Strean concerning that favourite author, which contains, we believe, some original information that will interest his admirers. Mr. M., however, might have found better specimens of Goldsmith's muse than those which are presented in this Essay.

Art. 43. *Fashionable Biography*; or Specimens of *Public Characters*. By a Connoisseur. With a Preface and Notes, Pantological and Pantogelastical. By ΡΙΓΔΥΜ ΦΥΝΝΙΔΟΣ. 12mo. pp. 150. 3s. 6d. Oddy. 1808.

On the first view of this *elaborate* title-page, we feared that "the force" of the author's Humour "could no farther go," and that (as is too frequently the case) the whole of his wit had evaporated at the entrance of the vessel destined to receive it: but for once we are mistaken in the prognostic, and find that Mr. Rigdum Funnidos has not used up all his Fun for a mere flash in the pan. Among the several *distinguished* objects of his satire, we have ourselves the happiness of standing at the head of his 37th page: but, unluckily for his design of "*smoking us*," the very present * which he has selected for our acceptance is expressly calculated to prevent the intended effect; and we thank him accordingly, with as much sincerity as if the donation had proceeded from motives of *pure* benevolence.

The chief martyr to his ridicule is, however, a much greater man than any of us, being no other than one of the late Sheriffs of London and Middlesex. *His* "Public Characters" form the butt principally aimed-at; and though Mr. Funnidos's arrows sometimes fly wide of the mark, and inflict deep and deadly wounds on all the surrounding by-standers, yet Sir Richard Phillips is the Prince Arthur of the piece, and is always called in to aid a halting catastrophe, or relieve the dulness of an exhausted digression.

'The accomplished Author, (says the editor,) whose works I have now the honour of introducing to the Public, has, for the last twelve weeks of his life, directed all his researches to the discovery of Public Characters, at present unknown. During that period, he has, by indefatigable exertions, made an invaluable collection of nearly One Thousand male and female living personages, well worthy the inspection of the curious, and never yet described by any political, or fashionable, naturalist. Of these the present publication is to be considered only as a *specimen*; but if, as indeed there can be but little doubt, the Public consider the undertaking deserving their patronage, I am authorized to say, that Letters-patent will be forthwith taken out, and the concern immediately set going under the style and title of "The New Royal Patent Manufactory for Public Characters, of every description."'

The articles thus given by way of specimen are only four in number, consisting of Mrs F*ske, the milliner; Mr. W*st*n, the Prince of Wales's taylor; Messrs. H*by and H*mby, bootmakers to the same illustrious personage; and Mr. O*kl*y, cabinet-maker and upholsterer. Ignorant persons may stare at hearing these dealers in leather and broad cloth, &c. ranked under the same description with the Duke of Portland and Mr. Canning: but for their satisfaction it will be enough to state that every one of the personages now before them is noticed only in his *literary character*; and on this account Mrs. Fiske, as the writer and publisher of a very celebrated Magazine (the

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* "My *Presbyterian*;" an engine constructed for the cure of smoky chimneys.

Records of Fashion) is deservedly placed at the head of the list. We shall furnish some account (in the author's words) of this *charming* publication, as a specimen of the specimens which he has given us ;.

'When we consider the infinite importance of having right notions on this subject instilled into the minds of the rising generation, we cannot sufficiently congratulate our fair countrywomen, on that admirable and astonishing union of talents, which enables Mrs. F—— not only to invent, but to describe, to become the *historian*, as well as the *reformer*, of fashion!

'What laborious solicitude hath it cost our antiquaries to ascertain the breadth of *Mrs. Shakespeare's* ruff, and whether the *Miss Miltons'* sleeves were slashed or plain. With what mingled sensations of delight and gratitude will future historians turn to the "RECORDS OF FASHION," now publishing under Mrs. F-ske's direction. With what eager haste will they peruse its pages; with what fond admiration dwell on its designs!

'Few authoresses even of the present day, graced as it is by a *More*, a *Hamilton*, a *Barbauld*, and a *Trimmer*, can boast of such valuable labours. To none, perhaps, do the Fashionable World *owe* so much.

'The records are with much propriety "particularly addressed to the Female Nobility, Gentry, and Public of Great Britain, *in every part of the World*." Dedications are *quite out*, and therefore Mrs. F—— has an "Inscription" to her R. H. the Princess Elizabeth, in which she acknowledges the obligations "her fleeting papers owe to the transcendent goodness of H. R. Highness;" and declares, "that it was impossible to resist the impulse to lay them collectively at her feet." This, with something about "temerity," "gracious condescension," "accustomed lenity," "wild wreath," and "mingled flowers," forms altogether a charming inscription, as nearly resembling the simplicity of the ancient Greek compositions of that kind, as the difference of language will admit.

'Mrs. F—— then unbosoms herself in the finest flow of feeling, and attempts to perform a task, to which she declares she is hardly equal. "It is the expression of her unbounded gratitude for favours conferred upon her;—her ardent sensibility of the protection she has received in her establishment as a milliner and dressmaker, while she has scarcely had the power to evince her desire to merit it!" Sweet pattern of gratitude and sensibility! I always have esteemed mantua-making peculiarly favorable to the cultivation of these virtues. What is meant by her having "scarcely had the power to evince her desire to merit" such favours, I do not exactly understand; unless, as is probably the case, she alludes to some recent fit of the rheumatism, or dislocation of her needle arm.

'How delightful must it have been to the young ladies of Kensington and other fashionable seminaries, to hear that it was Mrs. F——'s intention, by forming a theory upon the best principles, *to elevate Female Fashion into a Science!* How charming, to choose the colour of a ribbon by Newton's principles of optics, and to consult Payne Knight's Analytical Enquiry into the Principles of Taste, for the shape of a stay, or the pattern of a petticoat!'

CORRESPONDENCE.

We consider *Crito* as decidedly wrong in his criticism. The phrase to which he objects is a compound ellipsis, not intended as the union of an adjective and a substantive. His defence of *Law-Reports* appears to us exactly applicable to *Scripture-Tracts*; and what will he say to *India-Bonds*, *Bank Notes*, *University-men*, &c. &c.?

It would have been more agreeable to us to perceive a *proof* that H. D. was not *angry*, than to read his assertion to that effect, which his letter contradicts; since we can assure him that we had no wish either to excite his resentment or to wound his feelings, though we were obliged to express our own.

When we referred our ingenious and liberal Correspondent Mr. Renny, author of 'the History of Jamaica,' noticed in our Review for August last, to Mr. Malthus and Lord Selkirk, it was for the purpose of shewing that emigration does not cause depopulation; a notion which his valuable history may not advance, but at least countenances. The specimens of that performance which we inserted, and the testimony which we bore to it, clearly imply a commendation of its style as well as its matter; and its composition unquestionably possesses *absolute*, and *considerable comparative* merit. We rarely advert particularly to style, however, except to point out glaring faults or striking excellencies.

We are obliged by Mr. Renny's polite communication, and glad of the information which it conveys that we are indebted to him for the "Demonstration of the Necessity of a Free Trade to the East Indies," reviewed in our last Number; a tract which cannot be too often or too generally perused, since the matter is of vital importance to the empire, and the style is worthy of the matter. We hope that the public, who attend with so much avidity to the exposure of corruption in the distribution of India-patronage, will not overlook the still greater mischief of India-monopoly.

To the letter of 'A Constant Reader,' we see not what reply can justly be expected or properly made; and therefore we make none.

A copy of the work mentioned in the letter from Manchester was lately procured by us, and will soon engage our attention: but we did not hear of it until within a short time past.

Colonel Macdonald's letter having met with an accident in the transmission of it per post to the gentleman whom it particularly concerns, we have now only time and room to say that, if we are constrained to return to the subject, we shall maintain our remarks with increased force and additional exemplifications.

The APPENDIX to this Volume of the M. R. will be published on the 1st of June with the Number for May.

THE APPENDIX TO THE FIFTY-EIGHTH VOLUME OF THE MONTHLY REVIEW ENLARGED.

FOREIGN LITERATURE.

Art. I. *Tables Astronomiques, publiées par le Bureau des Longitudes de France*, &c.; *i. e.* Astronomical Tables, published by the French Board of Longitude. First Part; containing Tables of the Sun, by M. *Delambre*, and Tables of the Moon, by M. *Burg*. 4to. Paris. 1806.

Art. II. *A Complete History of Astronomy*. By the Rev. S. Vince. A.M. F.R.S. Plumian Professor of Astronomy and Experimental Philosophy in the University of Cambridge. Vol. III.* 4to. 1l. 15s. Boards. Cambridge, at the University Press; and sold by Lunn, &c. London. 1808.

We purpose, in the same article, to offer our observations on these two productions; because their matter and its arrangement are nearly the same in each, and because indeed the greatest portion of the English treatise is a transcript of the French: but it is a transcript much more valuable than the original, since it is purged of numerous errors which may be detected in the tables of Mess. *Delambre* and *Burg*. To typographical correctness, the French can advance very weak claims.

Preceding tables, and those which are before us, may be considered as so many proofs, more and more strong, of the truth of the Newtonian system of gravity. They have been computed agreeably to that system, and offer results which accord, in a remarkable manner, with observations. In fact, the coincidence of the results with observations has always been found more intimate, when the computations used in the construction of the tables have been pushed farther, or conducted with greater nicety; and to unscientific men it may be stated as a fit matter of wonder, that our navigators to India are now determining their place on the globe, with an error not much exceeding ten miles, by means of Lunar tables computed in 1780, on Newton's principle of attraction. With what surprizing exactness, then, must the laws of the motions of the moon,—that irregular and wandering star*,—have been ascertained.

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* For the former Vols., see M. Rev. Vol. xxvii. N.S. p. 121. and xxxv. p. 72.

Since the construction of solar and lunar tables is built on the inventions and discoveries of Newton, it is useless to inquire for any such tables till after the publication of the *Principia*; which memorable event happened in 1686. In that volume, the great English philosopher shewed that several of the lunar inequalities arose from the perturbing force of the sun; and he gave a sketch, imperfect indeed, yet admirable, of a lunar theory. His contemporaries, however, and the mathematicians who flourished immediately after him, were so unable to tread in his steps and to complete what he had begun but left unfinished, that it was not till the year 1747, (60 years after the publication of the *Principia*,) that any thing like a complete lunar theory was attempted. The Paris Memoirs for the year 1745 contained two papers, very important in the history of physical astronomy; one, by *Clairaut*, intitled *Du systême du monde dans les principes de la gravitation universelle*; the other by *Dalembert*, intitled *Méthode générale, pour déterminer les mouvemens de toutes les planètes, en ayant égard à leur action mutuelle.* In each of these is given a solution of the problem of the three bodies, as it is accustomed to be called; and in each an application is made to the case of the moon. The most difficult case of the solution is when the three bodies are the sun, the earth, and the moon; the sun being the disturbing, and the moon the disturbed body.

An interval of 60 years, as we have said, elapsed between the first edition of the *Principia* and the first essay, which in any degree merits notice, towards a lunar theory; but, though in mathematical philosophy, the strides of Newton were like the fabled strides of Homer's Gods, yet that so long a period in-

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* "*Errantem Lunam*:"——"*cet astre jadis si rebelle.*"

intervened before any one was found to tread in his steps is not to be ascribed solely to the superiority of his genius. Newton made the greatest discoveries, but he did not communicate them to the world in the most plain and luminous form; and if we wanted any authority for stating so evident a fact, we might quote *Clairaut*,* who in the beginning of his memoir complains of the involution and suppressed proofs of the *Principia*, to which he attributes the retarded march of science.

These two memoirs of *Clairaut* and *Dalembert* were soon followed by two distinct treatises on the lunar theory, by the same authors: in which the matter of the memoirs received new illustrations and augmentations; and in which, from the analytical formulæ for the longitude and radius vector of the disturbed orbit, lunar tables were first constructed †.

Previously to the appearance of these treatises and their tables, solar and lunar tables did indeed exist, but not computed from the theory of gravity; and if we look to the history of the science of these times, we shall find that *Dalembert* is justified in his assertion, when he says; "*M. Clairaut et moi sommes* les premiers *qui ayons calculé et publié d'après la théorie des formules du mouvement de la lune*:" yet it is certain that at this time (1754) both *Euler* and *Tobias Mayer* possessed formulæ for the construction of lunar tables. *Euler* published his tables without the analytical formulæ, in his

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* "*Mais s'il est juste de reconnoitre tout ce qu'on doit à ce grand homme, on ne scauroit aussi s'empècher d'avouer que la manière, dont il a exposé ses découvertes, a du rétarder considérablement l'utilité qu'on en pouvoit rétirer. Je ne parle point ici, &c.——Mais n'est on pas en droit de lui réprocher un autre tort, qui a sans doute frappé tous ceux qui ont étudié son livre avec une véritable envie de l'entendre? C'est que dans la plûpart des endroits difficiles, il emploit un trop petit nombre de parolés, à expliquer ses principes; tandis qu'il paroit se livrer avec complaisance aux détails et aux vérités de calculs sur lesquels les lecteurs ne se feroient aucun scrupule de s'en rapporter à lui, losqu'ils possèdent ce qu'il faut pour en trouver les démonstrations.*"

† Halley's Astronomical Tables were printed in 1720 and published in 1752. They were formed from observations, and not computed from theory; at least, we have no evidence that they were so computed. In finding the sun's place, we are merely directed to find the place of the apogee, and the mean anomaly, and thence to take out the corresponding equation of the centre. Equations are added for the perturbations of the planets. In his lunar tables, directions are given for applying the annual equation, variation, and reduction; with three smaller equations. It is probable, however, that the arguments and coefficients were ascertained from observation.

Opuscula varii argumenti, Berlin, 1748; and *Mayer* gave his tables in the second volume of the Memoirs of the Royal Society of Gottingen, also without analytical formulæ: but he says that the tables were constructed after a particular manner, which it would be too tedious to explain. *Mayer* here, as we now know, refers not to the algebraical formulæ of *Euler*, which *Dalembert* thought might be the case, but to that elaborate and profound theory of the moon which was published in England in the year 1767, by order of the Board of Longitude.

If to *Clairaut* and *Dalembert*, however, be conceded the merit of having first published formulæ for the true longitude and parallax of the moon, and tables of computation, yet, for exact and commodious tables, *Mayer* of Gottingen advances the most indisputable claims to distinction. His lunar tables were first communicated to the commissioners of the British Admiralty in 1755; which were afterward improved by him, and, together with solar tables, were purchased by our government for the sum of 3000l. and published under the care of Dr. Maskelyne in 1770. In 1780 a new and much more valuable edition of these tables appeared, since the latter tables were augmented and corrected by calculations made on Dr. Bradley's series of lunar observations, by the present Astronomer Royal. Dr. Maskelyne furnished Mr. Charles Mason with rules for the improvement of the tables, and pointed out the equations, which *Mayer's* formulæ contained, but which were omitted in the tables, and which equations were to be verified by Dr. Bradley's observations. By these rules and directions, not only the coefficients of the equations in the first tables are made more exact, but eight new equations are added. If it had been determined to give to these tables any other name than that of *Mayer*, they ought to have been called *Maskelyne's Tables*: but, with so many other claims to distinction and fame, our illustrious astronomer may forego this, considerable as it is.

The next improvement of *Mayer's* tables was made by the famous French astronomer *Lalande**. In the 3d edition of his Astronomy, he inserted a most valuable set of tables, not merely solar and lunar, but of the planets, of comets, and of Jupiter's satellites. The lunar tables were taken from the last edition of *Mayer*, and from Mason's tables of 1780: but the solar tables were computed by M. *Delambre* on Dr. Maskelyne's observations, and are, as M. *Lalande* says, much more exact than those of *Mayer* and *la Caille*.

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* The lunar tables are not very materially altered from Mason. The mean longitude for 1780 is diminished by 5″, 7, and the secular movement by 23″. The secular equation and parallaxes are also corrected.

We now come to the last improvement of *Mayer*, which is to be found in the *Tables Astronomiques* at present before us. These are constructed by M. *Burg*, Astronomer at Vienna, and obtained the prize offered by the French Board of Longitude: but, on account of the immense labour of their construction, and of their accuracy, 'his Imperial and Royal Majesty' (as the courtly editors call him) 'judged it proper to double the sum of the prize.' If M. *Burg*, however, did not esteem himself enriched by the honour of the prize, he could not be satisfied with its pecuniary amount as a recompense for the exercise of his talents; for what recompense is the sum of 400l.? The English nation is more munificent, since it gave 3000l. for the manuscript of *Mayer*'s tables.

The present *Tables Astronomiques* contain, as we have stated, only solar tables by *Delambre* and lunar tables by *Burg*: but the former apprizes us that the tables of Jupiter and Saturn are ready for the press, and will soon appear; and that those of the other planets are also far advanced in their construction.

The English tables, which form the third volume of Mr. Vince's Astronomy, contain those of *Delambre* and *Burg*, corrected, if we are rightly informed, under the direction of the Astronomer Royal; together with tables of the planets and of the motions of Jupiter's satellites, which latter are taken from the third edition of *Lalande's* Astronomy: so that, beyond all doubt, these English tables are by far the most valuable extant. Still we cannot forbear to wish that the publication of them had been delayed; not of the lunar and solar tables, indeed, but of those of the planets; because perhaps, in a few weeks, we shall receive copies of the French tables of Jupiter and Saturn, and of the other planets; and will not these be better (excepting the typographical errors with which they will probably abound,) than the tables which are contained in this third volume of astronomy? We do not perceive why Mr. Vince should not have published the lunar and solar tables, as a first part of his third volume, and waited for the appearance of the remaining tables of *Delambre*.—If this delay had taken place, the work would have been free from an imperfection (if want of uniformity be an imperfection,) by which it is now marked. In the new solar and lunar tables, the longitude of the nearest apse is put down, instead, as formerly, of the longitude of the remotest: but Mr. Vince, taking his tables of the planets from *Lalande*, inserts from that author the longitudes of the aphelia. Now in the new French tables which are about to appear, if they be not already published, we may consider it as certain that the longitudes of the perihelia will be given*. Mr. Vince, indeed, in a note, acknowleges this want of consistency in his tables: but we wish that he had precluded the occasion of such acknowlegement.

In the second edition of *Mayer*, eight new equations of longitude were added, making in all twenty-two. In the new Tables, M. *Burg* has subjoined six more, and has also proved the necessity of the eight equations, which *Mayer* considered as not sufficiently important to be introduced into his tables, but which Dr. Maskelyne had directed Mason to insert. M. *Burg* has likewise given a new arrangement to the equations, and has placed them according to an order pointed out by the simplicity of their arguments.

The tables before us, however, have a species of merit, which must render them interesting to all Englishmen, that of correctness principally derived from the observations made at Greenwich Observatory by our present Astronomer Royal. M. *Burg* has verified the coefficients of *Mayer*'s lunar tables, by means of three thousand observations made by Dr. Maskelyne in the interval of the years 1763 and 1793; and we rejoice to find that, on this occasion, national envy has been dormant, and that the French *sçavans* are not backward in paying a public tribute of acknowlegement to the greatest of modern practical astronomers. As it is our wish to give publicity to this acknowlegement, so honourable to both parties, we have subjoined an extract of M. *Delambre*'s Letter †.

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* This alteration has been adopted from the following suggestion of *La Caille*: "*Les Astronomes se sont accordés jusqu'ici à prendre pour epoques le moment du passage de la planète par l'aphelie, et le lieu de cet aphelie; mais depuis qu'il est demontré par le retour certain des comètes, qu'elles decrivent aussi des ellipses dont on ne voit que la partie qui avoisine le perihelie, on ne peut désormais se dispenser de changer cet ancien usage, afin de faire des règles de calcul communes aux planètes et aux comètes. Il faut parconséquent compter le mouvement des corps célestes depuis le perihelie.*"—*Leçons de l'Astronomie.*

† "*Monsieur et respectable confrère,*

"*Le Bureau des Longitudes me charge de vous offrir sept exemplaires des tables qu'il vient de publier. Cet hommage de sa haute estime, et de sa haute reconnoissance, etoit bien dû à l'auteur du plus grand et du plus precieux recueil d'observations qui existe. C'est à cette source qui nous avons puisé Mons.* Burg *et moi pour la plus exacte détermination des coefficiens des équations lunaires et solaires: c'est la que nous avons trouvé la confirmation des inegalités que la théorie peut bien indiquer, mais dont la valeur ne pourroit etre fixée que par des calculs qui sont encore au dessus*

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Of these tables of the sun and moon, M. *Delambre* has explained the use, and partly the construction : but though Mr. Vince translates from *Delambre*, he has not translated all that the French Astronomer prefixed to his tables. What *is* inserted will be intelligible, with some pains and attention, to the deeply versed mathematician : but mathematical students will complain, with justice, of a want of perspicuity and simplicity; and Professor Vince,—who in his second volume of Astronomy has treated of the *problem of the three bodies*, and given formulæ for the correction of the radius vector, the longitude, and the latitude,—ought, since he possesses the means, to have explained the general principle and plan of the construction, and to have referred to his second volume, or to *Lalande*, or to the *Mécanique Céleste*, for the formulæ of computation.—We will endeavour, as briefly as possible, to explain the principle of the construction of the tables for finding the true place of a planet disturbed in its motion in an elliptical orbit.

In a system composed of two bodies only, the sun and the earth, for instance, we should be able to find the sun's place at any time, if we knew the place of his apogee, and were able to find the true anomaly (v) from the mean (nt); that is, if we possessed the solution of *Kepler's* problem, either in the form

$$v = nt + \left(2e - \frac{e^3}{4} + \frac{5}{96}e^5\right) \sin. nt + \&c.$$

as *Laplace* has given it in his *Mécanique Céleste*, p. 181.; or if we found the true anomaly by Newton's tentative method, *Principia*, page 109, &c. or by the method of *La Caille* which Mr. Vince has given in his first volume, page 104. By any one of these latter methods, or by the above series, we could construct tables; and they would be nearly the same as Halley's Solar Tables.

If no force disturbed the earth revolving round the sun, or if the disturbing force were in the direction of the radius vector of the earth's orbit, and varied as the force towards the sun varied, (that is, inversely as the square of the distance,) the apogee would be fixed : but the disturbing forces varying neither according to that law nor solely in that direction, the place of the apogee shifts, and therefore Halley's tables contain a column shewing its longitude for respective years. If, however, the place of the apogee be made moveable by some force,

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des forces de l'analyse : enfin, c'est à vous que nous devons la connoissance des mouvemens, moyens, et de toutes les constantes, que l'observation seule peut donner. Recevez donc, avec bienveillance, un ouvrage auquel vous avez si puissamment contribué : nous serons très flattés si vous jugez nos tables dignes d'etre employées aux calculs du Nautical Almanack, suivant l'apparence que nous en donne votre dernier préface."

which is not the force urging the earth to the sun, will not the same extraneous force affect the quantity of the radius vector, and of the longitude of the sun; and ought we not to suspect that the moon, for instance, (the body most near to us,) may cause such perturbations,—and perturbations which affect not insensibly, and by very minute quantities, the place of the sun? In 1746, *Euler* published his *Tabulæ Astronomicæ Solis et Lunæ*, and in the Solar Tables inserted a column for computing the disturbing force of the moon. "*Neminem fore credo*, (says he,) *qui dubitet, quin locus terræ ab attractione lunæ pauxillulum perturbetur; hujus igitur quoque perturbationis rationem habui, hincque ultimam tabellam adjeci, ex quâ patet, quantum tam locus solis, quam ejus distantia à terrâ pro quovis ad lunam aspectu immutetur.*" Here then a new step was made; the sun's place was computed not solely by *Kepler*'s problem, but by the aid of a formula for computing the corrections due to the moon's disturbing force; and the results are put down in *Euler*'s Solar Tables.

We cannot dismiss *Euler*'s tables without noticing how extravagant the observations of the most intelligent men are made to appear, by the improvements in science due almost solely to time and continued efforts; "*Tot jam extant tabulæ solares* (*Euler* says) *ut hæc theoria* penitus exhausta *videatur*," &c. The solar tables, to which he alludes, made no account of the moon's perturbation; and the present modern solar tables of *Delambre* contain not only the effects of the moon's perturbations, but the effects of the perturbations of Venus, Mars, Saturn, and Jupiter.

Euler did not give with his tables the formulæ from which they were computed: but he says that the construction of the tables was derived from Newton's theory of attraction; and it is plain that, since he gave the effect of the moon's disturbing force, he must in fact have resolved, and with a considerable degree of exactness, the problem of the three bodies. This is the problem which was resolved, as we have before mentioned, by *Clairaut* and *Dalembert*. In the case of the earth and sun, we shall know the sun's place, if we can find the true anomaly from the mean: but introduce a third body, the moon for instance, and this planet disturbs the sun with a force which is continually varying with the varying position of the three bodies. This force may be resolved; and Newton, in his *Principia*, has so resolved it into two forces, one in the direction of the radius, the other perpendicular to the radius: the first acts in the same direction in which the sun's force acts in attracting the earth; and therefore *Clairaut* and *Dalembert* soon reduced the problem of the three bodies to this problem: *Required the curve described by a body projected with a given velocity* *in a given direction, and acted-on by two forces, one in the direction of the radius vector, the other perpendicular to it.*

From such conditions, a differential or fluxional equation is deduced, and with no great difficulty. The equation which, if solved, would give the radius vector, is of the second order; and if we put u for the inverse of the radius, the form of the equation is

$$\frac{d^2 u}{d v^2} + u + f = 0,$$

or in fluxionary notation,

$$\frac{\ddot{u}}{\dot{v}^2} + u + f = 0.$$

v is the anomaly, and f stands for a collection of terms. Now if f was equal to 0, or was constant, or represented a collection of terms, such as

$$A \cos. v + B \cos. m v + C \cos. n v + \text{\&c.}$$

the equation could be integrated. In the first case, no perturbation could occur, and an ellipse would be described; and to the last case, by a variety of ingenious artifices, mathematicians have endeavoured with success to reduce the quantity f, which involves the two forces, the radius vector, and the integral of a differential expression, into a series of terms involving the cosines of certain angles. It would lead us into too long a digression, to assign the involved and the evolved expression for f: suffice it to observe that, when all the operations are performed, f is not exhibited by a finite number of terms, but by a series which, in the case of the moon, (the sun being the disturbing body,) converges on account of the smallness of the radius of the moon's orbit relatively to the radius of the earth's orbit. Then, f being reduced to the form A cos. v + &c. the quantity u can be assigned; and thence the radius vector and consequently the parallax, in the disturbed orbit. If the disturbing body be not in the plane of the body of the disturbed body, and we seek the latitude, it will be given by the integration of a differential equation similar to that which has been already exhibited: but the perturbation in longitude is that which it is most essential to find; and in the case of the moon, it must be thus obtained: if t be the time, if P be the force acting in a direction to the radius vector (r), and f an arbitrary quantity, then

$$\dot{t} = \frac{r^2 \dot{v}}{(\sqrt{f^2 + 2 S P r^3 \dot{v}})}.$$

Hence, by evolving the denominator, substituting for the radius vector its expression in terms of v, &c. and integrating, we shall obtain an approximate value of t; that is, we may take a certain number of the terms of the resulting series to represent t. This done, by the aid of the theorems and formulæ for reverting series, (an operation of great nicety and labour,) v or the longitude may be obtained in a series of terms involving cosines of t and other quantities. In the case of planets, however, this labour may be avoided; that is, when the orbits differ but little from circular orbits, and the mean anomaly differs but little from the true. In these cases, we may, (as *Laplace* has done to the Paris Memoirs for 1785, and subsequently in his *Mécanique Céleste*, page 275,) find an expression for the variation of the radius vector in the disturbed orbit, and then directly the variation of the longitude.

This method of *Laplace*, which we believe to be peculiar to him, is no doubt the most convenient and expeditious: but it is less direct and simple than the method to which we before alluded; which was practised first, we believe, by *Clairaut*; and which must still be used in the lunar theory. A third method, in most cases sufficiently exact, was given by *Clairaut* in the Paris Memoirs for 1754, and subsequently by Mr. Vince in the second volume of his Astronomy, page 172, for the correction of the longitude. This method, in fact, may be considered as the simplest case of the method of reversion before noticed; and in the case of the theory of the earth, that is, of the earth revolving round the sun, and disturbed in its motion by the action of the moon and the planets, it gives very near results. *Clairaut* applied it to this case in his memoir "*Sur l'Orbite apparente du Soleil:* but whether we employ *Laplace's* method, or that of *Clairaut*, which Mr. Vince has adopted in his chapter on 'the effects produced in the motions of the planets in the planes of their orbits from mutual attractions,' or that of *Lagrange* in the Berlin Memoirs, we shall obtain for the correction of the longitude a formula such as,

$$A. \sin. \theta + B. \sin. 2\theta + C. \sin. 3\theta + \&c. \qquad [1]$$

in which θ equals the longitude of the disturbing planet, *minus* the longitude of the disturbed planet, and the coefficients depend on the masses of the planets and the radii of their orbits.

Similarly, for the correction of the radius, we shall have a formula such as this:

$$K. \cos. \theta + L. \cos. 2\theta + M. \cos. 3\theta + \&c. \qquad [2]$$

and for the correction of the latitude,

$$M. \sin. \theta + \&c. \qquad [3]$$

If we now apply these formulæ to the case of the earth disturbed in its motion, we shall see the reason of the several corrections directed to be made in the *Type of Calculation*, and also the means of computing those corrections. Suppose the sun's place to be required at any given time, we must take out from the tables his longitude for the year, the day of the month, the hour, the minute, &c.; and these added together, and to the secular equation, give the sun's mean longitude. As we must first correct for the mere elliptic motion, we must find the true anomaly, or add to the mean longitude the equation of the centre, which is the difference between the true and the mean place. In order to find this, we must know the longitude of the apogee, or, in these new tables, of the perigee: taking out this longitude (corrected by a small equation,) and subtracting it from the mean longitude, we obtain the mean anomaly; and from the mean anomaly we can take out from the tables (constructed according to the principles of *Kepler*'s problem,) the equation of the centre: adding to this the mean longitude, we shall have the sun's true longitude in the mere elliptic theory, that is, of the sun not disturbed by the action of planets: for, although the perigee is in motion from such action, the computation of the true anomaly is the same as if it were at rest.

We must next apply certain equations to the place thus found, which arise from introducing into the system a third body. Suppose this third body to be Venus, (for in the computation of the sun's place the action of Mercury is neglected on account of its smallness); how is the correction of the longitude due to Venus to be computed? From a series such as [1]; that is

$$A.\ \sin.\ \theta + B.\ \sin.\ 2\,\theta + C.\ \sin.\ 3\,\theta + \&c.$$

substituting for A, B, C, &c. their proper values: thus in the case before us, that of Venus, we have the correction of longitude equal to

$$5'',2871.\ \sin.\ \theta - 6'',0126\ \sin.\ 2\,\theta - 0''.7427.\ \sin.\ 3\,\theta$$
$$- 0''.2251.\ \sin.\ 4\,\theta - 0''.0910\ \sin.\ 5\,\theta,$$

which is nearly the same as the form given by Mr. Vince in page 198. of the second volume of his Astronomy.

Again, if the disturbing planet be Jupiter, or if Jupiter be the third body in the problem of the three bodies, we have, substituting for A, B, C, &c. their values, and θ denoting the longitude of the earth, *minus* the longitude of Jupiter, the correction of longitude equal to

$$7''.0540.\ \sin.\ \theta - 2''.5829\ \sin.\ 2\,\theta - 0''.1642\ \sin.\ 3\,\theta + \&c.$$

From these and like forms for any given time, (for the time being known, θ may be determined,) the corrections of the longitude may be computed; or tables may be constructed, as *Clairaut* has formed them in the Paris Memoirs for 1754, or as we find them in the present volumes.

The several corrections being computed for Venus, Mars, Jupiter, and Saturn, it is plain that the sum of these corrections must be applied to the sun's place in the ellipse already found, in order to obtain his true place; and accordingly in the Type of Calculation, page 22, we have these corrections made opposite to B, C; B, D; B, E; B, F.

As it is our wish merely to explain and illustrate the principle of the construction of the tables, we have in the series for the correction of the longitude given that part only of the series which is independent of the excentricities: but, in fact, the present tables are computed not from that part alone, but also from the terms of the series which involve the excentricities of the orbits. We believe that, in his second volume, Mr. Vince has not given the terms of the series which are not independent of the excentricity, although he directs us in page 180 to compute those terms which are dependent on the excentricities: but, for the form of the series and the numerical values of the coefficients, we refer our readers to *Laplace*, p. 105, &c. Liv. 6. *Mécanique Céleste*.

From the above series, and the derived tables, the perturbations in longitude may be computed: but, besides these perturbations, there are perturbations in the direction of the radius vector and in latitude; aud hence, other though similar formulæ are required, from which tables may be computed. The series for the perturbations in the direction of the radius vector is of this form:

$$a \,.\, \cos.\,\theta + b \,.\, \cos.\,2\,\theta + \&c.$$

In the case of Venus, it is, substituting for a, b, c, &c.

$$-0\,.\,00000005824.\ \cos.\,\theta + 0\,.\,0000170592.\ \cos.\,2\,\theta$$
$$+\ 0\,.\,0000026805.\ \cos.\,3\,\theta + 0.000000936\ \cos.\,4\,\theta + \&c.$$

In the case of Jupiter, it is

$$0\,.\,00001597\ \cos.\,\theta - 0\,.\,0000090081\ \cos.\,2\,\theta + \&c.$$

The series for the perturbations in latitude contains terms involving the sines of angles.

When, however, the sun's place has been corrected for the elliptic form of the orbit, and also for the disturbances caused by the planets, are we to consider the resulting longitude as the true longitude? Now the longitude is measured from the fictitious intersection of the equator and ecliptic. If the earth were a sphere, such intersection would remain unaltered; or if the change of the intersection, called the precession of equinoxes, were made equably, the resulting longitude would be the true longitude; since the tables, in assigning the mean longitude, take into the account the mean precession of the equinoxes:—but, the precession arising from the action of the sun and the moon, and the action of neither of them causing precession being the same, but varying with the place of the sun and the position of the moon's node, two corrections must be made to the mean quantity of the precession; and these are to be gained from two tables inserted in the present volumes, under the titles of Nutation and Lunar Nutation.

Two more corrections must be made before the true longitude of the sun can be obtained. From the law of elliptic motion, the true place of the earth was found from the mean anomaly, the earth being supposed to move in an ellipse: now, it is the centre of gravity of the earth and moon that describes the ellipse, and not the earth: consequently, the earth is sometimes before and sometimes behind the place of the centre of gravity, describing an ellipse; and a correction must therefore be made, which the present tables enable us to apply.

The last correction which is required is totally independent of attraction and of perturbing forces, and arises from the progression of light. From the theory of the aberration of light, it is known that the apparent place of a star differs from the true place. If the earth moved in a circle round the sun, the aberration would at all times be constant and the same, light having the same space to describe: but the earth's orbit being excentric, a small correction must be applied, which is due to the variation of the radius vector.

We have now, we believe, shewn the cause and the method of computing the several corrections, excepting the secular, that are to be applied to the mean place of the sun, in order to find its true place *.

The secular equations are those which, in general, are small in quantity, and are indeed periodic, but with very long periods. The obliquity of the ecliptic is subject to a secular variation arising from the action of the planets; and the excentricity of the earth's orbit is also subject to a secular variation.

After this account of the construction of solar tables, we will briefly state the order of their successive improvement.

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* We have omitted the perturbation of the earth by its satellite, the moon: but there is nothing peculiar in the principle of this perturbation: it is easily computed in longitude from the formula —$8''.82977$ (sin. $U-v$): U being the longitude of the moon seen from the centre of the earth, and v the longitude of the earth seen from the centre of the sun.

Halley's tables corrected the sun's mean place according to the laws of elliptic motion;

Euler, in addition, corrected the sun's place, estimating the effect of the moon's disturbing force;

Mayer, estimating the effects of the disturbing forces of the Moon, Jupiter, and Venus;

Lalande, estimating the effect of the moon, Jupiter, Venus, and Mars;

and finally, in the present tables,

De Lambre, estimating the effects of the moon, Jupiter, Venus, Mars, and Saturn.

Is the construction of lunar tables similar to the construction of solar tables, and does it admit of an explanation like that which has been given? The lunar theory, like the solar, is merely a case of the solution of the problem of three bodies, but, from its peculiar circumstances, beyond all comparison more difficult in every necessary artifice and process of computation: so that, although in a general philosophical view the two theories may be brought and classed together, yet in their developement and numerical exhibition they are completely distinct. The perturbation in longitude, we have seen, when Venus is the disturbing planet and the earth revolves round the sun, is expressed by a formula such as,

$$A \sin. \theta + B \sin. 2\theta + C \sin. 3\theta + D \sin. 4\theta + E \sin. 5\theta,$$

which formula is sufficient if we neglect the terms dependent on the excentricities of the orbits; and, indeed, the preceding formula is indebted for its simplicity to the orbits being supposed to be nearly circular, and the mean anomalies nearly the same as the true. If, however, the moon revolve round the earth, and the sun be the disturbing body, then, by reason of the great inequalities in the orbit of the moon, no such simple series as the preceding expresses its perturbation, but a series consisting of 29 terms, in which the arguments would not be, as θ, 2θ, 3θ, &c. but angles formed in various combination of the mean anomalies of the sun and moon, of the mean and true longitudes of the sun and moon, the mean longitude of the node of the moon's orbit, &c. The disturbing force of a third body will in all cases, it is plain, depend on the elongation of the *disturbed* from the *disturbing* body, and be expressed by terms involving the sines and cosines of such elongations; and if these can be reduced to sines and cosines of angles dependent on the mean movements, the correction of the longitude may be obtained without great difficulty: but, in the case of the moon, on account of its great inequalities, this reduction cannot be effected; and therefore mathematicians (as for instance

Clairaut and *Mayer*) have determined the mean longitude in terms or functions of the true longitude, and thence by reversion the true longitude in terms of the mean. This is, however, an operation of the greatest nicety and labour: but the real and various difficulties of the lunar theory cannot be adequately stated in words: they will soon be perceived by the mathematical student who shall *incumb* on the pages of *Mayer* and *Laplace*, or on the less abstruse pages of our countryman Thomas Simpson.

In speaking of solar and lunar tables, we have not often introduced the name of *Mayer*: but, if we regard the form and principle of their construction, commendation belongs almost exclusively to this mathematician. *Mason*'s and *Burg*'s tables are, in fact, those of *Mayer* improved; and we have the highest authority for this assertion. "*On doit* (says M. *Laplace*) *à cet Astronome cilèbre* (*Mayer*) *la justice d'observer non seulement qu'il a formé le premier, des Tables Lunaires assez precises pour servir à la solution du problême des longitudes, mais encore que Mason et Burg ont puisé dans sa théorie les moyens de perfectionner leurs Tables.*"

Mayer, in his theory, gave the longitude of the moon expressed by a series of 46 terms; each term being the sine of an angle, with a numerical coefficient. In tables, the angle, whatever it be, is called the argument; and in the first edition of his tables, he constructed them for fourteen equations only of longitude, but in those tables which, according to him, had received their last correction, for 15 equations*. The other terms of the formula were neglected, partly on account of their smallness, and partly on account of their ambiguity from theory. Mason, in his tables, by the direction of Dr. Maskelyne, introduced eight more equations of longitude; and finally *Burg* has added nine new equations indicated by theory: but are these tables of *Burg* superior to those of *Mayer*, only because they contain more equations, or are the elements and the coefficients of the arguments also numerically more exact? On this latter account, *Burg*'s tables are superior to those of *Mayer*, and for this excellence they are almost entirely indebted to English observations; since from exact observations tables already calculated are corrected both in their elements, —such as the motion of the apogee, the greatest equation of the centre, &c., —and in the values of the coefficients of the arguments. The correction is effected by what are called equations of conditions, which we shall endeavour briefly to explain. Suppose that it is required to correct *Lalande's* tables of the sun inserted in the third edition of his Astronomy.—If for two, three, or more periods, at which we have accurate observations of the sun's longitude, we calculate the longitudes by the tables, such computed longitudes ought to agree with the observed longitudes, if the tables be exact; if not exact, let the differences of the computed and observed longitudes be c, c', c'', &c. and these are the errors of the tables.

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* We suppose that these tables were in manuscript, since we find only fourteen equations of longitude in the tables printed in London in 1770.

Now such errors may arise from the combination of inaccuracies in several of the elements of the tables: for first by the tables we compute the sun's place, from the epoch given in the table from the mean anomaly, and from the equation of the centre. The mean anomaly depends on the place of the apogee; in which place there may be an error; and the equation of the centre depends on the mean anomaly, in the quantity of which equation of the centre there may be also an error. Suppose now that in the place of the apogee we have an error of 1′; this error produces the same error of 1′ in the anomaly: but an error in the anomaly produces an error in the equation of the centre. Suppose the anomaly to be 18°; now at p. 22. of *Lalande's* tables, we find to mean anomaly 17°, 50′ an equation of centre = 34′ 39,″ 6: to mean anomaly 18° an equation = 34′ 58′ 4 : ∴ 10′ change in mean anomaly produces a change of 18″,8 in the equation of the centre. Hence a change of 1′ produces a change of 1″,88; and hence, if the real error in the place of the apogee were x seconds, the corresponding change in the equation of the centre would be x × 1″,88; and hence by this quantity the longitude of the sun would be diminished.

In order to find the correction of the equation of the centre, suppose, for the sake of facilitating the computation, that the secular diminution of the greatest equation of the centre is 18″, 8; and let y × 18″, 8 be the true correction; now in the third column of the same page of the tables we find, corresponding to a change of 18,″ 8 in the equation of the centre at 18° of anomaly, an augmentation of 5″, 78 in the equation of the centre, by which quantity the longitude will be diminished. Hence, 18″, 8 : 5″,78 ; y. × 18′, 8 : y . × 5″78; and therefore the correction introduced into the longitude will be y × 5″, 78. Now let z be the correction of the epoch; then, since, if the tables were perfectly corrected, the computed longitude ought to agree with the observed longitude, we have observed longitude = computed longitude — x. × 1′, 88 — y × 5″, 78 + z: but it has been supposed that observed longitude—computed longitude = *c* : hence, if three longitudes were computed and observed, we should have

$$C = z - x. \times 1'', 88 - y. 5'', 78$$
$$C' = z - x. \times 1'', 88 - y. 5'', 78$$
$$C'' = z - x. \times 1'', 88 - y. 5'', 78$$

and from these equations, analytically, we can obtain the corrections z, x, and y. In observations, however, we shall have inevitable errors; and therefore for the practical and accurate determination of z, x, y, three observations are not sufficient: but a great number are employed; and from the mean of several results, the true values of the corrections are determined: but the accuracy of the values obtained depends not only on the great number of equations, but also on the coefficients of x, y, z, which should be as great as possible.

This mode of determining the elements of the solar theory has been used by M. *Delambre* in the Berlin Memoirs for 1785; and it is described, nearly as we have described it, by M. *Biot*, in his Introduction to Physical Astronomy. Professor Vince seems to have drawn his article from the same source; for we have not observed it in the introduction to the French tables: but, besides this method of equations of conditions, he has given another of which the author is our present Astronomer Royal.

On similar grounds, by the aid of equations of conditions, the coefficient of an equation, in the formula for instance expressing the moon's true longitude, may be determined; and this method of determining the coefficients must be used, since theory alone is not sufficient to ascertain them. Mr. Vince has given this method; which he has taken, it seems to us, from the source already indicated, *Biot*'s Physical Astronomy*. By the aid of these equations of conditions, and of Dr. Maskelyne's observations,—three thousand of which were employed in rectifying the coefficients of the lunar equations,—

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* Mr. V. has been guilty of a great oversight in his translation from *Biot*. That astronomer says, "*De la longitude vraie observée, que je nomme L, on retranchera la somme des inégalités que je répresente par S: la différence L – S. sera sa longitude moyenne.* Or, *on peut trouver cette longitude par les tables,*" &c. Now the translation is, page 74—'from the true observed longitude (L) subtract the sum (S) of all the inequalities, and L — S = mean longitude; *or*, we may find this longitude.' The English *or* is not the translation of the French *or*; neither can *or* be used in the English sentence, since, if it were, it would render incorrect, or rather null, the rule which is intended to be laid down.

M. *Burg* has no doubt produced lunar tables which are wonderfully accurate. With them, and with those of Mason, M. *Laplace* has compared the coefficients of his formulæ, which he has given in the 7th book, 2d part, of his *Mécanique Céleste*. The greatest difference in the former tables does not exceed 8″, 312: in those of Mason, 10″; and this slight difference proves at the same time the accuracy of M. *Burg*'s tables, and the precision and nicety of *Laplace*'s theory.

M. *Burg*, by the method which we have described, has corrected the coefficients of Mason, but the corrections or alterations are very small, and afford a proof that the equations are as well ascertained as possible. Representing the arguments as they are accustomed to be represented by the characters, I, II, III, IV, &c., the changes made by M. *Burg* are

—3″, 2 sin. I + 5″, 5 sin. II—1″, 6 sin. III —0″, 9 sin. IV
+ 2′, 6 sin. 2. IV—2′. sin. V—1″, 1. sin. VI + 0″, 4 sin. 2IV
— 2′, 7. sin. IX. + 2″, 0 sin. X — 1″ 2 sin. XI + 1″,
sin. XIII + &c.

and in the coefficients of the remaining arguments, no alteration exceeds 5″, 3.

The coefficients of the new equations, added by M. *Burg*, are 2″, 1; 2″, 2; 1″, 3; 1″, 1; 1′, 2, and 1″, 1. The sum of these corrections, (that is of the alterations in the old coefficients, and of the additional coefficients,) if they conspire, being at their maximum, and of the same sign, may produce a difference of a minute, and this difference, M. *Delambre* says, may be found in Mason's and *Burg's* tables: but he does not attribute it to the corrections, which rarely can produce a fourth of the effect, since they necessarily, in a great degree, compensate each other; and therefore the principal merit of the present tables does not consist in the circumstance of the above small corrections having been made. These small corrections, as it has been noticed, do not amount in practice to one fourth of the difference that exists in the two tables; and the remainder of the difference is owing to the secular equations of the anomaly and of the node, and to the equation of which the period is about 185 years; without which we could never determine, with any certainty, either the epochs or the mean motions, or the arguments of the principal inequalities.

We have already noticed the comparison which *Laplace* has instituted between his theory and the formulæ of Mason and *Burg*, and *Laplace* makes this comparison by reducing Mason's formulæ to his own argument. In *Zach's* journal for September 1804, M. *Burg* has effected the contrary process, and has reduced *Laplace*'s formulæ to *Mayer's* arguments. Subjoined is the comparison, in which the formulæ are for the moon's latitude:

	Laplace.	*Burg.*
Latitude of moon =	+ 18520″, 8 sin. I	18520″, 8
	— 5, 7 sin. 3 I	— 5 . 0
	+ 526,9 sin. II	+ 528, 4
	— 1,5 sin. III	— 3. 1
	+ 17, 8 sin. IV	+ 17, 6
	— 26, 2. sin. V	— 25, 1
	— 2, 9 sin. VI	— 1, 9
	+ 8, 3. sin. VII	9, 0
	+ 4, 0 sin. VIII	+ 3, 7
	+ 2, 6. sin. IX	+ 2, 2
	— 15, 6. sin. X	— 15, 9
	— 6, 1 sin. XI	— 5, 2
	— 8, 0 sin. XII	— 8, 0

Dr. Maskelyne, in his preface to the Nautical Almanack for 1804, states that in computing the moon's place, the 18th equation of longitude, which has for its argument the longitude of the moon's node, was not used, since it was doubtful whether such equation arose from the theory of gravity. This equation, however, may now be used, since *Laplace* has discovered its cause in the oblateness of the earth; and M. *Burg*, by the use of a great number of Dr. Maskelyne's observations, has fixed its coefficient to a great degree of exactness. In Mason's tables, the coefficient is 7″, 7: but *Burg* fixes it at 6″, 8; and accordingly we find it put down 16″, 8 in the 23d of the present tables; for the numbers in this table are increased by 10″. This inequality, which depends on the oblateness of the earth, is highly important, since it gives that oblateness independently of the irregularities of the earth's figure. The resulting quantity of the oblateness is $\frac{1}{305,05}$.

It will not perhaps be deemed improper, if we deviate here for a few moments, in order to examine the different values of the earth's oblateness or ellipticity, which result from the several modes of computing it.

The inequality of longitude which we have just noticed, and which arises from the *non-sphericity* of the earth, is equal to—6″, 8. sin. ☊ of the moon in longitude, and gives for the earth's oblateness $\frac{1}{305,05}$.

From an inequality of latitude, discovered by M. *Laplace*, and of which the cause is a nutation in the lunar orbit, produced by the action of the *earth's spheroid*, and which inequality is equal to—8″, sin. ☾, the oblateness would be $\frac{1}{304.6}$;

The phænomena of the precession of the equinoxes, and of the nutation of the earth's axis, give for the limit of the maximum of the oblateness, $\frac{1}{304}$;

The comparison of an arc of a degree measured by *Svanberg*, with the arc measured by *Mechain* and *Delambre*, gives $\frac{1}{307.4}$ for the value of the oblateness;

The comparison of an arc measured by *Svanberg* with the arc measured by *Bouguer* gives $\frac{1}{309.4}$ for the value of the oblateness; and

The comparison of an arc measured by *Svanberg*, with an arc measured in the East Indies, gives $\frac{1}{307.17}$ for the value of the oblateness.

The author of the present lunar tables adopted, in his first essays towards perfecting the lunar tables, $\frac{1}{330}$ for the oblateness or flatness of the earth: but this quantity gave the parallax too great. In order to ascertain this point, M. *Burg* compared the greatest northern and southern latitudes; a large number of comparisons shewed him the necessity of diminishing the parallax: but it appeared equally certain that this diminution would not suffice. This remark caused him to suspect the exactness of Bradley's refractions; and, by the aid of the Greenwich observations, he has ascertained the necessity and the means of augmenting by small quantities those refractions.

The introduction to the tables of the moon is written by *Delambre*, but the matter of it is principally extracted from a memoir of M. *Burg*, written in German, and addressed by him to the French Board of Longitude. Of this circumstance M. *Delambre* apprizes us: but Mr. Vince (who has translated a great part of the introduction,) neglects to state that fact, and hence some of the passages appear rather aukward. Thus in page 32, we read, 'the author concludes his memoir,' &c. What memoir? In the preceding part, we have no mention of a memoir. Other passages are rendered ambiguous by these terms, 'our author,' 'the author,' &c.; thus p. 25.

'From the author's own experience, and a great number of Greenwich observations,' &c. This difficulty would have been avoided by the substitution of the word *Burg*, the author's name.

Some of Professor Vince's translations appear to us not quite correct; thus, p. 26, he says, 'we might then obtain an exact value, if the places of the stars were not determined with the utmost accuracy,' &c. The French words are, "*Il serait donc possible d'obtenir une équation exacte*, quand même *les positions des étoiles, auxquelles on aurait comparé la lune, ne seraient pas de la derniere exactitude.*" The English *if* is here no translation of *quand même*. It should have been rendered, "we, &c. *even though* the places of the stars should not have been determined," &c. As the passage stands with *if*, it looks as *if* the inaccurate determination of the stars were a condition for obtaining an exact equation. In the succeeding sentence, also, the terms *quand même* are not properly rendered.

We shall just mention a new equation with regard to its discovery and form, which is contained in table 4th of the present collection, and then hasten towards a conclusion. M. *Burg* having completed his tables, and compared them with observations made by himself, remarked that, during many lunations, the tables gave the longitudes always too great, the errors varying from 4″, 8 to 23″, 6; and thence he concluded that the errors of all the equations taken together did not amount to 10″. He suspected therefore, but without finding the reason, that the epochs of 1801 and 1802 were too great in his tables. To remedy this error, it would have been absurd to make a violent diminution of the mean motion, not authorized by preceding nor likely to be verified by succeeding observations; much less could he throw the fundamental error on the epoch of 1779; for how could it be expected that the tables should ever accord with observations, if there was supposed to exist an error of 10″ in that element, which, above all others, was imagined to be most exactly ascertained?

From all the data which M. *Burg* had collected together, there resulted a diminution in the motion during the latter half of the century that had been just completed: but how could this diminution be explained, or how could it be introduced into the tables, when its quantity, its cause, and its law were alike unknown? M. *Laplace* discovered a new equation, and relieved M. *Burg* from difficulties which had appeared to him almost insuperable. The form of this equation, which (as we have said) is contained in table 4th of the present collection, is

7 sin. { apogee ☾ + 2 long ☊ ☾ —— 3 apogee ⊙ }

The present French tables will be completed when the tables of Jupiter and Saturn and of the other planets are published; and this collection of tables does not belong to any great astronomical work, although it will probably be incorporated into a future edition of *Lalande*, should any such take place. The English edition of these tables forms, as we have stated in the title to this article, the third volume of Mr. Vince's Astronomy, and completes that valuable work. Volume II. contained many useful tables; so that, on the whole, we have here a more complete collection of tables, than has ever yet been offered to the public. Of their correctness, it cannot be expected that we can pronounce an opinion: but it is highly probable, from several considerations, that they are much more accurate than the French tables. They were published subsequently to the latter; and, if the information which has reached us be correct, after the French tables had been freed from numerous errors, by a person* approved or appointed by the Astronomer Royal; and, lastly, they were published under the superintendence of Professor Vince; who, with a view to their utility and to his own reputation, would naturally endeavour to render them as correct as possible. On this point, however, we will not be positive: the superior accuracy of untried tables is a matter rather of belief than susceptible of satisfactory proof; and certainly, although we do not mean to deny to our English mathematician the quality of accuracy, we will not concede that great mathematicians are good correctors of proof sheets. The French tables are said to abound in errors; and the famous M. *Delambre* published a long list of errata which had, he said, escaped his notice, "*malgré trois lectures faites avec toute l'attention dont j'ai été capable:*"—he then adds that a fourth time, with increased attention, he perused the tables, and subjected them to different kinds of verification; and he concludes his preface deluded with the hope that, at last, these tables had been rendered correct!

Although the original tables were computed in France, yet Mr. Vince's duties exacted great labour and attention; and he has conferred an important benefit on astronomical science, for which he is well intitled to the gratitude of its cultivators.

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* We believe that the tables were corrected by the Rev. Malachi Hitchins, who is lately dead; after having been, for many years, an useful calculator to the Board of Longitude.

Art. III. *Précis Historique*, &c.; i. e. *Historical Summary of the French Revolution.—The Executive Directory.* By M. Lacretelle, junior.

[*Article concluded from the last Appendix, p.* 533—541.]

Through the preceding volumes of this work, we recognized in the writer the impartial historian, the dignified and instructive monitor of future times, who commanded the confidence and excited the respectful homage of the intelligent reader; but in the portion now before us, we find the courtier blended with the annalist. We admit, however, that the co-operation betrays nothing which is gross, offensive, or clumsy, but is conducted with much address; so that, if history does not here assert all her rights, it cannot be said that she submits to any palpable degradation; if she sets aside her proper stern character, she allows only of delicate freedoms; though principle has yielded, appearances are still anxiously regarded; and if we find not pure virtue, yet is it far indeed from open vice. Management and contrivance, it is true, are shewn; and if we rarely detect misrepresentation, we meet with silence when we should hear the bold and manly voice of free judgment: though the object of praise is not improperly obtruded, yet, when he fairly presents himself, he experiences too much civility; and even if the deference exceeds the genuine feeling, yet every symptom manifests that the latter is of no ordinary force. The reader, who has kept his eyes open to the transactions here described, cannot be materially misled by the infidelities with which the work is chargeable; and which, we had almost said, are more than compensated by the striking and luminous manner in which the events and transactions of a most extraordinary period are exhibited. We shall perhaps be more correct, if we restrict this observation to the narrative as it respects the interior of the state.

The parts of this Summary, which will most attract the attention of reflecting readers, are those which analyze the Directorial government, and describe the state of France under its sway till the 18th of Fructidor; with the consequences of that fatal day, the declining influence of the Jacobins, the misrule which occasioned the reverses of 1798 and 1799, the able delineation of what was called the *Chouannerie*, and the state of the republic immediately previous to the 18th Brumaire. There is too much reason to believe that this sketch, which has the appearance of having been drawn up in order to justify the violent steps that were taken to subvert the government, and to introduce advantageously to our view the hero of these volumes, is but too correct. *Bonaparte*, it is true, gave the French internal quiet, but he made them barter their freedom for it. The causes of the troubles at home and the reverses abroad are well developed: but no reflecting persons can join with the author in his exultations, on the sort of deliverance from these evils which has been wrought for France. The relations of the different campaigns are perspicuous and impartial; and though the dramatic cast of *Bonaparte's* dispatches too much infects the accounts of his atchievements as here given, yet very able and very instructive is the writer's narrative of that commander's first campaign: which, considered in all its circumstances, still remains the most marvellous part of his extraordinary career. Here he appears as much a master of victory and as consummate in the wily policy which distinguishes him, as at any subsequent period. A few months suffice to put him in possession of Piedmont and Lombardy, to give the latter a new form of government, to change the policy and to render tributary the whole of Italy. Almost within the space of one year, he effects all this, reduces the Tyrol, penetrates into the hereditary states, and is at the distance of only thirty leagues from Vienna itself; having beaten all the Generals and annihilated all the armies which Austria was able to send against him, and dictated a peace to her which secured to France the dominion of Belgium, the left bank of the Rhine, and Lombardy *. While we admit the great merit of the author's detail of these transactions, and the value of the reflections which he makes on them, we must not fail to observe that the horrors which *Bonaparte* practised, and the treachery of which he stands convicted, are here passed over. The cause which imposed this silence on the writer doubtless restrained him from giving any account of the day of Vindemiaire, or of the measures which occasioned and the circumstances which led to the appointment of his hero to the command of the army of Italy. His details of the different campaigns, however, are clear, spirited, and impartial. Swisserland finds in him a candid and sympathizing historian of her disasters: *Suworrow* is well delineated; respectful tributes are paid to *Nelson* and *Abercrombie*; and even the gallantry of Sir *Sydney Smith* is highly extolled: but the author treats with great harshness our late illustrious Military Commander in Chief.

Having thus generally characterized the present volumes, we shall produce some of the more striking and interesting passages which they contain; and by which the reader will be able to judge whether we are justified in the estimate which we have made of them.

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* How afflicting, and how extraordinary, is the parallel to this view which the renewed successes of *Bonaparte* against Austria, with their probable consequences, have been drawing while we write:—May 8, 1809.

The author states, and we believe truly, that the object of the coalition formed against France was to parcel out that country, or some of its provinces, among the members of the confederacy. The phrase so often repeated to us in this kingdom by the author and advocate of that war, "indemnity for the past, and security for the future," well coincides with this idea; and there are not wanting many proofs to support such a conjecture.

'In the long and cruel struggle,' (says M. LACRETELLE,) 'which followed, the Revolution changed its aspect; it had promised a nation of thinkers, but it furnished a nation of warriors. France became a camp; and though after this period they talked of liberty for a time, they were in reality subject to military law. Never did nation fight with more ardour for its own independence: but crimes, massacres, and acts which portray a frantic people, sullied the glory of this noble effort. The picture of the four years, indeed, during which the Republic was subject to an Executive Directory and two Councils, is less terrible; insurrections of tumultuous masses no longer present themselves; and individual influence is more perceived. The French nation and its armies seem as if they were two distinct people; those in the interior every day display more and more lassitude, occasioned by the great convulsions which they had undergone; while those who acted abroad are strongly excited by their successes, and even by their defeats. Military discipline makes great progress, but civil subordination cannot be restored; eminent Generals are formed, but weak magistrates succeed and proscribe each other, and annihilate all authority by their mutual struggles. An anarchy, in which all the passions had been in play, had disappeared, but another had succeeded, which seemed to be occasioned by inability to form just and vigorous laws.

'The four years, of which I undertake to relate the principal events, are divisible into two epochs; the one terminated by the 18th of Fructidor, and the other by the 18th of Brumaire. During the first, all was prosperous, and scarcely any commotions were witnessed. The republican constitution opened under favourable auspices, and much enjoyment prevailed, though peace was wanting. Parties made an effort to conceal their mutual animosities: but these at length broke out; and a dreadful catastrophe came to disturb an uncertain repose, a constitution without strength and without foresight.

'The second epoch exhibits a long course of misery. No moderation guides foreign politics: war is re-kindled; nations are overthrown, but their misfortunes are avenged, and the victories of the French are interrupted. All is agitated and feeble at home; and those who hurled others from power are in turn themselves precipitated. Civil war breaks out; the nation fears and as it were perceives dreadful evils, the return of which she deemed impossible.—It would be a weary task to describe this confused state of things: but it led to a denouement which we dared not to hope, which has terminated the revolution, and which has restored the laws and recalled victory.'

Enumerating the characteristic traits of the different European nations, the author states that, of all his primitive features, that which the Englishman retains most perfect is his inveterate hatred of the French. 'The English principally enjoy their commerce, their maritime domination, their wealth, and the political influence which these possessions procure for them, because they are thus enabled to irritate a rival nation amid its dissensions, and to insult its triumphs.'—Doubtless, among all classes of Englishmen, numbers would proudly admit this charge, and would deem those persons no very good subjects who would refuse to plead guilty to it. We beg leave to observe, however, that, at the epoch immediately preceding the Revolution, this temper was by no means prevalent; nor did any symptoms of it appear among the body of the people when that momentous event first occurred:—the inveteracy is very much owing to the struggles between the two nations which have since followed; and though we deny not the pre-existing germ, recent events have caused it to strike its root so deeply and to branch out so luxuriantly as we have seen it.

When speaking of the situation of England at the commencement of the French revolution, the writer observes that

> 'Mr. Pitt appeared to applaud its first movements: but, granting that he sympathized with the generous effort made by a people to give themselves freedom, or that he anticipated the distractions which the attempt would cause in a rival state, yet, when he discovered anarchy to pervade it, he afterward spoke of it only with sullen disdain: *the French*, said he, *have passed by liberty*. Nothing as yet betrayed in him the passionate enemy; and it was from the midst of the Opposition that arose the most furious imprecations against the new principles of the French. The two most vehement orators of that party appealed, with an enthusiasm which was truly fanatical, to all the courts of Europe, and particularly to the people of England. "All must arm," they said, "and the French rebels must be severely chastized" "France," said the intemperate Burke, "*is a great gap in the map of Europe*;" and *that gap*, added *Mirabeau* prophetically, *is a volcano*.—Mr. Pitt availed himself of the assistance of these auxiliaries, and admitted Mr. Windham and the Duke of Portland into the ministry. He set on foot the war, and the general arming of Europe. It was under his influence that the conferences of the Hague and of Pilitz were held; and if he delayed the war on the part of England, it was because he found it difficult to bring the nation over to that measure. The punishment of Louis XVI fur-

nished him with the means of effecting this object. He deplored that event with a sensibility which was not in his usual manner: he held up to view a war which magnanimity alone should direct, but he thought only of a war of avarice; indeed the latter alone could long continue popular, since the English nation is generous by fits, but is greedy by instinct. To the great misfortune of the Coalition, Mr. Pitt became the master of all the cabinets of Europe; since there was one talent which he wanted, and for the exercise of which his situation furnished little scope, viz. that of directing the plans of a campaign. England had then need of a Marlborough, but no Marlborough presented himself; and the British army appeared on the continent only to experience defeats, and to disturb the movements of the great armies of the league. No one was more aware than Mr. Pitt that the progress of the French revolution was not to be arrested by war, and yet he obliged all who had recourse to his fatal assistance to remain in arms. When the world imagined that he was restoring an antient throne, and strengthening others, all his thoughts were directed to the conquest of sugar and spice-islands. When the allies were victorious, Mr. Pitt calculated; when they were baffled and conquered, he still calculated. Were the Royalists victorious in all the points of their little territory, Mr. Pitt neglected them; were they conquered and reduced, he then lavished among them gold and succours and promises.'

This charge with respect to the Vendeans we do not dispute, but the fact arose from inattention, and not from system. Like all Mr. Pitt's interpositions, and those of his professed admirers and followers, his aid in this instance came too late. Very recent events shew, that the idolizers of that minister, as well as other servile imitators, are able to copy his faults to admiration. What seems likely to be the history of Spain, but that of another la Vendée, marked by infinitely less of zeal and enterprize on the part of its inhabitants, but by similar ineffectual sinistrous co-operation?

The members of the Directory are here said to have made the following division of the supreme power among themselves. The foreign relations were managed jointly by *Carnot* and *Rewbell*. The finances were not exclusively intrusted to any one of the Directors: but the minister of finance proposed plans, and the bargains were made by the two persons just mentioned. *La Reveillière-Lepaux* presided over the sciences, manners, and religion, and proposed establishments to check the torrent of barbarism which for two years had poured in on the country: he affected to screen morals and religion by following the deplorable system of theophilanthrophy, which created persecuting sectaries who were not fanatics. The Directors appeared with decency, but with no pomp. No one ever spoke of the court of the Directors, but they sometimes talked of the court of *Barras.*

With regard to the financial blunders of the Directors, we are told that they issued a new paper in the room of the *assignats*, which they called *rescriptions*, and made a law that all payments in this new medium should be good. The paper fell 9 per cent. on the very day on which it was issued.

'The most consummate robber (says the author) would not have caused so much consternation in a family, as was frequently occasioned by unprincipled debtors; who, availing themselves of this law, paid their debts with this depreciated paper, and effected the ruin of those by whom they had been essentially obliged. The arrival of these authorized swindlers was expected with as much dread, as, shortly before, the agents of the terrorists had inspired. Though, however, instances of aggravated perfidy arose on this occasion, the national character did not suffer, and private honor superseded the mischiefs of public profligacy. Commerce furnished but a very few disgraceful examples of individuals availing themselves of this iniquitous law.'

M. Lacretelle paints, in lively colours, the distresses to which the annihilation of paper-credit reduced the state-creditors and annuitants. The actual horrors and even the anticipation of famine, which it created, occasioned more suicides than the dread of the assassins in the reign of terror had provoked. Some persons had recourse to humble menial occupations; and others, under the cover of night, at the entrance of the theatres, and at Balls, for which a rage prevailed at the time that bordered on delirium, they solicited common alms.

The character of *Pichegru* is drawn in the author's best manner, and his intrigues with the coalesced powers are detailed with great apparent impartiality. The Coalition is charged with sacrificing the incalculable advantages, which they might have derived from his treachery, to their prejudices and misplaced pride. The Emigrants and the Austrians disputed the right to the acquisition before they had realized it.

In a very interesting account which the historian gives of the state of France previously to the 18th Fructidor, he observes that

'If the depositaries of public authority had possessed any of the glory which shone around the warriors of the Republic, the patriotism of the nation would have risen to a level with that of the armies: but the fame of the Generals eclipsed the reputation of the magistrates, who had acquired very slight distinction in the course of the Revolution. They presented five different physiognomies, but which were very little striking, and scarcely distinguishable the one from the other. Their dissentions made them better known, and less respected. *Carnot*, assisted by *Letourneur*, inclined to a moderate system, and sought to give stability to the constitution; *Rewbell* opposed him with acrimony; *La Revellière-Lepaux* regarded him with jealousy; and *Barras*, who was considered as the prime mover in the affair of Grenelle, had excited the enmity of all ardent Republicans.'

Of the *Modérés*, who were deemed the prevailing party at this time, we have the subsequent account:

'They had wearied out the hatred of the Royalists and of the Revolutionists by disregarding it. They were more astonished than displeased at seeing a Republic set up in France; it was a state of things which offered a problem to their reason, and they submitted to it as an experiment. They differed in the degrees of their obedience to its authority, but the men most distinguished among them for talents were zealously attached to the constitution of the year 3. After all, they were very moderate republicans: they were more fond of the applause of what is termed good society, than of the attachment of the multitude; they were irresolute, sceptical, and too dispassionate for statesmen. They held the place of arbiters between the Royalists and the Republicans, but we have no proof that any of them maintained a correspondence with *the Pretender* *, while an impolitic pride made them shun all intercourse with the Luxembourgh; they were pleasant men of the world, but wholly unmanageable as partizans.'

The reign of the clubs had passed away, and it was now the turn of the journalists, who ruled the ascendant for the moment; and who gravely denominated themselves the *magistrates of the public opinion*. The press took the side of the antient laws and institutions. It attacked the intolerance and the oppressions of the Revolution, and held up to detestation the authors of them. The republicans, however, became indignant at seeing the republic perish in consequence of a principle which they had themselves consecrated, namely, the unrestrained liberty of the press; and they made an attempt to limit it as it respected the journals, but failed. Its offences then redoubled, and it dealt out vengeance with no sparing hand.

Institutions which were destined to create republican manners now languished.

'The French, though full of levity,' (it is here maintained,) 'are deficient in versatility †. In the education forced on them during the Revolution, they made proficiency in one branch only, and in that their attainments have been extraordinary; viz. in the use of arms. The new calendar was neither adopted nor comprehended generally; and the great and admirable scheme of introducing uniform weights and measures had still less success. The tribunals had been declared independent, but were little respected. Republics had been proclaimed to be founded on morals, but that of the French had enacted laws which violated paternal authority and conjugal fidelity. Divorces had grown to bear an exact proportion to the marriages, and no distinction was observed between legitimate and illegitimate children.

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* The almost constant designation of Louis XVIII. in these volumes. *Rev.*

† This is not a common charge against our neighbours. *Rev.*

'The agents of *the Pretender* represented him as favourable to a sort of constitutional royalty, to an amnesty, and a composition in regard to the national property; while the Comte *d'Artois* spoke only of vengeance and absolute monarchy. It is whimsical enough that the Prince, who payed homage to liberty, resided at Blackenburgh, in the dominions of an absolute sovereign; while the assertor of despotic claims experienced the hospitality of a people who pride themselves on their liberties.'

Intrigues of various kinds, which occupied the different parties in the capital, drove the imbecile government to the fatal violence of the 18th of Fructidor; an event that rendered inevitable an usurpation of the kind which the 18th of Brumaire introduced. Its consequences, says the author, were deplorable, and became every day more and more calamitous. The journalists had been the incessant enemies of the Directory, but the latter was now fully avenged on them, and forty-two of their number swelled the devoted list of those who were condemned to Cayenne.

A proceeding, which is here (we hope unjustly) ascribed to the English government, created for the brow of *Bonaparte* a wreathe of glory more enviable than any of those which the most brilliant of his victories had secured to him. Having mentioned the various attempts and efforts to liberate the unfortunate *Lafayette*, from the disgraceful and most unjust bondage in which a poor and drivelling revenge detained him, the historian states that

'Madame *Lafayette* and her two daughters, having escaped from the prisons of France, come to beg entrance into an Austrian dungeon, and are admitted to the presence of Francis II. The humane Emperor cannot listen without emotion to the supplication of an estimable female, who united at this moment to the courage of virtue all its graces. He refuses, however, to give M. *Lafayette* his liberty: but, in refusing, he betrays his dignity, and makes known the thraldom to which Princes are reduced who league themselves with England; for, manifesting strong signs of regret, he answers by saying, "*my hands are tied.*" One sad favour remained to be asked, and it is granted. The dungeon of Olmutz admits Madame

Lafayette and her daughters. Their cares save the life of a husband and a father, but they expose their own; and *Lafayette* cannot prevail on them to go and respire air less deleterious. *Bonaparte*, without consulting his government, reclaims the noble prize of their liberty. Had he so used his successes always, he would have earned a glory which sceptres and crowns can never reflect: it is not in the proudest diadem to give the thrill of pleasure, which this simple idea communicated to the breast that conceived it.

'When the untoward state of affairs, which the violence of the 18th of Fructidor had produced, was at its height, it was announced in Paris that the conqueror of Italy had arrived. A lively joy was felt, and a vague but fond hope was cherished. Even at this time a general presentiment of the destinies of the young hero had prevailed. Those whom the rigours of the Republic oppressed looked to him as a deliverer, and all were anxious to hail the man who had elevated so high the national glory.

'There is a species of pleasure which is more relished in France than in any other country; viz. that of letting *power* down by opposing *glory* to it; and the people enjoyed in anticipation the triumph of saying to their five magistrates, who were without renown or popularity, "behold a great man"!'

If our limits allowed, we could produce extracts from the author's account of the invasion of Swisserland, which would place him high in the esteem of every intelligent man. No enemy of France can point out more strongly the aggravations of that outrageous aggression. We must, however, abstain altogether from the military part of these volumes, since we have already had occasion to notice writers who have left little to desire in regard to these subjects; and it is in relation to civil matters that the present historian outstrips all competitors. Yet we cannot refrain from submitting to our readers his portrait of a person who was long terrific to his countrymen, and which shews the delineator's candour and impartiality:

'The hands of a Cossack held together, and wielded with firmness, this mass of confederates, which the most adroit of the English ministers, and the Prince of *Cobourg*, saw crumble after splendid victories. The name of *Suworrow* inspired Italy with confidence and vengeance. Blending Tartar manners with European attainments, possessing a carriage which was less grand than terrible, eyes that were ardent even to ferocity, a ready command of words, which were rude but full of savage eloquence, a soul capable of all the fanaticism with which it was wished that he should inspire people and soldiers, a frugality and an austerity which put to the blush the luxury of the most moderate of his officers,—in fine, having a thousand resources, and a thousand qualities which seemed destined only to gain the ascendancy over the multitude, but which in the end made him regarded as an object of importance by courts:—these were the circumstances which rendered Marshal *Suworrow* the hope and the chief of the Coalition. The extent of his military genius has been called in question by masters of the science; and the success of his plans has not prevented them from imputing to him important errors: but it is admitted that the nature of the situation, the tumult of battle, and above all his deep insight into the character of his soldiers, supplied him with inspirations which create astonishment.'

Few of our readers, perhaps, have forgotten the singular but effectual mode by which this General roused his dispirited soldiers, to atchieve the apparently impracticable enterprize of driving the enemy from the frozen heights of St. Gothard. Beholding their hearts giving way, he ordered a pit to be dug in the road, and precipitated himself into it. "*When you disgrace yourselves,*" cried he, addressing his soldiers, "*this is the place of your General. Complete your work, and cover me with earth.—What! are you confounded: you look with astonishment at the posture of your General loaded with dirt;—Cowards! it is you that ought to blush.*"

M. Lacretelle renders to this extraordinary character the justice of saying that, when success forsook him, which happened through no fault that can be attributed to him, still his courage and military talents never abandoned him; he fought at every post, and defended himself on every mountain; he was often obliged to abandon his artillery, and was sometimes unable to extend succour to those of his detachments which were overwhelmed by superior numbers. At length, he again entered Italy, the scene of his former glory, with only thirteen thousand troops, all indignant like himself.—The resentment of *Suworrow* against the follies and perfidies of the Austrian cabinet was soon shared by his master, and became as fatal to the Coalition as the defeats which preceded it.

How are we cheered when we find the author, in the midst of his description of scenes of bloodshed and devastation, paying a warm tribute to virtue as pure, and to philanthropy as ardent, as ever glowed and predominated in the heart of man! This episode it would be inexcusable in us to pass over.—Describing the dreadful scenes which the streets of Zurich witnessed in the war of Swisserland, he tells us that the city was taken by assault, but that, in the combats which were continued within its walls between the French and the Russians, few of its inhabitants lost their lives: he then adds;

'A cruel fatality, or the blind ferocity of a soldier, deprived this city of a pastor who was the most adapted by his virtues, by his ardent zeal, and by the fire of his imagination, to console Swisserland in these mournful days. When every inhabitant, palsied with terror, kept himself shut up in his house, *Lavater* quitted his roof. He considered it as belonging to his holy ministry to soothe the rage of the conquerors, and to protect the citizens or the soldiers who were in peril. He had reason to expect success in this dangerous mission. An imposing figure, rendered venerable by age, and which announced the inspirations of genius, gave effect to his eloquent discourses. He was in the midst of a groupe of conquerors and conquered; his arm was stretched over the latter, as it were to protect them; and he offered to the former some refreshments, when a blow, which came from some unknown barbarian deprived humanity of this incomparable pastor! The whole army sighed over this misfortune.'

In mentioning the British expedition to Holland, the writer says, 'never did an armament so formidable issue out of an English port: but the command of it was intrusted to the Duke of York, and this circumstance alone had the effect of rendering Frenchmen secure.' Complimenting highly the Dutch army and its General, *Daendels,* he treats the Duke of York with great severity; and having stated that the allies were at first successful, he adds, 'the Duke not having then committed the faults, *auxquelles il avait du, des revers honteux dans la Flandre maritime.*' He ought to have known that His Royal Highness did not arrive in Holland till after the successes to which he refers.

At the close of his account of the triumph of the French arms in Holland and Swisserland, it is observed that,

'If these conquests did not occasion all the exultation in France which might have been expected, we are to impute it to the evils at home for which no remedy seemed to be attainable. The anarchy, that followed on the reverses which the nation had experienced, was not removed by the victories which succeeded Civil war was organized in twenty departments; symptoms of revolt manifested themselves in others; pillage was every where practised; robbery and assassination were committed in a great number of roads; two terrible laws were passed, that of hostages and that of forced loans, which occasioned evils far greater than those which they were designed to remedy; the finances were more disordered than they ever were in any nation of which we have an account; a succession of individual bankruptcies united themselves with the bankruptcy of the state; the public treasure was plundered on all the roads, and even in the houses of the receiver; a deficit remained which the most violent exactions could not make good; a Directory existed, without energy or harmony; the two Councils were divided, with majorities always fluctuating; the Jacobins were ever ready to resume their terrible reign; the Royalists had recourse to all the means which vengeance suggested; and peaceable friends of the laws were reduced to the painful necessity of observing an impotent neutrality between these parties. Such was the state of France, when the news was received of the arrival of *Bonaparte* at Frejus.'

We shall here close this article, because we do not think that the narrative of the events which follow is altogether worthy of reliance, and because we do not in any degree coincide with the feelings of exultation which subsequent occurrences call from the author. If the previous picture here drawn be just, and we are far from impeaching its correctness, the usurpation which took place might be necessary: but still we cannot join with the writer in the satisfaction which he expresses while he relates the steps by which it was established:—on the contrary, we cannot help regarding the event as most injurious to the interests of liberty, and as affording an alarming precedent for overturning civil government by military force.

ART. IV. *Asiatic Researches*, Vol. IX.

[*Article concluded from the Review for March last.*]

Account of the Jains, collected from a Priest of this Sect, at Madgeri; translated by Cavelly Boria, Bráhmen, for Major C. MACKENZIE.—This paper is worthy of notice, not merely for the facts which it contains, but as an evidence of the knowlege which the Bráhmens have accquired of European literature; for we understand, by a note, that the substance of this translation is the production of Cavelly Boria, the language only having been corrected, and some passages transposed. Of the particulars of which this account is formed, it is sufficient to say that they are amusing, and afford a clear view of the opinions and observances of the sect of the Jains. A few passages are subjoined, illustrative of the Jain religion, or the sect of *Jina.*

'The Jains are divided into four classes or casts, in like manner as the followers of the *Védas*, viz. *Bráhmens*, *Cshatris*, *Vaisyas*, and '*Súdras*; the *Bráhmens* are the priests, or ministers of religion, for the other three casts; their duty is to study the *Purán'as* and *Sástras*, but they have no *Védas*. However, they have the *A'gama 'Sástra*, treating of prayers and other religious duties. They worship the fire, in the ceremony of marriage, and in that of initiation (*Upanayana*). The *Jains* observe the time of mourning for their deceased relations, according to their casts, as follows: An ascetick or *Yati* should mourn for the death of his relations one minute; *Bráhmens* are to mourn ten days; *Cshatris*, five; *Vais'yas*, twelve;

Sudras, fifteen. Their lower or inferior cast consists of the Pariyas or *Chàndálas*.'—

'There are three classes of *Yatis*, or asceticks, among the *Jains*, viz. *Anuvrata*, *Mahávrata*, *Nirvána*. To attain the rank of *Anuvrata*, one must forsake his family, entirely cutting off his hair, throwing away the sacred thread, holding in his hand a bundle of peacock's feathers, and an earthen pot (*Caman'd'alu*), and wearing only tawny coloured clothes: he must reside for some time in one of their temples. He next proceeds to the second rank *Mahávrata*; when, totally abandoning any degree of elegance in his dress, he uses only a rag to cover his nakedness, as a *Brahmachárí*; he still retains the fan and pot; he must not shave the head with razors, but employs his disciples to pull out the hair by the roots. On the day on which this operation is performed he abstains from food; at other times he eats only once, daily, of rice put in the palm of his hand. Having, for a considerable time, remained in this state of probation, he attains the third degree of *Nirvána*; he then lays aside even rags, and, being quite naked, he eats, once every second day, of rice, put by others in the palm of his hand; carrying about with him the clay pot and a bundle of peacock feathers: it is the business of his disciples to pull out his hairs; and he is not to walk or move about after the sun sets. He now is called by the dignified title of *Nirván*; and the *Jains* worship him as god of their tribe, in like manner as the images, which they worship in their temples, of their ancient *Nirváns* or *Gurus*. Yet they say, that these are not the likeness of God; "*because no one knows God*, or has seen his likeness, that he should be able to describe him" However, they adore these images of their *Nirvána-nát'hs* as Gods.'—

"To abstain from slaughter is the highest perfection; to kill any living creature is sin." Hence the *Jains* abstain from food after sun-set, lest sin be incurred by depriving any animal, even the minutest insect, of its life, in their food; for the same reason, they never drink water without straining it through cloth.

'The principal tenets of their religion, translated from a stanza of their books, follow: "The *Jains* should abstain from the following things, viz. eating at night; slaying any animal; eating the fruit of those trees that give milk, pumpkins, young bambu-plants; tasting honey, flesh; taking the wealth of others; taking by force a married woman; eating flowers, butter, cheese; and worshipping the gods of other religions. To abandon entirely the above mentioned, is to be a proper *Jain*" The *Jains* (even the young lads) never taste honey, as it would occasion expulsion from their cast. They never taste intoxicating liquors, nor any other forbidden drink.'—

'When a man dies they burn the corpse, and throw the ashes into water; the rich cast the ashes into rivers. They never perform other obsequies, as their law says, "the spirit is separate or distinct from the body, which is composed of five elements; when, therefore the corpse is burnt, the several parts which composed it, return to their former state: consequently, to the deceased, no ceremony is due."—

'The *Jains* do not (like the followers of the *Védas*) believe, that this world exists by the supreme power of God, for they say, that the world is eternal, and that its changes are natural. They deny that the world is wholly subject to destruction, for all things are born by the power of nature God only is exempt from *Carma*, or the frailties and inconveniencies of nature.

'As the *Jains* profess not to put faith in oral testimony, and only believe in what is perceptible to their own organs of sense, therefore they do not believe that God is in the heavens above, "because *no one ever saw him*;" and they deem it impossible for others to see him: but they believe in their *Tirt'hacars*, as their ancestors have seen and given a full description of the first prophet, or *Guru*, who attained the station of *Nirvâna*, by his extraordinary perfections and actions, to the satisfaction of mankind down to the present age. Since his time they have images of the several *Gurus*, who succeeded him, and were incarnate as protectors of their religion. These naked images they worship in their temples with all due ceremonies; they consider them as Gods, or rather as representatives of God.'

To this paper are subjoined *An historical and legendary Account of Bélligola*, communicated by the High Priest of that station; *Extracts of a Journal*, by Major C. MACKENZIE, including an account (accompanied by plates) of some antiquities, supposed to belong to the sect in question; *Particulars of the Jains*, extracted from a journal by Dr. F. BUCHANAN, during travels in Canara; and the whole is illustrated by some learned and pertinent *Observations on the Sect of the Jains*, by H. T. COLEBROOKE, Esq. From these several reports, we collect that this sect, though spread all over India, is at present no where numerous except in Tulava; and that, though it differs from the prevailing sects of *Hindus*, by denying the divine authority of the *Vedas*, it does not yield to any in the extravagance of its inventions and the absurdity of its fables. So urgent, as it has been remarked, with the vulgar in all ages and countries is the necessity of believing!

On Olibanum, or Frankincense, by H. T. COLEBROOKE, Esq. —Botanists having differed respecting the tree which produces the olibanum, or the gum-resin, employed by the antients as frankincense in their religious ceremonies, and even *Linné* having erroneously assigned it to a species of Juniper (*Juniperus Lycia*), Mr. COLEBROOKE endeavours to remove all the obscurity which has hitherto enveloped the subject. He informs us that Olibanum, called *Cundur* by the Mohammedan writers, and *Cunduru* by the Hindus, is the produce of a tree denominated *Sallaci*, or *Salai*, in the East, and which has been figured and described by Dr. *Roxburgh*, who has named it

Boswellia Serrata, Roxb.; subjoining the following description:

'Gen. Char. Calyx beneath, 5 toothed. Corol 5 petaled. Nectary a crenulated, fleshy cup, surrounding the lower part of the germ, with stamens inserted on its outside. Capsule 3 sided, 3 celled, 3 valved. Seeds solitary, membrane winged

'Spec. Char. Leaves pinnate; leaflets serrate, downy. Racemes simple, axillary. Petals ovate. Filaments inserted on the exterior margin of the nectary.

'A large tree, a native of the mountains of India. A most fragrant resin is collected from wounds made in the bark, &c.

'Leaves crowded about the extremities of the branchlets, pinnate with a single terminal one.

'Leaflets sessile, sometimes opposite, sometimes alternate, in general about 10 pair, obliquely-ovate, oblong, obtuse, serrate, villous; length, about an inch, or an inch and a half.

'Petioles round, downy.

'Racemes axillary, simple, shorter than the leaves, downy.

'Bracts minute.

'Flowers numerous, very pale pink, small.

'Calyx five lobed *, downy.

'Corol, petals five, oblong, expanding, downy on the outside, and considerably longer than the stamens.

'Nectary, a fleshy crenulated cup †, surrounding the lower two thirds of the germ.

'Stamens: Filaments ten, alternately shorter ‡, inserted on the outer edge of the mouth of the nectary. Anthers oblong.

'Pistil. Germ above, ovate. Style cylindric. Stigma of three pretty large lobes.

'Pericarp: Capsule oblong, three-sided, three celled, three-valved, size of an olive, smooth.

'Seed solitary, winged, broad-cordate, at the base deeply emarginate, point long and slender, and by it inserted into the apex of the valve of the Capsule to which it belongs.'

As the fructification of this plant is remarkably diversified, some variations taken from Dr. HUNTER's and Mr. C.'s notes are added; after which, satisfactory information is produced, which must for ever settle the point:

'The tree is frequent in the forests between the *Sóne* and *Nágpúr*; on the route by which I travelled to *Berar* in 1798. The gum, which exudes from it, was noticed by Mr. D Turnbull, who was then surgeon to the residency at *Nágpúr*. He judged it to be olibanum; and so did several intelligent natives who accompanied us. But the notion prevalent among botanists, that olibanum is the produce of a species of juniper, left room for doubt. I now learn from Mr. Turnbull, that, since his return to his station at *Mirzápu'r*, he has procured considerable quantities of the gum of the *Salaï*, which he has sent to Europe at different times; first without assigning the name of olibanum, and, more lately, under that designation. It was in *England* recognised for olibanum, though offered for sale as a different gum; and annual consignments of it have been since regularly sold at the East India Company's sales.'

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* 'So Dr. Roxburgh But Perianth 1-leaved, 5-toothed; according to Dr. Hunter's observations and my own.

† 'Coloured and adhering to the Calyx.

‡ 'Subulate and alternately slender.'

The paper thus concludes:

'Upon this evidence so corroborated, I shall venture to propose the following statement of Synonyma both for the tree and the gum.

'Boswellia Serrata *.

'Sansc. Sallací or Sillací, Cunduruci † or Cundurí, Surabhí ‡, Suvahá, &c.

'Hind. Sálaï, Sálé, Sálí or Silá, Sajíwan.

'Gr. Libanos.

'Lat. Libanus.

'The Gum. *Sansc.* Cunduru, Cunda, Mucunda, &c.

'*Ar.* & *Pers.* Cundur (anciently Lubán). *Syr.* Labuuiya. *Heb.* Lebonah.

'*Gr.* Libanotos or Libanos. *Lat.* Libanus. Mod. *Lat.* Olibanum, (quasi Oleum libani).'

A large coloured Plate is annexed.

Remarks on the Species of Pepper, which are found on Prince of Wales's Island. By WILLIAM HUNTER, Esq. M.D.—Dr. H. here presents us with a view of the culture of Pepper on Prince of Wales's Island, which is more highly valued than that which comes from *Sumatra* or the Malay continent; together with the amount of this article in dollars (216,000), and the estimated expence of the plantations. Five kinds are here described, viz. 1. *Piper nigrum*; 2. P. *Beetle*; 3. P. *Siriboa*; 4. P. *Chaba*, or P. *longum Tigabe*; and 5. P. *Latifolium*: but of the last species he does not speak with certainty.

On Antient Monuments containing Sanscrit Inscriptions. By H. T. COLEBROOKE, Esq.—Accounts of nine inscriptions containing grants engraved on copper, with fac-similes and translations of the most considerable, are exhibited in this paper. By the remarks which accompany them, we not only perceive Mr. COLEBROOKE's commendable incredulity,—for easy faith is a weakness on these occasions,—but we are supported in the opinions which the perusal of Captain *Wilford's* essays excited. Supposing these and similar monuments to be genuine, they may help, Mr. C. thinks, to ascertain some facts relative to the arts, sciences, opinions, and manners of the antient inhabitants of the Indian peninsula: but he adds 'that the dynasties of princes, who have reigned paramount in *India*, or the line of chieftains, who have ruled over particular tracts, will be verified; or that the events of war, or the effects of policy, during a series of ages, will be developed, is an expectation which I neither entertain, nor wish to excite.'

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* 'If the genus had not already received a botanical name, it might have been suitably denominated from the resinous gum, afforded by this tree; and the generick and trivial names of the species might be Libanus thurifera. † Producing Cunduru.

‡ 'Fragrant.'

Respecting one grant, Mr. C. expresses his doubts of its genuineness: on others, in which the chronology is marked by eclipses, it is observed;

> 'The eclipses mentioned in these grants, do not appear reconcileable with their dates. According to the table of eclipses calculated by Pingre, the solar eclipses, which occurred in 1172 and 1173, fell on 27th January and 23d June 1172 and 12th June 1173; and the lunar eclipses in 1180 and 1181 were on the 13th February and 7th August 1180 and 22d December 1181. None of these approach to the dates of Márgasira or Agraháyana 1095 and Cártica 1103. Unless, then, the era of Sáliváhana have been counted differently in the peninsula of India, from the mode in which it is now reckoned, and on which the comparison of it with the Christian era is grounded, it seems difficult to account for this disagreement of the dates and eclipses, in any other way than by impeaching the inscription, the authenticity of which there is not otherwise any reason to question.'

Our Asiatic literati cannot be too much on their guard against *Modern Antiques*, for such perhaps are manufactured in India as well as in Italy.

An Account of Experiments made in the Mysore Country, in the year 1804, *to investigate the Effects of terrestrial Refraction.* By Lieutenant JOHN WARREN, of the 33d Regiment.—Refraction at low altitudes, it has been long known to astronomers, is subject to great uncertainty; and therefore those stars, which are near the horizon, are not selected for observation by the practical astronomer. The causes that disturb the law of refraction operate the more forcibly, the lower is the altitude; and consequently terrestrial refraction is very uncertain and capricious. This fact was practically recognized by the author of the present memoir, when employed under Major *Lambton* in trigonometrical operations made near Bangalore;

and he throws out, as *debateable matter*, the inquiry whether the laws of refraction are not different in high northern latitudes and in tropical regions. We do not perceive, however, sufficient grounds for discussing this question. Mr. WARREN quotes, indeed, part of a report of Major *Lambton*, in which that gentleman states that different stars corrected for aberration, nutation, &c. give different latitudes.

> "At Trivandeporum, (says Major L.) the latitude of that station by Aldebaran was 11° 44′ 52″ 59. The latitude by Regulus was 11° 44′ 47″ 84, and the latitude by αOrionis, 11° 44′ 40″ 91. I had made observations by the same three stars at Paudree station, where those by Regulus and αOrionis were often interrupted on account of the bad weather, and consequently left doubtful; but the differences notwithstanding were nearly the same, &c. Though these observations have been set aside, they serve sufficiently to prove that the declinations, as laid down in Europe, are irregular here, and this may probably arise from the uncertainty we labour under with respect to the laws of refraction; and in consequence of erring in that, the difference of the corrected zenith distances of two stars observed in Europe, will not be the same as the difference which the same stars will give in this latitude. I am however hazarding an opinion, but as I intend being more satisfied as to the fact, I hope I shall be able to say more on the subject hereafter."

We are ignorant of the instrument which Major *Lambton* used in determining the zenith distances of the stars: but unless that instrument was a proper one, and nicely adjusted, errors greater than those which are mentioned might easily have been committed. In determining the latitude of a place with common instruments, 7″ or 8″ form no great inaccuracy.

In estimating the quantity of refraction, two corrections are usually applied, one for the barometer, the other for the thermometer: but, besides these two instruments, Mr. WARREN used a very sensible *hygrometer*; and he soon perceived, he says, a prevailing agreement between the motions of the hygrometer and the variations in the observed angles of depression and elevation. He has put down the results of his observations in a table; and he then adds his comments on those results:

> 'The most remarkable fact, (says he,) which calls for our attention, in the results of the present experiments, is the almost invariable coincidence of the increase of refraction with that of moisture; which will appear still more forcibly, if we consider the results of the following eight observations, all taken between 10 and 12 o'clock P.M. on different nights, when I was engaged in observing the eastern elongation of the polar star; the depression of the S. extremity of the line being taken by means of a referring lamp:

Days.

Days.	Depressions.	Refraction.
Augt.		
7	5′ 17″ 33	1′ 25″ 76
10	5 36 24	1 6 85
11	5 40 18	1 2 91
12	5 49 64	0 53 45
13	5 51 21	0 51 88
14	5 54 36	0 48 72
15	5 23 63	1 19 46
16	5 40 97	1 2 12

Mean refraction 1′ 1″ 38.

‘ On comparing the hygrometers, as they stood at the time of these observations, with their position when last noticed in the day-time, it was found that they had revolved, on a mean, 240° in the direction of moisture. Now, the mean refraction of 55 observations, noticed in the tables, is 29″ 74; and we have seen that of the eight observations taken at night (which from the stillness of the air may be deemed to balance a superior number) to be 1′ 1″ 38. Hence it will appear, that the latter is something more than double the former.’

‘ 2d. We shall next advert to the comparative quantity of refraction, which seems to have affected the observations of the different objects reeferred to in the tables; and here, it is perhaps worthy of notice, that out of 49 contemporaneous observations, of the top and foot of the flag-staff, at the S. extremity of the line, the refraction attending those of the foot are 36 repeated times less than those of the top; and that, in the 13 remaining ones, where the contrary occurs, the excess is seldom above 2″ of refraction, and frequently below unity*. As this circumstance is in opposition to the general theory, “ that the lower the object, the greater the refraction,” should the same circumstance occur again, in future experiments, it will be worth while to inquire, whether the rays, when passing through the atmosphere below the line of the level, may not be refracted differently from what they are when passing above it. This may perhaps be thought better than a mere conjecture, if it be recollected, that Mr. Bouguer, (whilst employed in measuring a degree of the meridian in South America, and observing on the summit of the Cordeliers) noticed a sudden increase of refraction, when he could view the stars below the line of the level.

‘ * The mean difference of refraction, between the top of the flag-staff and the Muntapum, (on 38 contemporaneous observations) is 16″. 44; and that between the top of flag and Muntapum is 22″ 51, where the order is inverted by 6″ 07; and if the top and foot of flag-staff be compared, in an equal and contemporaneous number of observations, the mean of their difference is 6″ 08 likewise in the inverse order.’

'3d. With regard to any attempt towards estimating the effects of terrestrial refraction, by an assumed ratio to the contained arc, as has been hitherto the practice; without entering into any discussion of the subject, I shall only observe, that if in the foregoing experiments, we go by the observations taken in the day-time, we shall have (considering the foot of flag-staff, and preserving the same notation) $r = \frac{1}{13.27}$; and if we take those by night, it will be $r = \frac{1}{6.42}$ of the contained arc, from which we can collect nothing.

'4th. I have now only to add a few words on the comparative density of the air, at the different times of observation, such as entered in the tables; and the evident want of correction, between its changes and those in the refraction; from which we may infer, that although in northern climates (where the mercury will rise and fall several inches in one day) observations of the barometer and thermometer may be attended to with advantage; on the contrary, in tropical countries, where (as appears in the present experiments) the variations of the mercury are hardly discernible, those instruments will prove perfectly inefficient.'

In an appendix, the author gives an account of experiments made on the beards of the Panimooloo Grass, and also explains the construction of the hygrometers used in his experiments.

Description of a very sensible Hygrometer, and *Description of an improved Hygrometer*. Both by Lieutenant KATER.—The latter of these papers contains a description of the improved hygrometer. That which is described in the first paper is formed of a species of grass called by the natives (in the Canarese language) *Oobeena hooloo*, and by *Linné*, *Andropogon Cantortum*. The bearded seed of this grass is very sensible of moisture; and these hygrometers seem to us, in principle, very nearly the same with those which we have had for twenty years, at least, in England, formed by the beard of the Wild Oat.

On the Indian and Arabian Divisions of the Zodiack. By H. T. COLEBROOKE, Esq.—Certain stars give names to the Indian divisions of the Zodiack; and the object of the present author's researches was to ascertain those stars. Since the native astronomers of India cannot point out all the asterisms of which they have names, it was necessary to consult their books: but their books did not elucidate the difficulty; and Mr. COLEBROOKE at length found it requisite to compare the positions of the Hindu Nacshatras, or asterisms marking the moon's path, with the position of the lunar mansions, as determined by the Arabian astronomers.

This comparison, he observes, will settle another question; have the Indian and Arabian divisions of the Zodiack a common origin? Sir William Jones has said that they have not; but Mr. C. inclines to a contrary opinion, and he thinks that the Arabs, with slight variations, adopted a division of the Zodiack which was familiar to the Hindus.

In another point, too, Mr. C. differs from Sir William Jones, viz. that which regards the stars constituting the asterisms of Indian astronomy. Sir William stated only a conjecture founded on a consideration of the figure of the Nacshatra and the number of its stars, compared with those which are actually situated near the division of the ecliptic, to which the Nacshatra gives name: now Mr. C. observes that the Hindus place some of these constellations far out of the limits of the Zodiack.

After these few remarks, Mr. C. enters into a regular and particular examination of the Nacshatras and lunar mansions; stating previously the books and authorities on which he rests; and the means described in the *Súrya Sidd'hánta* for determining the longitudes (which, however, are not strictly the longitudes) of the stars. The nature of this examination precludes us from quoting any part of it, and we must be contented to state the inference drawn from it by the writer himself:

> ‘The result of the comparison shews, I hope satisfactorily, that the Indian asterisms, which mark the divisions of the ecliptick, generally consist of nearly the same stars, which constitute the lunar mansions of the Arabians: but, in a few instances, they essentially differ. The Hindus have likewise adopted the division of the Ecliptick and Zodiack into twelve signs or constellations, agreeing in figure and designation with those of the Greeks; and differing merely in the place of the constellations, which are carried on the Indian sphere a few degrees further west than on the Grecian. That the Hindus took the hint of this mode of dividing the Ecliptick from the Greeks, is not perhaps altogether improbable: but, if such be the origin of it, they have not implicitly received the arrangement suggested to them, but have reconciled and adapted it to their own ancient distribution of the Ecliptick into twenty-seven parts.
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> ‘In like manner, they may have either received or given the hint of an armillary sphere as an instrument for astronomical observation: but certainly they have not copied the instrument which was describ[illegible] by Ptolemy; for the construction differs considerably.’

Mr. C. then proceeds to depict the armillary sphere as described in the Arabic epitome of the Almagest; also that which is described by Montucla from the text of Ptolemy; then the armillary sphere which is briefly and obscurely mentioned in the *Súrya Sidd'hánta*, and that which is more fully described in the *Sidd'hánta Sirómani*—The remaining part of Mr. Colebrooke's paper treats on the seven *Rĭshis*, or the seven stars of *Ursa Major*, and on the Dréshcánas whi[illegible]

ans[illegible]

answer to the Decani of European astrologers. These Dréshcánas are connected with astrology, and are enumerated and described in Varáhamihira's treatise on casting nativities. The description of them is given by Mr. C.; and a part of it may amuse our readers:

'[Mars] A man with red eyes, girt round the waist, with a white cloth, of a black complexion, as formidable as able to protect, holds a raised battle-axe.

'[The Sun] A female clad in red apparel, with her mind fixed on wearing ornaments, having a mare's head, and a belly like a jar, thirsty and resting on one foot, is exhibited by Yavana as the figure of the Dréshcána in the middle of Mésha.

'[Jupiter] A fierce and wrathful man, conversant with arts, of a tawny complexion, solicitous of action, but unsteady in his resolves, holds in his hands a raised stick, and wears red clothes. He is the third in the tripartite division of Mésha.

'[Venus] A woman with hair clipped and curled, a body shaped like a jar, her clothes burnt, herself thirsty, disposed to eat, and fond of ornaments: such is the figure of the first in Vrishabha.

'[Mercury] A man with the head of a goat, and a shoulder like a bull, clothed in dirty apparel, skilful in regard to the plough and the cart, acquainted with field, grain, house, and kine, conversant with arts; and, in disposition, voracious.

'[Saturn] A man with a body vast as an elephant's, and feet great as a Sarabha's, with white teeth and a tawny body, his mind busied upon the wool of wild sheep, occupies the extremity of the sign Taurus.

'[Mercury] Such as are conversant with the subject, declare the first in the tripartite partition of the third sign, to be a woman fond of working with the needle, beautiful, delighting in ornaments, childless, amorous, and with her arms elevated.'

The author purposes to continue his observations in a future paper.

On the Gramas or Musical Scales of the Hindus. By J. D. PATERSON, Esq.—Referring to the statement of Plato, that the Egyptians were restricted by law to certain fixed melodies, which they were not at liberty to alter, Mr. P. remarks that the antient Hindus also appear to have had in view a similar restriction, by confining their music to thirty-six melodies, viz. the six *Rágas* and thirty *Ráginis*; the forty-eight *Putras* being melodies which seem to have been introduced in after-times, when the discipline had relaxed. He adds that the *Rágas* and *Ráginis* are fixed respectively to particular seasons of the year and times of the night or day; that this custom has been completely engrafted on the ideas of music among the natives of India; and that to this day a performer, who should sing a *Rága* out of its appropriated season, or an hour sooner or later than the time appointed, would be deemed an ignorant pretender to the character of a musician. The origin of this custom, he observes, seems lost in antiquity: but he regards it as probable that it took its rise from the religious restraints to which music was subjected, when first reduced to principles as a science.—Mr. P then enters into details which require the use of tables, and in which we cannot follow him: but his object appears to be to establish a similarity between the Hindu and the European musical scales, in respect to the practice of *Solfaing*, or *Solmization.*

ART. V. *Histoire de Fenelon*, &c.; *i e.* The History of *Fenelon.* By Mr. L. F. DE BAUSSET, late Bishop of Alais.

[*Article continued from the last Appendix, p.* 484—496.]

WE left the Abbé *Fenelon* in full possession of the consideration which the charms of his society, his fine talents, his acquirements, his estimable qualities, and his successful labours in the education of the Duke of Burgundy, had so justly procured for him; we are now to behold him raised to one of the highest dignities of the church: but, at the very moment of his elevation, the elements of as dire and pitiless a storm are gathering, as ever beat on an unfortunate individual. Scarcely is he suffered to enter on his high station, before a rancorous Spirit sets to work, by his sorceries and incantations, to prepare those concussions of the political atmosphere which agitate an empire, fix the attention of nations, strike with terror and endanger the capital of the christian world, and bring religion itself into peril. We allude to the fierce and memorable contest between the two great champions of the Gallican church; a contest which, though it annihilated the present consideration of the one, raised and ennobled him in the estimation of foreign nations and future times, while it connected with the memory of the other an odium which no distance of time will diminish.

It is very evident that the rising reputation of *Fenelon*, and the ascendency which his commanding and attractive qualities seemed certain of obtaining, alarmed the jealous mind of *Bossuet.* The unsuccesful preceptor of the father, it would seem, did not hear with indifference the applause which all France bestowed on the preceptor of the son; nor listen without envy to the accents of gratitude which echoed from every corner of the realm, to the man to whom the people owed the prospect of a wise and beneficent reign. A few insulated expressions, extorted by unequivocal facts, are slight evidences of the temper of the mind. Indeed the ex-Bishop, who presents us with this history, informs us that flatterers endeavoured to awaken this jealousy: but, in the face of decisive proofs furnished by himself, he says that the great soul of *Bossuet* disappointed their hopes. While the *ci-devant* prelate laudably and zealously discharges his duty to the illustrious subject of his volumes, he is full of tenderness for the reputation of *Fenelon*'s inveterate and merciless enemy; and it appears as if the fierce assailant of purity and innocence must not be regarded as a foul calumniator, because he was a catholic, a Bishop, and a champion of the church against heretics. The great soul of *Bossuet!* What are the indications of a great soul? Are they not, among others, disinterestedness, generosity, openness, and fairness? and on what occasion did the Bishop of *Meaux* display these qualities? Was it in advising, abetting, and encouraging the persecution of the Huguenots; or in the controversy of which so interesting and detailed an account is here given? Great energies of mind and great acquirements he possessed beyond all question, but we deny that he ought to be designated as endowed with a *great soul*. It is in vain that the ex-prelate embraces every opportunity of palliating the conduct and apologizing for the malignant proceedings of *Bossuet*. While the documents preserved in these volumes exist, he will go down to posterity as much detested as admired; and his jealousy, his rancour, and his malignity, will be deemed at least equal to the eloquence, the purity, and the taste, which have rendered his works immortal. Our learned and candid Jortin, disgusted (we presume) with the gross-misstatements and wilful misrepresentations of the *Histoire des Variations*, as well as with the palpable sophisms of the *Exposition de la Foi*, often mentions the name of *Bossuet* with a bitterness which is very unusual with him, and which a mere difference of religious opinions would never have excited in his tolerant and benignant mind: but what would he have said, if he had been made acquainted with the enormities which these volumes disclose? *Fenelon* never refused submission to *Bossuet* in matters of religious doctrine: but this would not suffice; and the good Archbishop, in violation of the claims of friendship, and to his own degradation, must give a written sanction to the effusions of *Bossuet*'s violent temper. The latter found that, if he did not pull down *Fenelon*, he must see himself eclipsed; and hence he became his unrelenting persecutor. The disgrace of *Fenelon* is the real object, but the interests of religion are the shallow pretence; no ties human or divine, restrained the prelate of *Meaux*: but conscience, honour, decency, all were set aside, that the ruin of his rival might be accomplished. In order to effect this plan, Louis XIV. must act the part of an abject tool, and Madame *de Maintenon* be guilty of base treachery; venerable prelates must contradict their solemn acts, and degrade and dishonour themselves; the Abbé *Bossuet*, the prelate's own nephew, and another ecclesiastic, must circulate the grossest falsehoods and the foulest calumnies; the court must sacrifice, and throw on the wide world, most meritorious characters, in order to terrify Rome, and influence it in its judgment; the empty pompous monarch must bully the Pope; and the see of Rome itself must be vilified, and pronounce a decision against its judgment, to insure a nefarious triumph to the Bishop of *Meaux* over the Archbishop of *Cambray*. A sentence of a tribunal, which his arts and practices had degraded at the expence of the costly sacrifices which we have enumerated, issued against his adversary: but the tribunal of *the public* avenged the injustice; and the genius of *Fenelon* secured a victory to his innocence, in which distant empires and succeeding generations have felt participation and joy.

Our readers are aware that the differences between the two prelates owed their origin to Madame *Guyon*. Of her, therefore, it will be necessary to give some account. She was born in 1648 at Montargis, of a respectable family; and at the age of sixteen she was married to the son of the celebrated *Guyon*, who obtained rank and fortune by his execution of the noble undertaking of the canal of *Briare*. When only twenty-eight years old, she was left a widow with three children. She had always been distinguished by deeds of charity, and a highly devotional turn of mind; and early in her widowhood she became acquainted at Paris with *D'Arenthon*, Bishop of Geneva, a prelate of singular worth and piety, who invited her to enter into a community of new catholics which was about to be established in his diocese, for the conversion of protestant females. She complied with this proposal, to the neglect of her young children, and to the surprize of her acquaintance.

In this institution, Madame *Guyon* renewed her acquaintance with Father *Lacombe*, a very devout Barnabite; who, having a similar turn with herself, inflamed her heated and exalted imagination, and confirmed her in the idea which she had conceived, that she was called to exercise an extraordinary ministry in the church. Indeed, all her life proved that she had the mania of founding a mystic association.—Leaving Gex, she now followed Father *Lacombe* to the Chablais, and

ience to Grenoble. This circumstance gave rise to the
andalous reports which were at a subsequent period circu-
ted, and which *Bossuet* endeavoured to employ to the pre-
dice of *Fenelon*, though the attempt ended in his own
nfusion. In 1687, Madame *G.* returned to Paris, after an
sence of six years, which were consumed in excursions, con-
rences, and preachings ; and during this time she published
er two works, *An easy Method of Praying*, and *the Mystical*
xplication of the Songs of Solomon. These performances were
nctioned by very respectable names, but were generally con-
dered as chargeable with extravagances ; and she was ar-
sted on account of them, as well as on other grounds, and
nderwent various examinations by the official of the Arch-
ishop of Paris. On this and on all investigations of her
roceedings, she was freely acquitted of any moral irregulari-
es : but she remained in custody in the convent of St. Mary.
he sisters of that House were edified by her society, and
armed with her conversation and behaviour ; and their
stimonies procured her great and powerful friends, all of
hom she was able strongly to interest in her favour. The
utious and reflecting Madame *de Maintenon* was among the
umber, who at length obtained her release.

We are here informed that the first accounts which *Fenelon*
ceived concerning Madame *G.* had prepossessed him against
er, but that on his return from his mission into Poitou, he
ad the curiosity, on passing near Montargis, to pay her a
sit, and to inquire into her course of life. The statements
ere highly in favour of her piety and charity, and his im-
ressions to her prejudice gave way to others which were
vantageous.

Soon after her release, Mad. *Guyon* was introduced to the
ciety of the Duchesse *de Beauvilliers*, the wife of *Fenelon*'s in-
riable friend ; and it was here that this prelate so often saw
r, and that she gained her ascendancy over his mind, as well
over those of so many others. So highly was Madame
Maintenon pleased with her, that she introduced her to
e convent of St. Cyr, and permitted her to make short
sits to the House. Here she taught her doctrines by ex-
rtations, and by putting her works in the hands of the
sters. The society of Beauvilliers was in raptures with
r : but Madame *de Maintenon*, though greatly captivated,
s not perfectly at ease with respect to her ; and she con-
lted the Bishop of *Chartres*, her spiritual director, on the
bject. He examined Madame *de Guyon's* works, and was
rmed at the following maxims which occur in them. "We
ght to put ourselves in no respect under restraint, so as

entirely to forget ourselves, and never to return to the dictates of our own minds, but to act up to the liberty of the children of God, which we should use so as to subject ourselves to nothing."—He cautioned Madame *de Maintenon* against these notions; and she consulted other great authorities, all of whom coincided with the Bishop of *Chartres*. *Fenelon* appears to have had an early turn for mystical devotion, and to have made a particular study of the writers who had cherished it. Madame *de Guyon* therefore seems to have confirmed him in this predilection. He agreed with her in her notions of the love of God; and he had told Madame *de Maintenon* that Mad. *G.*'s *Short Method* contained all the mysteries of the most sublime devotion. In consequence, however, of the conversations which he had with the Bishop of *Chartres* and Madame *de Maintenon*, he concurred with them that it would be proper to discourage the turn for novelty which was gaining ground at St. Cyr, and to withdraw from the sisters the writings of Madame *Guyon*, and even his own.

It is supposed that *Fenelon* advised Madame *G.* to refer her doctrine and conduct to the judgment of *Bossuet*: who is stated to have treated her with the utmost kindness, and to have obtained her fullest confidence; so that she not only put into his hands her printed works, but a manuscript life which is said to have contained many extravagances, though she never had placed confidence to this extent in *Fenelon*. Unable to satisfy the prelate of *Meaux*, she demanded to be judged by commissaries, and the Bishop of *Chalons* and M. *Tronson*, director of St. Sulpice, were added to the Bishop of *Meaux* to examine her case; with them was afterward associated *Fenelon*, on his elevation to the See of Cambray.—These commissioners met at Issy, the country-house belonging to St. Sulpice, and there discussed the tenets of Madame *de Guyon*. It appears that at this time *Bossuet* was an entire stranger to the mystical writers, such as St. Francis of Sales and the blessed John de la Croix, and to the passages in Clemens Alexandrinus, Gregory Nazianzen, and Cassian, which contain their notions. He therefore desired *Fenelon* to supply him with a selection of them, which *Fenelon* performed, accompanying them with comments and remarks; and these comments and remarks first excited the orthodox prelate's suspicions of the other's partiality to their principles and maxims. Indeed, *Fenelon* avowed and defended his doctrine of the disinterested love of God, without any reference to eternal happiness as a reward; while *Bossuet* contended that a reference to the reward was a specific motive to it, but hesitated to pronounce that *Fenelon*'s notion was an error. It was at this period that the latter was elevated to the See of Cambray, on which he was associated to these conferences. After much discussion, the four commissioners agreed on and signed thirty-four propositions. The two prelates were at this juncture on the best terms. *Bossuet* requested to consecrate his friend, and an irregularity was committed in order to gratify him.

Madame *de Guyon* had during all this interval placed herself in a convent at *Meaux* under the eye of the Bishop, and had conducted herself so properly as to obtain from him a certificate to her good intentions: but she now quitted it abruptly, and made that use of her testimonial which the Bishop did not consider as becoming. She even aggravated her misconduct, by a very free answer to a letter which the prelate wrote to her relative to her departure; and he appears to have been much exasperated, and from this time not only to have inveighed vehemently against her and her principles, but earnestly to have solicited that she should be arrested. His desire was accomplished, and she was lodged in the prison of Vincennes. A coolness between him and *Fenelon* now became evident. The latter, we are told, made no secret of his esteem and veneration for Madame *de G.*, but had resolved to take no steps which should subject him to the charge of favouring a doctrine which was universally reprobated.

After the conferences of Issy, *Bossuet* had employed himself on a work which was intended to demolish Quietism, and which he intitled the *State of Prayer.* He had proposed to *Fenelon* to submit it to his revisal, and the latter had agreed, but this was before the arrest of Madame *de Guyon*. After this event took place, and he had learned the spirit in which the work was penned, *Fenelon* resolved not to become a party to its publication, nor to give it his testimonial. He induced Madame *de Maintenon*, the Bishop of *Chartres*, and the Cardinal *de Noailles*, to approve his refusal, but on condition that he should publish a tract on the points in dispute, in which he should state his own opinions. This agreement produced the famous book which was the cause of all his troubles, the *Explication of the Maxims of the Saints.* It was difficult for an honest man who had *Bossuet* for an enemy, and Madame *de Maintenon* (to mention first the most important personage) and *the King* averse to him, to write a treatise which should stand the test of orthodoxy: but he took the best course which could be adopted, in fulfilling his imprudent engagement. He submitted his composition to the Cardinal of *Noailles*, the Bishop of *Chartres*, M. *Tronson*, and other theologians of high authority, admitting all their corrections; and all these persons not only approved it, but some of them passed high commendations on it. *Perot*, a Sorbonne Doctor, in whom *Bossuet* confided, called it a golden work; and the Cardinal pronounced it to be correct and useful, but did not at a future time blush to condemn it, and to persecute its author. The Bishop of *Chartres*, the ghostly confessor of Madame *de Maintenon*, acted a similar part. Thus fortified, the book was ushered to the public, and it must be owned that it met with universal disapprobation.

It was the appearance of this volume that first made known to Louis XIV. the differences between the principal prelates of his court. The Chancellor *d'Aguesseau* informs us "that the monarch never had any predilection or preference for *Fenelon.* Whether it was that he had a dread of spirits of a superior order, or whether there were peculiarities in the conduct of the prelate which were not adapted to the taste of the monarch, or whether *Fenelon* had shunned the cultivation of his favour, it is evident that Louis was never partial to him, and that it cost His Majesty little to sacrifice him."

What can equal, on this occasion. the baseness and inconsistency of *Bossuet*, in requesting the King's forgiveness for not having sooner revealed to him the fanaticism of his spiritual brother? Louis, having been guilty of the folly and weakness, as well as the crying injustice, of persecuting his protestant subjects, could not be expected to countenance any thing which savoured of heresy in one of the greatest prelates of his kingdom, who was distinguished by such peculiar marks of his confidence. The court now affected a religious turn; and all persons were at work, courtiers, theologians, and devotees, to bring on the humiliation of this mighty genius. The King observed an ominous silence; and the prelates of Paris and Chartres, and the other divines who had given their sanction to the *Explication*, joined in the cry against the book and its author. An anecdote occurs which relates to this period, and which shews in a striking manner the superior mind of *Fenelon.* His palace at Cambray, with all its furniture, and his library and papers, was burnt down: but he listened to the information with an indifference which was not affected, and displayed his usual mildness and serenity. The Abbé *Langeron*, being informed of the event, went in the utmost haste to Versailles to impart it to the Archbishop: whom he found conversing in perfect tranquillity with his friends. He began to break the matter to him: "I have been informed of it," said *Fenelon*; "it is better that the fire should have consumed my house, than the cottage of a poor labourer;" and he then resumed the conversation which the Abbé had interrupted. The loss, however, was much to be lamented, because the papers which he had drawn up for his royal pupil, and other valuable manuscripts, perished in this conflagration.

Bossuet had at first promised that he would furnish *Fenelon* privately with his remarks on the *Maxims of the Saints*: but when the Cardinal *Noailles*, the Bishop of *Chartres*, and Madame *de Maintenon* supported him, he resolved to force *Fenelon* absolutely to retract the errors of that work. He refused, therefore, to send his remarks to *Fenelon*; who, on the 27th April 1697, referred his publication to the judgment of the Pope: but this measure had no effect on *Bossuet*, who attacked the book and its author as if no such appeal had intervened. It is observed by his biographer that, if *Fenelon* had been contented to rest on the decision of Rome, and had avoided to notice the hostilities of *Bossuet*, he would never have been lost in the estimation of Madame *de Maintenon* and the King.

If the Cardinal of *Noailles* and the Bishop of *Chartres* were not perfidious, they must have been the weakest of men. *Bossuet* prevailed on them to undertake the examination of *Fenelon*'s work, and to agree on the kind of judgment which they were to pronounce on it; and when they had thus arranged matters, they invited *Fenelon* to join in simple conferences, as if in a fair examination of a performance in which nothing had been prejudged. *Fenelon* foresaw that, in declining these conferences, he should forfeit the small remains of regard which Madame *de Maintenon* still professed for him; but, as he had made his appeal to the Pope, and the prelates in question did not constitute a tribunal to which he could with propriety submit, he did not accept of the offer, though he was willing to accede to a previous arrangement which had been approved by the King, and by which *Bossuet* was excluded from being one of the examiners. Zeal for the church sanctioned the indelicacy and violence of the Bishop of *Meaux*, and he was subsequently allowed to be one of the examiners; who afterwards sent forth a declaration condemning the work.

Three of the sisters of St. Cyr, who were known to be the friends of *Fenelon*, and admirers of his writings, were now expelled from the convent; and the prelate himself received the mandate of the King to retire to his diocese, and there to remain. This order bore date the 1st of August 1697. It was evident, therefore, that *Fenelon* was obliged to defend his doctrines not merely against the arguments of *Bossuet*, but against the whole weight of the court, which that ambitious and violent ecclesiastic commanded, and used in the spirit of a Dominic or a Bonnor.

Fenelon had been refused the King's permission to go to Rome to defend his own cause, but he found in the Abbé

Chanterac an able and zealous substitute. He had written to his friends, and his declarations had been made public, that if the Pope should censure his work, he would be the first to discard it himself, and to prohibit the perusal of it in the diocese of Cambray; and that he should only request His Holiness to point out the passages which he reprobated, and the sense in which he understood them, in order that he might run no risque of defending or apologizing for the condemned sense. The poisoned mind of *Bossuet* discovered subterfuges in this frank declaration, and attacked it in a letter to which he put the signature of *Doctor*. This step gave rise to one of the most celebrated controversies in the annals of the church, whether we consider the rank and abilities of the champions, or that of the personages who were spectators, and took an interest in the struggle; and during all the time in which the suit was prosecuting at the metropolis of the Holy Father, this contention between the parties was carried on at home. The tracts, indeed, as soon as they were published, were sent to Rome by the accuser and the accused. *Bossuet* was represented in that city by his nephew the Abbé *Bossuet*, and the Abbé *Philippeaux*: the former of whom had all the violence, and that total want of scruples in regard to means, of which his uncle had given such indelible proofs. Never did a petty-fogging advocate have recourse to more unjustifiable measures than those which this divine adopted, in order to overwhelm the Archbishop of *Cambray*; and every step of this kind which he took was as the agent of the Bishop, and with his knowlege and concurrence. The use which he made of the power of the court of France, in order to prejudice the cause, must shock every reader, and far exceeds any conduct that is pursued by those unprincipled professional men, on whom their respectable brethren do not bestow any notice.

The three prelates, who had taken upon them to pass judgment on *Fenelon*'s work, published their declaration, which was circulated all over France; and the Bishops of *Paris* and *Chartres* also printed separate tracts against it:— those very Bishops, be it observed, who had before *approved*, and one of whom had *commended* it.

Bossuet was an exercised combatant; he had been employed to confute the protestants, preparatory to the effectual means which were afterward taken to convert them: but we are told that *Fenelon* met the energetic reasonings of *Bossuet* in a manner the most specious; and that his defences were written with such precision and clearness, as brought down the subjects to the level of common readers. They had a most extensive circulation, and excited the strongest interest in his favour.—The specimens here given inspire us with the highest ideas of the talents of the combatants. Finer gladiatorship was never witnessed on any arena. The force of the attacks of *Bossuet* must be admired, but how much more admirably are they parried. On the other hand, all the strokes of *Fenelon* on his adversary go to the vitals; and in every onset, the latter eludes the blows of his antagonist, or disarms him. The Archbishop never forgets what is due to his character; and the spectator always wishes him success, while the fury and brutality of his opponent shock the mind, and create a wish that he may meet the chastisement which he scarcely ever fails to experience. We regret that our limits will not admit of extracts.—The following expressions of *Bossuet* prove his consciousness that the hopes of the public were with his adversary: "As for letters," says he, addressing *Fenelon*, "compose as many of them as you please; amuse the court and the city, make yourself admired for your spirit and your eloquence, and bring back the graces of the *Provincial Letters*; I will bear no part in the spectacle which you are desirous of exhibiting to the people." In the course of the controversy, and afterward, the fierce veteran was accustomed to say, "*M. de Cambray a de l'esprit à faire peur.*"

The present biographer, who is for ever interposing preposterous apologies for the detestable proceedings of *Bossuet*, says that 'his *great soul* disdained to blend personalities with theological reasonings;' and yet this is done by his own admission in the grossest manner, and accompanied by circumstances of the most heinous aggravation! It is stated, however, to be wholly the nephew's work; that it is he who inveigles the good Bishop into it! Yet never did stronger evidence exist of any thing having been executed *con amore*, than with regard to the infamous production, the *Relation of Quietism*, which was an outrage on every moral tie, and on every good feeling.—This species of cant and whining, which occurs in the volumes before us whenever any iniquitous proceedings of Louis XIV., or of any ecclesiastics, are introduced, detracts very much from the pleasure which we should otherwise feel in perusing them.

Bossuet's materials for the *Relation of Quietism* consisted of papers confidentially intrusted to him by Madame *Guyon*; of letters written by *Fenelon* to him during the period of their long friendship; and of a letter from the Archbishop to Madame *de Maintenon*, which she communicated to *Bossuet* without any authority. What notions of honour must he have had, who could have recourse to such documents! Of this work the biographer says that it displayed consummate art and address; that it was concise; and that it was full of facts and events which succeeded each other without any confusion. It united, according to him, every species of merit which can belong to style and reasoning. Certain it is that the success which it experienced was prodigious. Madame *de Maintenon*, in one of her letters, speaks of it thus: "The Bishop of *Meaux*'s book makes the greatest noise here. Nothing else is talked of. It is borrowed, it is stolen, it is devoured." The court was at Marly when it came out; and *Bossuet* went thither on purpose to present it to the King, the Princes, Madame *de Maintenon*, and all the Grandees.—The biographer gives a very eloquent description of the consternation which it struck into the advocates of *Fenelon*; and we learn that the incomparable prelate feared to answer his calumniator, lest it should prove the ruin of his friends at court. The expressions of his resignation on this occasion are most pathetic and sublime: "I fear for my remaining friends, who constitute that which is to me the most precious of all things in the world. They hang only by a thread. Four persons have been already sacrificed because I answered my adversaries, in order to terrify me into silence. It grieves me that I cannot clear up facts: but my most precious friends! I fear to ruin them! We must be resigned to every thing; even to the loss of the consolation of defending our innocence. I humbly wait God's time." The magnanimous and generous prelate's advocate at Rome, however, wrote to him in so forcible and convincing a style, respecting the necessity which required him at all hazards to reply, that he yielded. 'It was,' says the present writer, 'in the space of five weeks, at a moment when the three prelates, his adversaries, had published four very important works against him,—at a time too when his heart was lacerated on account of the disgrace of his innocent and deserving friends, and harassed by the cruel apprehension that he should cause the fall of those who still remained to him,—that he composed a *chef d'œuvre* of discussion and eloquence. Nothing ever equalled the astonishment which was felt in Paris and in Rome, and all over Europe, on seeing the answer so soon follow the accusation. People were at a loss which most to admire in it, the perspicuous statement of facts, or the order into which they were thrown; every accusation was destroyed by irresistible proofs; they beheld with wonder more precision in the justifications than in the charges,—a rare union of the simple, the elegant, and the noble in the style,—and the admirable art by which the writer contrived that all his shafts should

fall

fall on *Bossuet* alone, while the other prelates, and Madame *de Maintenon* and the King, were gently let off.'

To this tract *Bossuet* produced a reply, intitled, *Remarks on the Answer of the Archbishop of Cambray*, which was destitute of the interest that distinguished the *Relation*; and which only served to enable *Fenelon*, by rejoining, completely to vindicate himself, and to render more signal the humiliation of *Bossuet*. If, indeed, greater outrages of the same kind were never committed by any man than by the Bishop of *Meaux*, surely never were they more effectually visited. If he was really actuated by religious principle, his feelings must have been pungent beyond all belief: but, be that as it may, his mortifications must have been as great as ever befell a proud and haughty spirit.

Thus went on the controversy between the parties in France. At Rome, the disposition was equally favourable to *Fenelon*; and that court conducted itself in a manner which conferred on it the highest honor. It would never have proceeded in the appeal, had not *Bossuet* persuaded Louis XIV. to lend his name to most urgent solicitations for that purpose. Ten theologians were then appointed to examine *Fenelon's* work; and after a year employed in a most elaborate investigation of it, five acquitted and five condemned the performance: of whom the former five much outweighed the others in reputation. The rule of the Court of Rome in such cases was to acquit the publication: but the violent *Bossuet* induced Louis XIV. to set his signature to his thundering remonstrances against this result. A new examination of the work was therefore decreed; and, by the exertions, intrigues, and threats of *Bossuet* and his detestable nephew, who made use of the King as their instrument, a sentence of condemnation was at length extorted from Rome against *the Maxims of the Saints*.

Whether *Fenelon* had in the above work departed from the orthodox doctrine, we shall not undertake to determine: but it was known to all well-informed persons at the time, that its condemnation was procured by the repeated threats of Louis XIV.; and that the monarch was instigated to make them by the furious *Bossuet*.

[*To be concluded in another article.*]

Art. VI. *Lettres et Pensées du Maréchal Prince de Ligne*, &c. Letters and Thoughts of Marshal the Prince *de Ligne*, published by the Baroness *de Staël Holstein*. Containing original Anecdotes of Joseph II., Catherine II., Frederic the Great, *Rousseau*, *Voltaire*, &c. &c., and interesting Remarks on the Turks. 2 Vols. 12mo. 10s. sewed. Dulau and Co. London.

The political records of our own times have made the Marshal *de Ligne* advantageously known as a skilful and brave officer in the field, and as a faithful and sensible counsellor in the cabinet: while the annals of wit and gallantry have at least equally distinguished him for the charms of his conversation, the fascination of his manners, the lively brilliancy of his convivial talents, and a degree of success with the fair sex, resulting from the combination of a thousand agreeable qualities, which his person alone could never have obtained. The circumstances, in which he was placed, were also peculiarly favourable for the developement and display of a character like that which he possessed. Educated in the Austrian court, in habits of early familiarity with Joseph and Marie Antoinette, he afterward became the favourite of Catherine the Second, and the intimate friend of the kings of Poland and Sweden. His correspondence with his royal master is conducted with a spirit of frankness which is highly honorable to both parties: while the letters addressed to Her Imperial Majesty abound with loyal gallantry and dextrous compliment, rather elaborate in the composition than happy in the effect; and always betraying, through the cloud of chivalrous adoration, the consciousness of possessing stronger and more immediate claims on the partiality of Catherine, than those which are conferred by the services of a statesman, or the delicate flattery of an accomplished courtier.

Unquestionably, the Prince was endowed with such talents as would have qualified him to act a distinguished part in an important scene: but the times in which he flourished were not calculated to afford scope to his powers. The only historical events, which these letters elucidate, are the journey of Catherine the Second to the Crimea in 1787, and the campaign in which Russia and Austria were jointly engaged against the Turks in 1788. Even of these facts, so inferior in importance to the incidents of every succeeding year, no regular details are preserved: but the anecdotes, the traits of character, the observations, and the sentiments, are worthy of the greatest attention, and cannot fail to impress every reader with respect and esteem for the author. He is acute, sagacious, unaffected; and he uniformly establishes the best claim to our good will by a manner full of urbanity, a liberality of thinking on every subject, and a kindness in passing judgment on others, which are highly characteristic of the most amiable qualities that belong to a gentleman and a soldier.

From a work of this nature, we shall not pretend to make any abstract of contents; it will be sufficient to lay before our readers a few passages of an amusing or interesting nature:—but, lest we should raise their expectations too high, it may be proper to state a circumstance, which must operate as a drawback to our wishes and our means, as indeed it has actually prevented us from attempting to render some portions of the Marshal's letters, which are in other respects well worthy of notice. This cannot be better done than in the words of the ingenious editor, the commencement of whose preface will remind our countrymen of Lord Holland's just distinction between the oral and the written style of his illustrious kinsman. In the instance before us, the effect is considerably more unfortunate than in the application of oratorical language to history:

> 'We must always regret (says Madame *de Staël*,) that we did not enjoy the company of men who were famous for their wit in conversation, since that which is quoted from them gives but an imperfect idea of it. Phrases, *bon-mots*, all that is capable of being retained and repeated, must fail to paint that continual grace, that justness in expression, that elegance in manner, which form the charm of society. The Prince *de Ligne* has been acknowleged by all the French as one of the most amiable men in France, and they rarely allow that character to those who are not born among them. Perhaps, indeed, he is the only foreigner who has become a model, instead of a copyist, in the French style of manners. He printed many useful and profound essays on history and the military art: he published works in verse and prose, dictated by the circumstances of his life: we constantly find wit and originality in all that proceeds from him: *but his style is often the spoken style*, if the expression may be allowed. We ought to form an idea of his handsome physiognomy, the characteristic gaiety of his stories, the simplicity with which he abandons himself to pleasantry, in order to love even the negligencies of his manner of writing: but those, who are not under the fascination of his presence, analyze *him* as an author, whom they ought rather to have heard than read; for even the faults of style occasionally add grace to conversation. That which is not always grammatically quite clear will become so by its connection with what passes in discourse;—by an expressive look, an inflexion of voice, every thing in short which gives to the art of speaking a thousand times more resources and charms than that of writing.'

The Marshal himself, when he begins to record his observations and sentiments, is sensible of this peculiarity, and enters rather more deeply into the causes of it:

'I write by inspiration rather than reflection. There must be a great number of persons to whom I cannot appear clear, nor agreeable, nor profound. If I had all this merit, it would be only in the countries and the societies in which I have lived most, and which have learned nearly the same things that I have acquired, from a similar education, and almost the same circumstances. I am conscious that it is a great fault, for it is not enough that we understand ourselves, we ought also to be understood by others.

'I have also the fault of *Rubens*, who introduced himself and his two wives in all his pictures: but the indulgent will tolerate me, and acknowlege — *Mutato nomine de me fabula narratur*.'

This is an error into which the most lively and agreeable persons are perhaps most likely to fall; but, in the amusing volumes before us, we certainly find it carried to excess. Some passages lose all their merit, by being clothed in phrases which owe their point to the temporary favor that they had acquired, as the slang of a fashionable *côterie*; and others are actually insusceptible of translation. — While, however, we are discussing the merits of the Prince, in a character to which he hardly deigned to aspire, he is travelling with their Imperial Majesties of Russia and Austria, and holding conversations with them on subjects so interesting and important, that we will not lose the privilege of listening. We have seldom an opportunity of joining such distinguished society, or of visiting the distant region to which a few lines will now transport us.

'I fancy myself still dreaming, when in the corner of a coach with six seats, which is a real triumphal chariot, adorned with cyphers in precious stones, I find myself seated between two persons, on whose shoulders the heat often makes me fall asleep, and from whom, in waking, I hear these expressions: — "I have thirty millions of subjects, as they say, reckoning only the males." — "I have twenty-two," replies the other, "including all." — "I ought to have an army of at least six hundred thousand men," says the first, "from Kamschatka to Riga." — "With half that number," answers the second, "I am exactly suited."

'In our carriage, we pass in review all states and all great people. God knows how we treat them. "Rather than subscribe to the separation of thirteen provinces, like my brother George," said Catherine the Second, "I would have shot myself." — "And rather than dismiss myself, as my brother and brother-in-law have done, by convoking and re-assembling the nation to talk of abuses, I know not what I would have done," said Joseph the Second.

'They agreed in opinion also respecting the King of Sweden, whom they did not like, and against whom the Emperor said he had taken a prejudice in Italy, on account of a robe de chambre of blue and silver, with a bunch of diamonds. They allowed him energy, talent, and understanding. — "Yes certainly," I said in his defence, (for the favors conferred by him on me, and the marks of a great character which I have seen him display, attach me to him:) "Your Majesty really ought to prohibit a dreadful libel, which dares to treat as a Don Quixote, a Prince of excellent qualities, amiable, and endowed with genius."

'Their Imperial Majesties sometimes felt one another's pulse in respect to those poor devils, the Turks; and they threw out observations, looking at one another. As an admirer of glorious antiquity, and a little fond of novelty, I spoke of re-establishing the Greeks; and Catherine wished to give birth again to Lycurguses and Solons. For my part, I spoke of Alcibiades: but Joseph the Second, who attends more to the future than the past, and is more attached to substance than imagination, inquired, "What the devil must we do with Constantinople?"

'In this manner, they captured several islands and provinces, without appearing to be engaged in any thing particular; and I said within myself, "Your Majesties will only capture miseries."—"We treat him too well," said the Emperor, speaking of me; "he has not sufficient respect for us. Do you know, Madame, that he was in love with one of my father's mistresses; and that he defeated me when just entering into life, in a contest for a Marchioness, who was beautiful as an angel, and who was the first love of us both?"

'Here is no reserve between these two great sovereigns. They related to each other the most interesting circumstances. "Has your life never been attempted? I have been menaced.—I have received anonymous letters." Here is a confessor's tale,—and delightful details unknown to the whole world, &c.'

This letter goes on, in the same familiar and entertaining strain, to describe certain instructions in the art of French poetry, given by M. *de Segur* to the Empress of all the Russias, and her aukward first essays at versification. Of these, and the *bouts rimés* filled up by M. *de Ligne*, we cannot undertake to transfuse the spirit into our untractable tongue: but we must treat the reader with the contrast, so rapidly and strongly sketched, between the savage Tartar of Caffa and the refined Parisian:

'I entered several shops and coffee-houses. Here I saw foreigners from the most distant countries; Greeks, Asiatic Turks, manufacturers of arms from Persia and Mount Caucasus. There is no real civility, (I said to myself on seeing them,) except among the uncivilized. Here, when persons meet, they assume a manner full of gentleness, and more or less respectful. The language is noble, like the Greek or the Spanish; it is free from the hissing, the grossness, the drawl, and the sing, and the meanness, of the European tongues. A Tartar would be greatly astonished, on arriving at the city most distinguished for urbanity and grace, to hear a coachman on the Boulevard speaking to his horses, or a lady of the corn-market talking with her neighbour at the *Place Maubert.* What comparison between the insolence, the avarice, and the filthiness of the nations of Europe, and the plain dealing and cleanliness of this! Nothing is done here, without being preceded as well as followed, by libations. The libation with which the hairdressers * regale their *patients* is a little extraordinary: they take the head between their knees, and pour one of their fountains over it.'

Almost every page would furnish us with an amusing extract. The whole description of *Potemkin's* character, as exemplified during the campaign against the Turks, is highly curious: but we must confine ourselves to a single trait. The Marshal is writing to his Imperial master:

'I am absolutely in this place a nurse taking care of a child; but my child is large, stout, and mutinous. Yesterday he again said to me; "Do you think you came here to lead me by the nose?" "Do you think," answered I, "that I would have come hither, if I had not expected to do so? Idle and inexperienced as you are, my dear Prince, what could you do better? Why refuse to confide in a man who is anxious for your glory, and for that of the two empires? You want so little of being perfect! But what can your genius do, if it is not aided by confidence and friendship?"

'The Prince said to me; "Persuade your Emperor to cross the Save, and I will cross the Bog." "How," asked I, "can you stand upon compliments as at the door of a drawing-room? My Emperor yields precedency to you; there is a Turkish army against him, there is none against you."—"Do you think," said he, "that he would give the cross of Maria Theresa to us, and accept the cross of St. George for those who should distinguish themselves in our two armies?" — I saw plainly at what he was aiming. He has a *mania* for orders; he is in possession of twelve only; and I have assured him that Oczakow was well worth our Great Cross, and that if he would render the taking of Belgrade more easy to Your Imperial Majesty, he might lay claim to the order of St. Stephen. I entreat you, Sire, to confirm this hope which I have given him; and if our *Roman-catholicity* could be deranged in his favor, so as to promise him the *Fleece*, he would be completely ours.'

The Marshal's opinion of *Catherine*, *Paul*, and *Alexander*, of Russia, appears in a judicious letter to the minister of state, *Kaunitz*:

'God preserve our immortal Empress! But, as she will be immortal only in history, I deem it highly necessary to *manage* the Grand Duke; who, in reforming millions of *old*, will create *new* abuses. Capable of labor,—too frequently changing his councils and his friends to have either a favorite, a counsellor, or a mistress,—prompt, ardent, and inconsequent,—he will perhaps be one day formidable, if he be the person to whom his mother will leave the empire: but I believe that, if she has time to accomplish her object, she would rather leave it to the grand duke *Alexander*; since she removes her son from business as much as she introduces her grandson into it. Young as he is, she herself forms him to the government.'

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* *Barbiers de cheveux.* The word *patiens* immediately following appears to imply that the professions of hair-dressing and surgery are united in the Crimea, as they once were in this country. *Rev.*

The versatile monarch, who now fills the throne of Catherine, must surely have done the greatest violence to the early impressions received from her care: but the causes of his alienation cannot be investigated with pride nor with pleasure by an English politician.—The author enters largely into a discussion on the character of the unhappy *Paul*; which, though curious as a piece of history, and then very important as political information, no longer possesses any practical interest. Among other singular features, he ascribes to Paul a hatred of his nation, and adds—'He once said of it to me at Gatschina such things as I cannot repeat.'—Compelled to omit a thousand interesting details, and particularly the animated recital of the taking of Belgrade, we must however find room for the general character of the Turks; whom the Marshal had the most favourable and repeated opportunity of studying with accuracy. How far he improved his means, let the following letter testify:

'Who wishes to be acquainted with the Turks? Here they are, very different from the idea commonly formed of them.—They are a people of antitheses; brave and cowardly, active and lazy, profligate and devout, refined and coarse, filthy and cleanly, keeping in the same room roses and a dead cat. If I speak of the grandees of the court, the army, and the provinces, I shall call them lofty and mean, mistrustful and ungrateful, haughty and creeping, generous and yet thieves. All these qualities, good and bad, of which the first are more numerous than the second in the bulk of the nation, depend on circumstances, and are covered with a crust of ignorance and insensibility, which prevents the poor people from being miserable.

'It is clear that, if they were not under the yoke of monsters, who strangle them in order to possess their sons, their daughters, or their wealth, they would not be so much familiarized with customs which give them the air of barbarism.

'Their utmost effort is to smile, and to reply with the head, the eyes, the arms, and the hand, which they move with nobleness: but they scarcely ever speak. They have nothing vulgar, either in what I have had explained to me of their discourse, or in their manner. The little servant of a Janissary, though with naked legs and feet, and without a shirt, is a coxcomb after his fashion, and has an air of more superiority than the young lords of European courts: the poorest of the Turkish soldiers have no cloaths to wear, but their arms of ornamented steel are covered with silver. I have seen them refuse 200 piasters for them, fearing less to die of hunger than of shame.

'The Turks are open to the impressions of gratitude and kind treatment, and, in all the circumstances of their lives, whether in war or elsewhere constantly keep their word; and so much the more, they have sometimes told me, because they cannot write.

'They resemble the Greeks in some points, and the Romans in many. They have the predilections of the one, and the customs of the other. Their works are charming, full of taste, and imply ideas, (*supposent des idées*): those which they have are subtle and delicate. They have a flowery imagination in the little which they say, or write. They are grave, like the Romans, and will not give themselves the trouble of laughing or dancing. Both the one and the other have buffoons. Ibrahim Nazir, whom we chased from Moldavia, had five or six handsome slaves, well dressed, and riding on horseback with him. The Turks have given me to understand that they take pleasure in seeing, when they wake, none but beautiful forms, to bring their coffee, their pipe, their aloes-wood to burn, their perfumes of amber, and their essence of roses. They laugh at us for suffering an ill-looking *frotteur* *, or an old valet, to come and make our fire, or open our curtains. They always recline, like the Romans, who, I doubt not, had their Divans, where they took their meals, or reposed during the whole day, like the Turks. Tunics and slippers prove that these two nations were not fond of walking.—Nothing can equal the violence and rage of cold and phlegmatic persons. The Turks, like the Romans, particularly those of the present age, set a value on revenge; and except in this particular, they are gentle. They never dispute, never quarrel. If a popular government did not always bring with it the spirit of party, intrigue, jealousy, and the crimes that follow, the Romans would have been a good people; if the opposite extreme, the disposition of a Sultan, and of two or three great officers of the empire, did not keep them constantly alarmed, the Turks would also be the best people in the world.

'Ignorant through idleness and policy, and superstitious by habit and calculation, they are guided by a natural and happy impulse. What would become of the nations of Europe, if a *soap-merchant* were prime minister, a *gardener* high-admiral, and a *lackey* the commander of armies? Where can we find people at once ready to fight on foot, on horseback, or by water, adroit in all which they undertake, and individually always intrepid? Ranks being confounded, and no person belonging to a class, all have a right to every thing, and each awaits the situation which chance may reserve for him.

'Observers, travellers, spectators! instead of making trivial reflections on the nations of Europe, which are all nearly alike, meditate on what may be found in Asia, if you wish to discover what is new, what is honourable, what is great, what is noble, and very often what is reasonable.'

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* It may be proper to inform our untravelled readers, that the *frotteur* is a stout long legged man, who gives lubricity to the oaken floors of the continent, by rubbing them with a hard brush impregnated with bee's wax, and attached to his naked foot; with which he daily *skates* over the rooms, before the family is stirring. *Rev.*

The first part of this description will remind every reader of Goldsmith's celebrated portrait of the Italians, in his *Traveller*; possibly the Marshal may have been acquainted with that highly finished poem: if not, the coincidence affords a strong confirmation of the justice of his opinion, as to the similarity here supposed between the Turks and the Romans.

We must close our account of this interesting little work, by observing that no extracts can give a just notion of its useful and diversified information, or of the author's good sense, liveliness of observation, and unceasing powers of entertainment.

Art. VII. *Amélie Mansfield*, &c.; *i.e.* Amelia Mansfield, by Madame Cottin, Author of Malvina, Claire d'Albe, &c. 3 Vols. 12mo. 18s. sewed. Reprinted by Colburn, London. 1809.

The office of the critic has a twofold object, not like that of the poet whom he examines, *aut prodesse aut delectare*, or both, but the humbler office of being useful to, without aspiring much to delight, the author and the reader. He is to encourage and direct the former in the most honourable exertion of his talents, while he preserves the taste of the latter from the infection of bad examples, and insures his pocket against the extortion of worthless book-makers. Though this latter part of his duty is incomparably the most binding and important, no inconsiderable pain attaches to a rigid exercise of it, when the performance of the other part has been rendered impossible by the unsparing hand of death. To dwell, with the severity of impartial justice, on mistakes in judgment which can never be rectified, on violations of the rules of composition with which the author can never shew his compliance, and even on sins against the best interests of society, involved as they are in the purity of moral principles, when he has lost the opportunity of atoning for them by any act of reparation or any feelings of repentance, would be a task unpleasant and invidious, often in the same proportion in which it might be necessary.

Had Madame Cottin been still alive, our remonstrances would perhaps have failed to come within her knowlege; yet the possibility of her consulting our journal, among others, to ascertain the impression made by her romances, united with a strong hope that our advice would neither have been neglected nor unprofitable, would have inspired us with greater confidence, and have given a bolder tone to our observations. The fair writer exhibits too many symptoms of a superior mind, to have disdained instruction and the means of improvement, from whatever quarter they might have proceeded; and an honest criticism on *Claire d'Albe* * would perhaps have stamped with a very different character the history of *Amelia Mansfield.*

We do not, however, complain of the present as an ill told or uninteresting tale: on the contrary, the interest is too exquisitely wound up, since it owes its intensity to an inadmissible cause. The position of the leading persons is precisely the natural result of that state of mind which is ascribed to the author by M. *Boileau*, in his memoir of her life †. A warm heart, joined with an enthusiastic imagination, and disappointed in its hopes of conjugal felicity, quenches the thirst of love by contemplating imaginary objects, who yield, in fanciful situations, to the delicious sentiment, or are hurried away by the uncontrollable passion: but the baseness of the hero, who is at once vehement, selfish, and unfeeling, and the strange weakness of Amelia, betraying her into culpable excess, were surely the most unpleasing varieties of the tender passion that a female mind would have wished to survey; and our respect for the fair sex compels us to doubt whether every nocturnal interview between two lovers must necessarily end in the sacrifice of female honour. It is true that Ernest called her his wife, and that the marriage was to have been speedily solemnized: but that circumstance rather aggravates than extenuates the offence. It may be added that the fatal event of that unhappy night is not much condemned by Amelia while she expects to be united to her destroyer, and that outraged virtue hardly takes the alarm, till detection is on the point of becoming unavoidable.

The ardour and impetuosity of the lover must not be pleaded as an excuse for the unresisting lady. In truth, when we hear of these furious admirers, to whom no successful opposition can be made, we are reminded of an old story of a lady Abbess, who at the siege of Rome suffered the worst of all the misfortunes that follow the capture of a besieged town. We know not which of the Italian historians relates that the disgraced victim of military violence found some consolation in her calamity, from reflecting that a natural feeling had been gratified, without the participation of her will.—The frequency and the grossness of the introduction of this sort of *catastrophe*, in the novels of *females*, will not only justify but requires the censure which is conveyed in this anecdote, with somewhat of a similar indelicacy.

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* See the last Appendix, p. 467. † Ib. 472.

Notwithstanding all that this glaring defect, united with some inconsistencies and extravagancies of character, as well as some very improbable incidents, detracts from the merit of the novel before us, it is, in detached parts, inferior to none with which we are acquainted. The web of circumstances is, in the first volume, most skilfully woven; and the progressive incidents rise on the reader, in the manner best calculated for keeping alive his curiosity and emotion. The style of the letters is on the whole delightful; many episodical adventures are very finely sketched; and in particular Amelia's narrative of adventures occurring on the stormy night in Swisserland is a *morçeau* of extraordinary painting. After the family had retired to rest, and she was reading alone in her chamber, the alarum-bell was sounded on the mountains; and she with difficulty persuaded the watchmen to brave the tempestuous weather, in attempting to save the benighted travellers from their danger. All the preparations for succour were instantly set in motion; and while the domestics went forth to search for the sufferers,

'I,' says *Amelia*, 'tried to light a large fire in the court, in spite of the snow: all assisted in this difficult task, and we succeeded in erecting a beacon for our mountaineers. From time to time we heard them call one another, and they fired occasionally, to inform the traveller that they were going to help him, and direct him which way to turn his steps. *This confused mixture of human voices in the midst of the tempestuous night had something so feeble in it, and for that reason so frightful*, that I could not restrain my terror. In an instant the voices ceased; no noise interrupted the howling of the wind; I presumed that they were silent in order to hear better from what quarter the traveller would reply. Escaping from my uncle, who kept me near the fire, I had soon climbed the rock before the terrace, whence I could hear every thing that passed on the road. I felt my soul oppressed by the long silence of our people; and the longer it lasted, the more ominous it appeared. I fancied them swallowed up in the crevices formed by the snow. These men had yielded to my entreaties, and if one of them had perished in the enterprise, the repose of my whole life was lost. Kneeling on the rock, I implored of Heaven one human cry—It was heard—tumultuous voices followed—they appeared to approach me; my uncle and the servants come to join me, and answer to the signal. The noise increases; some one climbs the mountain: I hear the cries of our people, but are they cries of joy or sorrow? I addressed the most fervent prayers to the Almighty; I longed to dart forward and meet the troop, but my uncle detained me:—at last, for the eternal comfort of my heart, I distinguished our six mountaineers, and with them four men, whose clothes, torn and covered with snow, and their pale and weary countenances, attested what they had suffered.

"Are they all safe?" I exclaimed, "We are!" was the unanimous reply.'

Another novel from the prolific pen of this Lady has also reached us, intitled *Mathilde*, which is the subject of the ensuing article.

Art. VIII. *Mathilde*, &c. *i. e.* Matilda, or, Memoirs drawn from the History of the Crusades. By Madame Cottin, Author of Malvina, Claire d'Albe, and Amelia Mansfield. 4 Vols. 12mo. 18s. Boards. Reprinted by Colburn, London. 1809.

The ruling principles and military habits of the early Moslems, the Generals and Apostles of Mohammed, have been often drawn into a parallel with the picture of manners exhibited by Homer, in relating the wars of Troy. It cannot be doubted that this resemblance continued equally striking at the period at which Saladin, after having established his right to empire by the sword, was called to defend Jerusalem from the assaults of Christian warriors; when the martial energies of mighty nations were inflamed with rivalry, exasperated with religious animosity, and inspired on all sides by motives the most sacred and impressive. The singular character of that widely extended and long protracted war which we still designate by the epithet of Holy, the strange series of events that marked its progress, and above all the strong personal interest which the respective leaders of it must ever excite, justly intitle it to be considered as by far the most *epic* portion of modern history. On the other hand, the marvellous particulars so constantly presented to our observation, the peculiarities of a southern climate and of Asiatic customs, the caravans of pilgrims, the solitary retreats of hermits scattered through the desert, the influence of chivalrous institutions on the conduct of both parties, and the novel relations produced by occasional proselytism and hostile intermarriages, invest the whole crouded picture with the bright and gorgeous hues of romance. Hence the heroic muse of Italy, whose appropriate region has always been the "debateable land" between paganism and christianity, perpetually mingles in her lofty chant the wildest fictions of Arabesque romance; and hence the commonest novel, founded on the story of the crusades, partakes of the gravity and importance of the epopee.

The eldest daughter of our Henry the Second, who lurks in an obscure page of our history under the homely name of Maud, and was united in marriage to Henry Duke of Saxony, has been touched by Madame Cottin with the magic wand of historical romance, and stands before us metamorphosed into one of the most attractive heroines that have ever moved our sympathy. She is represented, by a warrantable deviation from facts, to have just attained the age of sixteen, when her lion-hearted brother set sail for the conquest of Palestine; and she is said to have renounced the intention of entering into a religious life, in order that she might serve the faith more effectually by converting the infidel usurpers of the Holy Land. Scarcely arrived at the camp of Richard, she falls a captive into the hands of Malek-Adhel, the brave and accomplished brother of the Sultan Saladin. Her conqueror is transformed into the slave of her modest beauty; and her heart is not insensible to the excellent qualities which he has an opportunity of exerting in her favour. The interest of this story consists in the struggle between love and religion in her breast; while the faith of the hero becomes subservient to his love, but both are subdued by the dread of apparent cowardice and treachery, and by his firm resolution not to relinquish the fortunes of a brother whom he adores. The contention is maintained with spirit, and the anxiety of the reader remains continually suspended in a state of agreeable agitation. It is at length proposed, for the extinction of animosities between the embattled nations, that Malek-Adhel shall be crowned King of Jerusalem, and shall place Matilda by his side on the throne. Long discussions ensue, and the hearts of the lovers throb with the most lively expectations: but the affair is broken off by the council of bishops, who find it impossible to sanction a marriage between the Princess of England and a Mussulman. Gibbon indeed imagines that the obstacles existed in the minds of the parties, and asserts that, while the lady could not endure the embraces of a Turk, the Prince refused to resign the privilege of a plurality of wives: but it is clear from this secret history, that he is quite mistaken in both respects. There can be no doubt that Matilda would have rejoiced in the opportunity of converting so important an enemy to the true faith; and her devoted lover, sacrificing the voluptuous rights of polygamy to the luxury of pure affection, would have been amply compensated for the loss by finding variety in one.

Divers schemes were adopted, and various enterprises attempted, for defeating the harsh decision of the sacred council. The Princess effected her escape from the custody of her brother, and the destined embraces of the odious Lusignan, by the assistance of her lover, who generously consented to place her in the protection of a monastery on Mount Carmel. Deceived by false intelligence, he afterward violates this respectable asylum, and carries her away by force: but, on his return, he is surrounded by the enemy, and taken prisoner, while his beloved falls again into the power of the relentless Richard. The peers remonstrate against the treacherous seizure of his person, and he is released: but, at the fatal battle of Askalon, after having punished his unworthy rival with death, he is foully murdered, and expires in the presence of Matilda and her venerable friend the Archbishop of Tyre, confessing the christian faith. Having assisted at the funeral honours which all parties conspire to pay him, she retires to end her days at the same monastery which had before yielded her a refuge.

This outline is filled up with many striking scenes, many well-contrasted characters, and a great variety of most affecting incidents. The narrative is flowing and perspicuous, while the sentiments are equally correct and beautiful. Some of the strong points in the episode of Agnes are perhaps made rather more prominent than it was necessary or desirable that they should be: yet, on the whole, we have no hesitation in recommending this production as an unexceptionable work, and a very noble romance.

ART. IX. *Les Trois Règnes de la Nature*, &c. *i e.* The Three Kingdoms of Nature. By JACQUES DE LILLE; with Notes by M. *Cuvier*, and other learned Men. 2 Vols. 12mo. Paris. 1808. Imported by Dulau and Co. Price 7s. Sewed.

WHILE the present reign of non-intercourse-decrees extends its baleful influence even to the peaceful shades of literature, we hail with no ordinary gratulation the safe arrival of these little volumes on the British shore. Presuming that our readers participate the impatience with which we have just opened them, we hasten briefly to advert to the preliminary discourse; reserving our examination of the poem to a more deliberate perusal than is compatible with the immediate urgency of our press.

M. DE LILLE begins by stating that his performance belongs to the descriptive species of poetry, a circumstance which suggests the needless disputes to which erroneous notions of this kind of composition have given rise. It is the object of the descriptive poet not merely to paint, but to paint with sensibility and effect. The comparative merits of Virgil and Lucretius, as describers of nature, are here estimated with ingenuity, if not with novelty, of appreciation; and, independently of the justice of the ensuing remarks, we fear that they might, without much violence, be applied to the warlike and unprincipled ambition of a more enlightened age:

'Here is the proper place to mention those circumstances which stamped the character and the principles of the poem of Lucretius, and the causes to which we should refer his beauties and his defects. The first, without doubt, is the small progress which natural history had made in the age in which he lived. Seneca and Pliny, who wrote long after him, attest the poverty of physical knowlege in their day. We must confess, also, that, if humanity might justly reproach the Romans, Science was equally intitled to lift her voice against them. If the Consuls, Proconsuls, Prætors, Quæstors, and all those despotic magistrates, whom Rome deputed to the different quarters of the world, had exerted their influence in the collection and investigation of the most curious and interesting natural productions of the provinces subjected to their controul;—if, when they dispatched to Rome such multitudes of tigers, lions, and other animals, which, as we learn from a very curious letter of Cicero, sometimes perished in one day, in the dreadful butchery of their blood-stained Circuses;—if, I say, till the moment at which all these animals were sacrificed to the amusement of the sovereign people, they had studied their habits and manners, those manners and habits, however constrained and obscured by the irksomeness of protracted captivity, would have afforded incalculable information relative to the animal kingdom, and the whole world would have been the domain of Roman naturalists. But so much expence, and the death of so many animals, were lost to human knowlege. The magistrate had paid his court to the people, blood had flowed, the spectacle had habituated the heart and eyes to scenes of carnage; and this was enough for Rome.

'Notwithstanding this state of ignorance, had Lucretius been faithful to his title, he might have left us a very curious and a very interesting poem. The arts and sciences had already made considerable advances in Rome; mineral, vegetable, and animal matters had already been successfully employed in the workshops and manufactories; and already the earth every where exhibited the impression of the constant action of air, water, and fire. Their navigation, though very rude and timid, had not left them ignorant of the grand effects of winds, water spouts, and tempests. If, instead of wasting his time on the formation of his absurd universe, from the fortuitous concourse of atoms, in describing their perpendicular descent, and the hazard of their deviations, in every direction, he had published what was then positively known, we should now have the pleasure, in perusing him, of comparing the poverty of antient information with the richness of modern discoveries, the Roman with the Greek philosophy, and the Romans with the French. So much for this poet as a naturalist. In a moral point of view, he was influenced by causes still more remarkable. The period in which Lucretius wrote his poem decided its character and principles. Rome had then lost her antient virtues; the citizens had long before exchanged the plough-share for the sword, the husbandman's car for the chariot of victory, their wooden for a golden Jupiter, and their rustic dwellings for superb palaces. A dreadful rivalship in wealth and luxury had seized on the first men of the state; and, on the very spot on which cattle were formerly exposed to sale, consulships and prætorships had become the subjects of traffic. Civil war, by breaking asunder the bands of society, and even of consanguinity, had engendered a multitude of execrable crimes; clients had murdered their patrons, and children their fathers; conscience, in short, every where groaned under an enormous pressure of vice and delinquency. At such a period, a poet,—who, in imitation of Epicurus, proclaimed to the Romans the indifference of the gods for the affairs of mortals, recommended the enjoyment of the present hour, treated as a fable the retributions of futurity, and finally snapt the last ties which still restrained trembling vice and timorous ignorance, —might justly expect that, under the auspices of passions set completely free, he should rapidly attain to the public favour, and have his writings perused with satisfaction by a generation that was covetous of crime and of impunity.

'It deserves, however, to be remarked that Lucretius has not ventured to attack the foundations of the Roman religion. He would gladly, we may presume, have extinguished the lightning of Jupiter, broken the spear of Pallas, snatched the trident from Neptune, the girdle from Venus, the quiver from Cupid, and the scourges from the Furies: but he has contented himself with combating the existence of the Scyllæ, Centaurs, Chimæras, and all those fantastic beings, the offspring of superstition and of poetry. His very exordium commences with an invocation to Venus, whom he supplicates to obtain from Mars the peace of the world.'

Our sentiments, on the whole, are much in unison with those of M. DE LILLE; in so far, at least, as they are expressed in this prefatory essay. We may, however, be permitted to note that *Buffon* has been too closely assimilated to Lucretius, and that a more material difference exists between their celebrated works than merely that of poetry and prose. The primary object of the French Pliny (for so he is not unfrequently denominated) was not to exhibit or embellish a philosophical theory of the universe, but to illustrate detached portions of nature in detail. His hypothesis of the formation of our planet can only be regarded as a fanciful interlude, and his epochs of nature as pompous but flimsy episodes, which might be cancelled without impairing the integrity or the utility of the design. We readily admit that the style of his mineralogy is more subdued than that which he employs in his history of quadrupeds and birds: but the mineralogist and geologist will often be misled, who trust to the accuracy of his positions or the correctness of his information. Yet, from the eloquent pages of *Buffon*, a judicious poet will more readily derive hints and ornaments than from the comparatively obscure and crude compilation of *Valmont de Bomare*. We are inclined to believe, however, that the Dictionaries of Natural History recently published at Paris, by men of eminent talents and extensive observation, would have furnished M. DE LILLE with abundant ground-work for the erection of his superstructure, and with the substance of all that is authentic in either of the other sources. It can never detract from the merit of a descriptive poem, that the facts and principles which it involves have been derived from the most popular and respectable records. The peculiar talent of the poet is evinced in a happy selection of those appearances which the naturalist registers and explains, and in treating them with pleasing embellishment and impressive effect. To a discreet and temperate use of episodes, no reasonable critic can object: but there seems to be more antithesis than truth in the assertion, that 'the art of treating a subject is only the art of digressing from it, without wandering to too great a distance.'

From the concluding paragraph, we learn that the plan of the present poem was suggested by the late M. *Darcet*, of the Academy of Sciences, and of the Institute. 'I represented to him,' says the author, 'that the subject, considered in this point of view, might seem to be deficient in unity: he replied that, the four elements being combined in the three kingdoms, these two parts of the work were by no means incongruous, and might be moulded into a regular whole. I yielded to his observations and entreaties: but, should this work obtain some degree of success, I shall ever be deprived of the pleasure of presenting my homage to that virtuous and learned individual, of whom there remains only a name dear to the sciences which he enriched, and to friendship which deplores him.'

It is certainly far from our desire to incur the charge of uncharitable anticipation; and yet we cannot refrain from intimating a suspicion, that the range of subject which the author has chosen to embrace is by much too ample, to be suitably comprized within the compass of eight moderate cantos; and that the attempt should be regarded rather as a series of superficial views than as a regular and finished picture.

[*To be continued.*]

ART. X. *Le Souterrain*, &c.; *i. e.* The Cavern, or the Two Sisters. By Madame F. HERBSTER. 12mo. pp. 152. Dulau and Co. London. 1809.

WHEN we are informed that the ground-work of this novel is true, we know not how far the assertion is meant to extend: but a perusal of the tale convinces us that a considerable portion of fiction is blended with the matters of fact. Various travellers have given accounts of the perforated rocks in the vicinity of Tours, the scene of the principal adventures here recorded; and it is not improbable that, during the horrors of the French Revolution, so fatal to the nobility, some persecuted individuals might have meditated and actually found an asylum in the caverns or grottos of these rocks: but it is not easy to believe that so comfortable a subterranean habitation as is here described could have been found, and have been furnished as the hiding place of a noble family; while it is even much less credible that two orphan females, the eldest being but twelve and the youngest only six years old, could have made their way from Paris to this retreat, and have maintained themselves, without servants, and without being discovered. It is sufficiently probable, however, that a Count and Countess, in the bloody reign of the monster *Robespierre*, might have been violently torn from their children; and that all parties, under the protection of Divine Providence, might have been preserved through a thousand dangers, and happily restored to each other after a lapse of years. We should suppose, indeed, that this is the *fond* of the little novel before us; which is interesting, and calculated to make pious and amiable impressions on the minds of feeling and well-disposed readers. Every line is favourable to virtue; and, as no school is equal to that of misfortune for training the heart to the duties of humanity, the picture here delineated may be regarded as not less natural than instructive. The author remarks that few French novels are fit to be put into the hands of young persons; Madame HERBSTER might have added, "or of old people;" and it is at least a negative recommendation of *Le Souterrain*, that it is free from those faults with which French compositions of the lighter kind too much abound. The story is interlarded with no insidious and dangerous principles: but the whole breathes sentiments of devotion and trust in Providence, of parental tenderness and filial affection, of gratitude to benefactors, and of kindness to our fellow-creatures. As the story is affecting, an abstract of it will not perhaps be unacceptable.

In the rich and fertile valley of Tours, which may not improperly be called the garden of France, on the banks of the Loire, is a small chain of rocks which looks to the south-east, and is protected from the northern winds by the antient forest of Roseville. Many of these rocks are inhabited by peasants, whose toil is recompensed by the vines which cover them.

As the Count *de Roseville*, who owned a great part of this beautiful country, was one day hunting, he was suddenly overtaken by a violent storm, and forced to seek refuge in a place which had formerly been a lime-kiln. Walking up and down, waiting the abatement of the tempest, his dog conducted him through several turnings to a vast cavity, which seemed to extend under the whole chain of the rocks. This incident occurred on the 30th of June 1792, when the noblesse were pursued and imprisoned, and when the terrible 10th of August and first days of September were preparing; and as the Count lived in the constant apprehension of being arrested, a thought naturally suggested itself that this cavern, so providentially (as it were) pointed out to him, might, during the bloody convulsions of the Revolution, serve for the retreat of himself, his wife, and his children. On his return to the castle, he communicated the scheme which he had formed to his lady, and also to a faithful domestic, of whose service he availed himself in carrying it into execution. On the following day, they visited the spot, accompanied by their two children. By the help of torches, they discovered a dark passage, which the Count had not previously observed, conducting to a subterranean grotto, supported by four pillars of rock; and in the middle rose a fountain, which, falling in a cascade into a bason, subterraneously passed away. A pleasant light entered through the fissures of the rock. Farther on, they discovered several other grottos, which could easily be made habitable; and in one of them was an opening between two huge stones, so placed as to admit light and exclude rain. A long corridor ended in a kind of lofty rotunda, inaccessible to the day; behind which was a winding passage, that led to a part of the rock different from that at which the Count had entered. The faithful domestic, *Richard*, then contrived, by cases filled with clay, serving as doors, so to obscure the entrances as to prevent all suspicion of the cavities within. Six weeks after the discovery, the Count and his servant had managed, by the clay-doors, by matting; by old tapestry on the sides of the grottos, and by the furniture which they had secretly conveyed, to make this *souterrain* habitable. The great cave was prepared for the chamber of the Countess, and one on each side for her two daughters. These were inclosed by doors covered with sheep's skins, to exclude the cold. A kitchen was at no great distance, with closets containing necessaries of all kinds, particularly oil and charcoal. Lamps disposed at proper intervals gave light in the dark parts of the rock; and the rotunda was made a study, illuminated by a lamp suspended from the roof, and furnished with a piano, a harp, a library of excellent books, port-folios of drawings, &c.

Well might the Countess survey all these preparations with approbation: but it is wonderful that two persons should have executed them in so short a time. Scarcely, however, were they finished, and the Count had returned to his castle, when, a few days after the horribly-memorable 10th of August, he was arrested, *in the name of the law*, and dragged to Paris: leaving his wife and children in the greatest agony and consternation. The Countess and her two daughters (*Gabrielle* and *Augustine*,) were conveyed by *Richard*, the faithful valet, to the subterranean retreat, together with the valuable property which they could remove; and when he had secured his charge, he proposed to go to Paris, in the hope of being serviceable to his master, or at least of conveying him some money. Moved by this proposition, the Countess herself resolved to fly to her husband, and either to succour him or to share his fate. They then *all* left the cave; and having disguised themselves in the dress of peasants, they proceeded by the ordinary conveyance to Paris. Here *Richard* disappeared; and the Count was discovered through the grating of a miserable prison. Almost distracted, the Countess left her lodging, and, having first sewed money in the corsets of her children, and instructed them how to pass the barriers, she counselled them, if she should not return to them in two days, to travel back as poor children to the retreat in the rock. Having effected her purpose of forcing her way into the prison in which her husband was confined, the children were left orphans; and no mother returning to protect them, they obeyed her injunctions, and, by the charitable aid of innkeepers, masters of *voitures*, &c. these two infantine sisters made their way from Paris to Tours, took possession of the grotto, and supported themselves in this retreat for the long term of six years. At last they were traced to the rock; and a fine muslin handkerchief, marked *G. R.*, was picked up. Curiosity, in conjunction with the admiration of female beauty, operating on a young man, he discovered the clay-doors, and the mode of opening them; and, entering with his uncle, they surprized the recluses, when *Gabrielle* was singing the following air:

'*Sous ces sombres rochers, impénétrable asile,*
J'élève, en gémissant, mes accens vers les cieux;
Sans crainte et sans remords, on y vivroit tranquille;
Mais loin de ses parens, pourroit on vivre heureux?

'*Orpheline, et sans guide, au printemps de ma vie,*
Jamais je n'ai vu luire un rayon de bonheur;
La fleur de mes beaux jours sera bientôt flétrie.
Les soupirs et l'attente ont desséché mon cœur.

'*O mes parens chéris ! ô ma sensible mère !*
Languirai-je toujours loin du monde et de vous ?
Le ciel auroit-il donc borné votre carrière ?
Et la terre déjà nous contient-elle tous ?

'*O toi de qui les soins ont guidé notre enfance,*
Toi qui nous as donné de si tendres parens ;
Toi que touchent toujours les pleurs de l'innocence,
Grand Dieu ! sauve mon père, et rends-lui ses enfans.

'*Et toi, ma sœur, ma fille et mon unique amie,*
En partageant mes maux, tu sais les adoucir ;
T'aimer est le seul bien qui m'attache à la vie ;
Augustine, sans toi, je n'aurois qu'à mourir.'

The sisters fainted at the sight of strangers : but, when they recovered from their affright, a pleasing explanation took place. *Gabrielle* and *Augustine* found an uncle and a cousin in the obtruding visitants; who, being now in possession of Roseville castle, removed them from the *souterrain* to their original residence. They then accompanied their uncle to Paris in search of their parents; and on the road they rewarded those who were their benefactors when, as poor children, they required the aid of the keepers of inns and coach-drivers. On their return to Roseville, love began to exercise his power, and marriages were meditated. The anniversary of their being found was honoured with a most splendid fête; when the Count and Countess, who had been sentenced to exile in Cayenne, had been shipwrecked, and having passed through St. Domingo, Jamaica, and England, returned to their own castle. Thus the misfortunes which the revolution had occasioned were terminated in a joyful interview of all the parties; for even the missing *Richard* is added to the groupe.

The dramatic conclusion of this piece induces us to believe that fiction has lent her aid with no sparing hand to complete the effect. All the characters are amiable, and all have reason to be satisfied with their conduct. Virtue, under the aid of divine Providence, not only combating with misfortune, but at last triumphing over it, and the power of religion in bracing the mind to meet with fortitude the severest trials and aiding us to perform our duty under them, are pictures which are always useful to man, and are of peculiar importance to the rising generation. The seeds of those moral qualities which form the character are sown much more early in life than we generally suppose.

Art. XI. *Vie Privée, Politique*, &c.; *i. e.* The Private, Political, and Military Life of Prince *Henry* of Prussia, Brother of *Frederick* II. 8vo. pp 351. Paris. 1809.

Prince *Henry* of Prussia must undoubtedly be classed among the greatest men whom the last century has produced; and he may justly be ranked among the number of those whose memory ought always to be dear, because their lives were honourable, to mankind. As a warrior he has universally been considered to deserve at least the second place in the history of his time; and as a man he certainly excelled the rival of his military fame. His life furnishes, therefore, a rich fund of materials for an instructive and a pleasing history:—intructive, because it throws some light on a most eventful part of the last century, with which the future historian will intimately connect the changes which render the close of that century and the commencement of the present so memorable;—and pleasing, because it is always highly gratifying to contemplate elevated stations in society, when occupied by persons of corresponding qualities of mind and heart. The biographer has in such a case no very difficult task to perform; fidelity and simplicity in his account will be sufficient to secure the reader's attention: but if he will deserve to excite gratitude as well as approbation, he must endeavour to lay open to view the leading principles or main springs of action in such great characters, and not conceal the faults and weaknesses which are intimately connected with every distinguished quality.

We do not think that the French in general possess this comprehensive and philosophical conception of character; and it has often appeared to us that even some of their best writers skim lightly over the surface, satisfied with the motive which is most plausible at first sight. On the other hand, their style of writing is peculiarly adapted to this kind of composition, and imparts to their delineations of persons an animation which we have often sought in vain in similar productions of our own country. It must also be added that they have not, as far as we have been able to inform ourselves, yet adopted the method of swelling biographical accounts by a long series of letters, many of which have but little or no connection with the fate or character of the subject of the memoirs.

The account of the Life of Prince *Henry* of Prussia, with which we are now to make our readers acquainted, possesses the merit of a simple though animated style, and of a lucid unaffected arrangement of facts. The anonymous author also deserves credit for his evident desire of telling his story without partiality; and the great moderation, which he preserves on political subjects, keeps his pages unstained by expressions of haughty contempt or of strong invective against those who have been obliged to submit to the will of a foreign conqueror. To a place among biographies of the higher class, however, this production has no claim; it manifests no great skill in the art of estimating the real value of the conduct of man; and it betrays too great a facility in passing over those parts of it, which, though not the most striking in the eyes of the world at large, are yet truly characteristic, and very important to the attentive observer of human nature. We would not be too strict in our demands on the morals of princes, and would make every allowance which the disadvantages of their situation in this respect can claim: but, before we decide on bestowing praise or blame, we cannot help inquiring for certain qualities, even in royal personags, which often remain unnoticed by their friends, as if the possession of them could not add to their merit, nor the want of them derogate from their virtues.—Praise in general terms, however, is so cheaply acquired by princes, when the question refers to private virtue, that it has lost its effect; and, rendered distrustful by experience, we entertain, perhaps unjustly, some suspicion, whenever a biographer contents himself with such comprehensive epithets of approbation. We regret so much the more that this is the case in the present memoirs, because several circumstances in the history of the Prince of Prussia have a tendency to sanction such doubts. The retired petty court of *Rheinsberg* may certainly have been as much the scene of dissipation and corruption, of some kind, as the more splendid court of *Potsdam*; and many persons, at least in this country, will be ready to suppose that the adoption of French customs and manners, the introduction of a French theatre, and the metamorphosis of domestics into actors or musicians, neither bespoke nor contributed to purity of morals. We would, nevertheless, rather warn against than encourage such hasty inferences, which are but too common, and rest frequently on a want of sufficient knowlege of the circumstances.

The works of *Frederick* II. and the various histories of his campaigns that have been published in French, have furnished the materials for the first part of these memoirs: but the author does not inform us whence he derived the rest, except that he hints once or twice at a personal knowlege of the Prince, and mentions an unpublished correspondence of that personage with several men of distinction in France, during the first period of the Revolution, which fell into his hands.

We will now proceed to introduce our readers to a nearer acquaintance with the subject of this work

Frederick Henry Louis, commonly known by the name of Prince *Henry* of Prussia, was born Jan. 18, 1726. Little is here said concerning the earlier years of his life and his education, probably because but little is known and still less is worth recording. Under the eyes of a father who was himself devoid of science and refinement, and despised what he did not possess or even know, Prince *Henry* (his favourite) was early trained to military habits: which, while they impeded his mental improvement, preserved him from the corrupting insinuations of flatterers, and the dangerous intercourse with idle caterers of effeminate amusements; since, under the first three Kings of Prussia, the military life was not a life of idleness. At the age of fifteen, he lost his father, and in his sixteenth year he made his first campaign, as a Colonel, under Field Marshal *Schwerin*. After having given proofs of talents and of valour in the two Silesian wars, he carefully employed the period of peace between 1745 and 1752 in supplying the defects of his earlier education; not only by studying the theory of war, but enlarging the sphere of his mind by general information: without which, he must have easily perceived, he could not creditably occupy a place at a court which was then the theatre of genius and polite literature. Respecting the success of his exertions, his biographer remarks:

> ' It may be said that Prince *Henry* was born with all those qualities, which others seldom acquire even after laborious and painful efforts. Gifted with an ardent imagination, with a mind the most corréct and particularly addicted to reflection and calculation, with a firmness of temper always disposed also towards good, with a prodigious memory, and with dispositions equally happy, his progress could not fail of being rapid; and in fact, within a few years, he acquired such universal knowlege, that he would have been able to support a thesis on any subject. His curiosity, or rather that avidity for instruction which is the food of great minds, extended itself equally to the ornamental and the useful arts; and in the midst of the attention which he bestowed on all that could nourish and strengthen his intellect, he found time for acquiring the arts of music and painting.'

In 1752, our young hero married a Princess of Hesse Cassel, and received from the king the small principality and castle of *Rheinsberg*.

Among the military exercises by which Prince *Henry* prepared himself, during the calm of peace, for his future career, was what his biographer calls *a war of pens* between him and his elder brother *Ferdinand*. Supposing a war to exist between Prussia and her neighbours, they undertook the command of the respective armies *on paper*; and, by regularly exchanging two letters in a week, they informed each other of the movements which they had chosen to make: adding to these letters the necessary plans of their marches, camps, sieges, and other operations. This military pastime, whatever may have been its immediate advantages, proves at least that the celebrity, to which these princes attained as warriors, was in a great degree the fruit of their early and assiduous attention to the military science. They were, however, soon called from imaginary to real fields of combat; and the seven years' war gave full scope to the natural talents and acquired abilities of Prince *Henry*. Those events of that contest in which he had a share are related in the work before us, with great clearness; and, as many readers will probably think, with too much minuteness: but the praise bestowed on the Prince is perfectly sanctioned by the united voice of military men, who have expressed their opinion on his conduct. In the art of defensive warfare, the author considers him as equal to *Tureme* and *William* III.; and his defence of Saxony in 1758 is termed 'a career in which every step affords a lesson and every example supplies a model.'

Prudence and vigour are qualities seldom united in a due proportion in *one* person; and the co-operation of different individuals, respectively gifted with them in a superior degree, has more frequently secured success in every kind of warfare. The impetuosity of *Frederick* II. was often wisely corrected by the cooler calculations and more careful movements of his brother: but we may also justly conclude, though the present author would probably not agree with us, that Prince *Henry* was more useful as second in command, than he would have been as the first; and it appears to us, beyond a doubt, that, under the circumstances in which at that time Prussia was placed, *Frederick* was the fitter and the greater General. The Prince, however, rose undoubtedly far above the King in the gentle and amiable traits of character, which so highly adorn the hero. The humane conduct of a hostile army, but particularly that of the commander, very soon gains the hearts of a people, and receives their willing tribute of gratitude and ready submission to unavoidable burdens. We have ourselves heard, but a few years ago, the praise of Prince *Henry* repeated in the country in which he had long resided as an enemy; and these praises, which have descended from father to son, have contributed to cherish among them a respect for the Prussian name.

After a review of the events of the seven years' war, we find the following parallel drawn between the two brothers; in which perhaps some allowance must be made for a little partiality, from the consideration that it is particularly Prince *Henry* in whom the author wishes his readers to feel an interest:

'*Frederick*, active, bold, and impetuous, throwing over every object the fire of an ardent and restless imagination, was disposed to put all things to hazard, rested the fate of his dominions on that of battle, and seemed desirous of always provoking the destinies of fortune. *Henry*, less lively without ever being dull, characteristically wise and moderate, and at the same time resolute and determined upon principle, submitted every thing to calculation, and expected nothing from Fortune, yet always enchained her in his plans. The one seemed to act by sudden illuminations, and to be guided by the influence of genius: the other never stirred but after deep reflection, and all his steps left traces of the most correct judgment and views. The former astonished and disconcerted his enemy, but often also roused and re-animated him; the latter always lulled, wearied, and deceived him. Both, by the wonderful resources of their courage and their talents, surmounted the greatest dangers, and could equally profit even by the fickleness of Fortune: with this difference, that *Frederick* defied danger and precipitated himself into it, often without being aware how he should get out of it; and that *Henry* calculated it without fearing it, avoided it without running from it, and managed so well that he always escaped from it. Thus it has been seen that the one, risquing more, has achieved more, but has committed errors: while the other, who has also done much, has created no source of self-reproach, and has known no reverses but those of his brother, which he did not happen to share with him and to repair. If we look for their models among the celebrated Generals who preceded them, we may compare *Frederick* to the great *Condé*, and *Henry* to *Turenne*. Like those two great men, they presented to the world a contrast as remarkable as it was brilliant; and it was even this difference of their qualities which produced consequences equally glorious to themselves and fortunate for their country. The methodical *march* of *Henry* would not perhaps alone have saved the Prussian monarchy in the crisis in which she was placed by the war of seven years: while the bold and often rash steps of *Frederick* would probably have ruined it, if he had been unsupported by the wisdom and the prudence of his brother.'

Princes have often been reproached with want of gratitude: but perhaps that virtue is as common among them as among persons of far inferior rank and station. The disappointed assign the natural consequences of their own indiscreet demands, or unreasonable expectations, to the charge of their superiors; and princes are more frequently called ungrateful than others, because the imaginary or real claims on their gratitude bear a greater disproportion to their means of satisfying them. Prince *Henry*'s complaints of the king, however, were certainly not unfounded. The haughty and hasty character of *Frederick* often rendered him unjust, and not seldom even cruel, to his most useful servants; and the Prince frequently found his merits not acknowleged, or depreciated, and laurels snatched from his brow by him who ought to have been the readiest to bestow them: but he might probably also raise his expectations too high. The duration of the impression which this treatment made on him, and the manner in which he gave vent to his feelings, prove at least, like many other traits in his life, that ambition was the ruling passion of his mind. He never forgave the neglect which he felt that he had suffered, and remained insensible to the marks of respect by which, on many occasions, the king confessed and endeavoured to atone for his former injustice. Yet the brothers never suffered any discontent to interrupt their regular correspondence, which turned principally on political and philosophical subjects; and at the death of *Frederick* II., five hundred and eighty-seven letters, forming his share of that correspondence, were delivered into the hands of Prince *Henry*. Where they have since been deposited, we are not informed.

After the conclusion of peace in 1763, the subject of these memoirs retired to *Rheinsberg*, tired of the war, and as firmly convinced as the king is well known to have been, that Prussia must seek her safety in the gradual but sure acquisition of strength through peace; and he only left his retirement to take an openly active part in public concerns, when a direct request of the king or the extraordinary situation of his country imposed on him that conduct as a duty. His biographer gives this description of the Prince's residence:

'The Castle of *Rheinsberg*, situated twelve German miles from Berlin, on the confines of Mecklenburg, is built in a square form on the borders of a lake several leagues in circumference. After having traversed immense forests of firs, or plains of the most arid sand, the traveller is astonished at meeting with so pleasing a spot, and enjoys it with double relish. He is not less agreeably surprized on rambling in the gardens which border this fine lake, and the forest which terminates the perspective; in which, notwithstanding the German taste of some of the decorations with which they are overloaded, art has made very happy efforts to overcome the savage character which nature here assumes. Every where are recognized traces of the two great men who successively made this residence illustrious; and now that they have both disappeared, and as it were Prussia itself along with them, one cannot walk through these grounds without feeling a sensation of pious recollection. *Frederick* inhabited them after the lamentable catastrophe of his youth; and here he waited, while cultivating science and literature, which had already rendered him celebrated, for the moment in which he might acquire still higher renown. Over the first gate of the castle, is still to be seen this inscription, which he caused to be engraven on it: "*Frederico tranquillitatem colenti.*"—Prince *Henry*, in succeeding him, conferred on this place additional embellishments as well as new interest; and he was desirous of making it not only the retreat of the sage, but even the residence of a distinguished Noble. Less austere and also less engaged than

Frederick, he required the enjoyment of the greatest comforts of human life, the charms of society; rarely tasted by the great, because they are reserved only for those who, like him, have delight in sharing them. He wished therefore to incircle himself with a small number of friends, in the midst of whom he could safely consult his inclinations and follow his taste; and who would divide his heart and his mind with the pursuits of study and acts of beneficence.'

These enjoyments were disturbed by an event over which the author draws a veil. A separation took place between the Prince and his consort;—the work, as we are told, of a treacherous favorite, who imposed on the credulity of his patron.

The little court of *Rheinsberg* was distinguished by a French theatre; the representations of which the Prince himself directed, and sometimes supplied by his own compositions; and the expence of which he endeavoured to lessen by an expedient before mentioned:

'He turned to profit the innate disposition of the Germans for music; and from among the servants of his household he composed an orchestra, of which the numbers and the talents enabled him to represent the grandest operas, with an appearance and an effect to which *costume* and decoration equally lent their aids.'

When we read soon afterward that the finances of the Prince were so low as to expose him to a disgraceful dependence, and to excite the compassion of the king of France, we cannot be induced by the measure of economy just mentioned to think that the establishment of a French theatre at *Rheinsberg* was an innocent whim, or an excusable weakness. It appears, indeed, that even the tutors of the princes of Prussia have found the lessons of prudent economy the most difficult to impress: but those which inculcated the importance of a proper attention to religion and religious rites have often been not much more successful. Prince *Henry*, like his royal brother, never conformed to any ceremonials of religion, and professed contempt for the doctrines of Christianity, which he had probably never taken the trouble of justly comprehending. A passage of his epitaph, written by himself, shews, however, that he had not so mean an idea of the nature and prospects of man as the king entertained. It is said also that he often expressed his disapprobation of the open contempt with which the latter treated religion, and acknowleged the dangerous effects of such a conduct in a sovereign:—but could it escape him that he thus condemned his own levity; and that a conduct, which forms a dangerous example in a king, becomes mischievous in a prince, in proportion to the eminence of *his* station?

The death of *Frederick* II. (Aug. 17, 1786.) opened new and bright prospects to Prince *Henry*'s ambition. On the authority which was due to his age, experience, and relationship, he founded an expectation of attracting veneration from the new king his nephew; and the well known inferiority of *Frederick William*'s abilities excited the hope of a decided influence over him, and over the measures of his government. The veteran warrior, however, had still to learn that weak minds are most jealous of their rights, and most tenacious of the appearance of independence. In proportion, therefore, to the contempt which he felt for his nephew, was the pain of his disappointment when he saw himself neglected by such a man. Count *Hertzberg* (in whom the author of these memoirs can no more forgive his hostility to the subject of them, than his want of partiality to the French nation,) bears in this volume the whole blame of the rejection of the Prince's offered services.—The latter now began to think seriously of leaving his country, and spending the remainder of his days in France. With the intention of making the necessary arrangements, he visited that kingdom in 1788: but the state of public affairs created a new disappointment, and compelled him to return to *Rheinsberg* with the resolution of there closing his mortal career. His views of the events, of which he was a distant though not an indifferent spectator, appear from a passage of the above mentioned unprinted correspondence; and they shew that, while he erred with innumerable others in regard to the probable issue of an attempt to force a nation into submission to a government which it disliked, he highly disapproved the attempt itself. This disapprobation drew on him the opprobrious appellation of *Democrat*: but he had the melancholy satisfaction of seeing his predictions with regard to his own country verified, and of being requested by the king to give his assistance in snatching the state from the abyss to the brink of which it was then approaching. He listened to the voice of patriotism, and became the principal mediator of a peace.

On the accession of *Frederick William* III., the present king, Prince *Henry* did not quit his retirement; which he continued to embellish according to his own taste, and which was endeared to him by the recollections which he, as it were, embodied every where around him by testimonies, busts, and inscriptions. Indeed, he never appears more truly great and amiable than in the repose of his old age; when, after the fire of ambition had subsided, the gentler qualities of his character obtained an ascendancy, and placed testimonies of gratitude, friendship, and philanthropy, by the side of the trophies which he had acquired in the vigour of his life:

'It was thus that Prince *Henry* passed the first five years of the new reign, dividing his time between study and the society of a few friends, surrounded by the beauties of nature which consoled the illusions of age and of the passions, and encompassed by the still more soothing spectacle of the good which he conferred on all around him. In the midst of these peaceful pleasures, and of that tranquillity by which he prepared himself for the repose of eternity, the hand of death arrested him. He met the stroke with that philosophy which he had professed throughout life; and which, it was now evident, had not been with him, as with so many pretended free-thinkers, an empty and ostentatious boast. He had enjoyed life with moderation; he had seen himself grow old without regret; and he felt himself dying without pusillanimity.'

This last event took place on the 1st of August, 1802. His remains were deposited, at his desire, in a vault under a pyramid consecrated by him to the memory of his former companions in arms, in the gardens of *Rheinsberg*; on which an epitaph of his own composition reminds the stranger of the vanity of earthly greatness, and expresses with candour and modesty the estimation which experience and reflection had taught him to form of himself.

In the length to which we have extended this article, we would be considered as offering a tribute of respect which, in common with the writer of the memoirs, we have been early taught to entertain for a Prince, who, with many failings and strong proofs of human weakness, yet united in an uncommon degree the qualities which adorn a throne, with those which embellish and promote the happiness of private life; and who contributed much to raise and support the structure which, it has since appeared, was deprived of all strength when the wisdom and valour of its founders were withdrawn. If the advice and the warnings of history were less commonly despised than they are, posterity would derive many advantages from the records of the life and fate of such men; and if princes would look with attention into the mirror which is thus placed before their eyes, the contemplation of such examples would teach them that, if they wish that allowance should be made for faults on account of their station in society, they ought also to fulfil the just expectations which their rank excites in the world.

ART. XII. *Artaxerce*, &c.; *i. e.* Artaxerxes, a Tragedy in five Acts; by M. DELRIEU. Represented for the first Time at Paris, at the *Théatre Français*, by the Comedians in ordinary of his Majesty the Emperor and King, on the 30th of April 1808, and at St Cloud, before their Imperial and Royal Majesties, on the 18th of August. 8vo. pp. 140. Paris. 1808.

A DEGREE of curiosity is excited by any work which tends to exhibit, at the present moment, the ordinary and domestic state of opinions and feelings in France. Our knowledge of what is passing in that country may be called purely *historic*; and we are conversant only with those larger features of her conduct, which will be as well understood at the distance of centuries, as by those who have the misfortune to witness them as contemporaries. Her wars and treaties, her military campaigns and political manœuvres, are perpetually forced on our notice; while of the existing features of private manners among the people, and the common course of incidents in society, we have not much more correct information than of the same circumstances in the republics of Athens and Rome. Perhaps it would not be far from the truth to assert, that our real acquaintance with the interior of the country is scarcely more than equal to that which we possess of the Persian empire under Artaxerxes Longimanus, the hero of M. DELRIEU's tragedy. Of their domestic politics, and the important details relating to the influence of great men at court or in the public assemblies, their dispositions, views, connections, and animosities, we know only as much as is related by the purveyors of suspicious anecdote, who are generally both ignorant of the truth and interested to deceive; and the actual power of the Kings, Princes, and Dukes, who form the suite of Napoleon, is as much a mystery as the conduct of Artabanus in dispatching his sovereign, and the question whether he succeeded to the crown. The tragedians of the thirtieth century will perhaps draw great advantages from this obscurity; which may give their invention an opportunity of ascribing more generous motives, and of imagining situations more truly tragical, than a complete explanation of all the transactions could have justified.

Of all the complicated events which have formed the dramatic story of Artaxerxes, the only one which appears to be fully sanctioned by antient history is the murder of Xerxes by Artabanus. The secrecy of this deed, in consequence of the confidential situation of the murderer, and his possession of the royal guards, causes suspicion to attach on others, and creates the whole interest of the fable. Where, then, should this suspicion fall, in order to produce the most striking effect? Who had the strongest motives for committing the crime, and whose guilt will be followed by circumstances the most distressing? In the play of Xerxes, acted in 1714, (and acted, it seems, but once,) *Crébillon* supposes that Darius, the elder son of the King, and the successful leader of his armies, is irritated by his father's preference of his brother Artaxerxes, whom he appoints to succeed him, and to whom he unites the beautiful Amestris, previously destined for Da-

rius;

rius; and that Artabanus, having introduced him into the secluded royal apartments, under pretence of indulging him with a private interview with his mistress, kills the King with Darius's dagger, and produces it as a witness against him: but Artaxerxes, when on the point of ordering the execution of his brother, is undeceived by an accomplice of Artabanus. The conclusion is miserably lame and impotent. Artaxerxes resigns his claim to the hand of Amestris, and makes Darius a present of half the empire bestowed on him by his father, when the disappointed audience is dismissed with these deplorable couplets:

> "*Tout doit dans notre cœur céder à l'equité:*
> *Reçois en donc ce prix* (AMESTRIS) *de ta fidélité;*
> *Afin qu'à mes bienfaits tout le reste reponde,*
> *Je te rends la moitié de l'empire du monde.*"

Metastasio's fable, which is much more generally known, is also far better conceived. While the sword is yet reeking with the blood of his sovereign, Artabanus meets his son Arbaces, and unthinkingly, almost accidentally, leaves in his hands the conclusive evidence of guilt. The horror of the conviction, thus produced in the minds of the son and daughter of the murdered King, is dreadfully aggravated by the friendship of the supposed criminal for the former, and his affection for the latter: but, however strong his motives for removing the suspicions against him, the high-minded son disdains to clear himself by the only effectual method, the impeachment of his father; and even when that guilty father, having first appeared as his accuser, afterward condemns him as his judge, he suppresses the proof in his power, and silently endures the imputation. His general protestation of innocence, so often and so hopelessly repeated,—*sono innocente*,—has perhaps achieved as great a triumph over the feelings of the auditors, as any passage in the Italian opera. After the generous loyalty of Arbaces has refused the temptation, held out by his father, of liberating himself by rebellion, he is at last acquitted, and the assassin is detected, by a series of events which is both probable and well imagined, but on which it is unnecessary to enlarge.

M. DELRIEU has certainly acted wisely in preferring the latter fable as the ground-work of his play: but we could have wished that his skill and judgment, in this and many other particulars, had not been so studiously displayed in the notes of his *editors*, at the expence of those who have preceded him in treating the same subject. We discern something suspicious in the violent praise bestowed by *editors* on living authors; and we know that, in many instances, particularly in that of *Voltaire*, they have been the same persons. Indeed, we are inclined to think that it is more manly for an author to lavish warm eulogies on his own performances, like Dryden, without management and disguise, than to borrow the name of another for the same purpose, or even to permit the flatteries of his bookseller. Besides, Dryden's courteous critiques on his own plays were intended to counteract the injustice of severe libels against them: but the present French author, in a short advertisement of two sentences, declares all preface to be rendered unnecessary by the triumphant success of his tragedy: 'The reception given to my work by the public, the eulogies pronounced on me by the Journalists, and above all the flattering testimony * with which his Majesty the Emperor and King has deigned to honour me, interdict all sorts of preface.' After this remark, we were not prepared for the most fulsome panegyrics on the author in the third person, accompanied by contemptuous attacks on the poverty of invention displayed by his competitors. 'M. Delrieu *a senti le danger de cette exposition*,' &c. '*Il a imaginé les deux premiers actes qui, en ménageant la surprise, graduent l'intérêt jusqu'à la scène de l'épée sanglante, qui fait alors un grand effet*,' &c.—'*Ce personnage est heureusement substitué*,' &c.—'*Cette composition hardie & savante*,' &c.—'*Dans la tragédie nouvelle toutes ces scènes langoureuses & ridicules ont été supprimées*,' &c.—'*L'auteur a justement presenté*,' &c.—'*Rien de tout cela dans Crébillon, ni Lemière, ni Metastase.*'—Yes, we infinitely prefer the bold pretensions of Bayes to the circuitous and intriguing clap-traps of Mr. Puff.

Having alluded to Mr. Sheridan's admirable farce, we must take notice of another point in which this French tragedy resembles his "Tragedy Rehearsed." We were astonished to find a whole page devoted to the costume of the several *dramatis personæ*. Yet the play itself indicated what was required. Thus, when Artaxerxes first appears in the second, third, and fourth acts, as just returned from the wars, he is to be dressed like a warrior: in the last act, he is to wear 'very rich apparel, such as suits a Prince at the moment of his coronation;' a superfluous direction, we should think, to a performer who knows that he is to receive the crown. Artabanus, also, is to exhibit 'the garb of a warrior, rich, but *sombre and severe;*' and Megabizus, his partner in guilt, is described in a costume 'not so rich, but as *severe,* as that of Artabanus.' This direction accords with the antient and laudable custom of our English stage, which enjoined the numerous class called *villains* to array themselves in black velvet, and thus set all the spectators on their guard against their infernal machinations. We here find also a stage direction given in general terms, which we do not remember to have before seen: '*Nota.* The names of the actors are written at the head of each scene, in *the order in which they ought to be placed on the stage; he whose name stands first is to occupy the right.*' Surely these minutiæ might be left to the actors themselves, who must possess some good sense, because otherwise they could represent no characters, and who in general have at least as much theatrical experience as the author.

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* 'On that day,' (says the editor in a note,) 'the comedy of *the Legacy* was acted with Artaxerxes, and Mademoiselle *Emilie Lever* appeared for the first time before their Majesties in the character of the Countess: the day was doubly fortunate; the Emperor, pleased with the representation of these two pieces, granted to the author of Artaxerxes a pension of 2000 francs, and to Mademoiselle *Emélie Levert* a present of 3000 francs.'

Let us, however, pursue our comparison of the present tragedy with the opera of *Metastasio;* which may, indeed, be soon dispatched, since the only difference is that M. DELRIEU has prefixed two acts to the Italian drama, and has altered slightly, but certainly for the better, the order of events in the last act. In making the addition first named, he has judiciously endeavoured to account for and in some measure to justify the conspiracy of Artabanus, by his paternal affection for Arbaces; who is here represented as uniting the Darius of *Crébillon* with the Arbace of *Metastasio,* and adds to the peaceful and amiable character portrayed by the Abbé, the merit of a distinguished warrior. His triumphs over the Parthians have effaced the dishonour incurred by the Persian arms at Salamis, and he has been outraged by his sovereign's injurious refusal of the honours which he had deserved by his valour, and of the promised hand of the Princess Mandane. When this capricious refusal is announced, but not before, Artabanus resolves on vengeance, and forms the scheme of placing his insulted son on the throne, by the help of his victorious soldiers. His crime is therefore not the effect of wanton wickedness, nor of mere personal ambition, but is prompted by that warm attachment to his son which displays itself in every part of his conduct. This mixture and opposition of motives and feelings, so consistent with the precept of Aristotle, and with our experience of human characters, has been almost uniformly sacrificed by the older dramatists of modern Europe; who thought that a serious play was imperfect, if it appeared without some ruthless tyrant, bent on blood-

(Arbace et Artaban frémissent.)
Ce monstre est Nicanor...
Parle !... que tardes-tu de nommer ma victime ?

‘ ARBACE, se désignant lui-même.
(Rassuré.)
Elle est devant tes yeux.

‘ ARTAXERCE.—*Toi, l'auteur d'un tel crime ?*

‘ ARBACE.—*Artaxerce !... à mon sort ose m'abandonner ;*
Alors que tout m'accuse on doit me condamner.

‘ ARTABAN.—*Ah ! mon fils !...*

‘ ARTAXERCE.—*La pitié fait place à la colère.*
Tu voulais de Mandane assassiner le frère ?

‘ ARBACE, égaré.—*De Mandane ?... à ce nom.... adoré....*

‘ ARTABAN, l'interrompant.—*Penses-tu*
Qu'un parricide amant soit cher à sa vertu ?...
Quel espoir te séduit ? tu ne vois plus sans doute
Le juge qui te parle et le roi qui t'écoute ?...
(Silence et frémissement d'Arbace.)

‘ ARTAXERCE.—*Un père t'en conjure, Arbace ! defends-toi,*
L'honneur te le commande.

‘ ARBACE.—*O mon père !... ô mon roi !...*
(En lui-même)
L'abîme est sous mes pas : sans plainte, sans défense,
J'y tombe.... je me tais !....

‘ ARTAXERCE.—*De ce cruel silence*
Qu'attends-tu donc ?

‘ ARBACE.—*La mort.*
(Artaxerce consterné se tait.)

‘ ARTABAN, à part à Mégabise, prêt à se trahir.—*O sublime vertu !*
C'est à moi de mourir, et je vais....

‘ ME'GABISE, de même, le retenant.—*Que fais-tu ?*

‘ ARTABAN, égaré, haut.
Mon devoir !... je suis père...et ce spectacle horrible....

‘ ME'GABISE, à part.—*Il s'égare !*
(Haut à Artaban.)
Seigneur ! montrez-vous inflexible:
Au conseil qui vous plaint épargnez vos douleurs :
Sommes-nous assemblés pour voir couler vos pleurs !
Ce n'est point la pitié que Xercès vous commande.
Son sang est répandu : c'est du sang qu'il demande.
Remplissez sans faiblesse un rigoureux emploi ;
(Avec intention)
Oubliez votre fils ; songez à votre roi !
(Artaban se contraint.)

' **CLÉONIDE.**—*Témoin muet, mais sûr, d'un forfait exécrable,*
Le glaive délateur reste aux mains du coupable.
Si du sang de mon roi son bras n'est point trempé,
Arbace au moins connaît le bras qui l'a frappé.
Il est, n'en doutons plus, meurtrier ou complice ;
C'est de lui que dépend sa grâce ou son supplice.
S'il nomme l'assassin, on peut lui pardonner ;
S'il garde le silence, on doit le condamner.
(Long silence d'Arbace.)

' **ARTAXERCE**, se levant.—*Artaban !*

' **ARTABAN**, à part et assis.—*Dieux!*
(Artaxerce se remet sur son siège.)
(A Artaxerce.)
Je cède à cet ordre sévère.
Vous demandez sa mort ; je dois vous satisfaire.
(Il se lève.)
Je dois à mon pays, au conseil, à mon roi,
Cet affreux sacrifice, inouï jusqu'a moi....
Xercès ! j'entends ta voix terrible, inexorable ;
Tu dictes mon arrêt ; tu nommes le coupable....
Qu'il périsse !
(Il met la main sur son cœur, et retombe sur son siège ;
Arbace reste muet et impassible.)

' **ARTAXERCE**, en lui-même, regardant Arbace et se levant avec indignation.—*Son père ordonne son trépas !*
Cléonide ! sortons.
(Haut en sortant.)
Veillez sur lui, soldats !
(Il sort avec Cléonide.)'

' SCÈNE IX.—*ARTABAN, ARBACE, MÉGABISE, GARDES* DANS L'ENFONCEMENT.

' **ARTABAN**, après avoir regardé autour de lui, et voyant les gardes.
(A Arbace à demi-voix et assis.)
On n'accomplira point ce cruel sacrifice !
Tu marches au triomphe, et non pas au supplice !
Va !... je saurai défendre un fils digne de moi !
(Se levant.)
Arbace ! il est un dieu qui veille encor sur toi !...
(Il sort avec Mégabise.)

' SCÈNE X.—ARBACE, seul.

(Gardes au fond.)
(Avec une impétuosité graduée.)
Qu'a-t-il ? quel projet médite sa furie ?
Par un crime nouveau veut-il sauver ma vie ?
Veut-il impunément, dans le crime affermi,
Joindre au sang de mon roi le sang de mon ami ?
Qui ? moi ! pour obéir aux fureurs de mon père,
Quand j'adore la sœur, j'immolerais le frère !

Non ! non ! je dois mourir et presser mon trépas,
Pour arrêter le cours de ces assassinats !
Vivant, de tant d'horreurs je deviendrais complice :
Je conserve ma gloire en marchant au supplice.
C'en est fait : il est temps de subir mon arrêt ;
Dans l'éternelle nuit j'emporte mon secret !
(Il sort avec les gardes.)'

The first parallel passage that arrests our attention is the remonstrance of the astonished prisoner with his unexpected judge. The King wishes to encourage him, by informing him—

" *ad Artabano*
Il giudizio è commesso. Arb. *Al padre !* Artas. *A lui.*
Arb. (*Gelo d'orror !*) Artab. *Che pensi ? Ammiri forse*
La mia costanza ? Arb. *Inorridisco, o padre,*
Nel mirarti in quel luogo ; e ripensando
Qual' io son, qual tu sei. Come potesti
Farti giudice mio ? Come conservi
Così intrepido il volto, e non ti senti
L'anima lacerar ? Artab. *Quai moti interni*
Io provi in me, tu ricercar non devi ;
Ne quale intelligenza
Abbia col volto il cor. Qualunque io sia,
Lo son per colpa tua. Se a' miei consigli
Tu davi orecchio, e seguitar sapevi
L'orme d'un padre amante ; in faccia a questi
Giudice non sarei, reo non saresti."

This concluding equivoque very naturally follows the father's grave reflections in the opera on his own situation, but savours too much of a common stage-trick in the tragedy, where it stands insulated. In the remainder of the scene, however, the latter is much superior in effect :—the momentary dread of a discovery, when Artaxerxes declares his knowlege of the criminal, which is excited in the two conscious minds, and their relief on finding that he suspects Nicanor, are skilfully imagined and expressed. —Afterward, it is far better that Artabanus, when nearly betrayed by his emotion, should receive a prudent rebuke from his friend Megabizus, than that the King should be vehemently reproached for his compassion, as in *Metastasio*, by the fair Mandane :

" Artas *Misero genitor !* Mand. *Qui non si venne*
I vostri ad ascoltar privati affanni !
O Arbace si difenda, o si condanni."

In fine, the play gains exceedingly from the omission of all the various lamentations poured forth by " father, lover, sister, friend," according to their respective interests in the fate of Arbaces ; which are so studiously entangled and so elaborately contrasted, as to resemble an ingenious game at cross-questions, rather than the passionate language of human beings in a most afflicting moment. Yet this intricacy of connections would have offered an irresistible temptation to argumentative grief and metaphysical complaint in the old French tragedians; and we shall only do justice to the present author, by observing in this place that he is remarkably free from a fault which is so destructive of the hearer's sympathy. The speech of Mandane in defence of Arbaces, above quoted by us, is the only instance of unseasonable declamation that can be found in the play; which exemplifies the now prevailing character of the French stage, in labouring after tragical *situations*, and leaving the distress to be discovered by the hearts of the audience, without any refined comment from the sufferers themselves, whose attention on such occasions may be supposed to be otherwise engaged.

The conclusion of the plot, as imagined by *Metastasio*, is singularly fine. Artaxerxes privately liberates the prisoner; whose father, still fearing for his fate, and thinking that the king's death is the only means of ensuring his son's safety, foments rebellion among the soldiers, and poisons the sacred cup which the sovereign is to drink at the time of his coronation. Arbaces, however, quells the mutiny, and appears in the temple as the saviour of Artaxerxes, who has been interrupted in the performance of the sacred ceremony, and who requires Arbaces to drain the cup and attest his innocence by an oath. The latter is about to comply, when his father seizes it from him, and avows his treasons both accomplished and projected. The Italian poet grants a pardon to Artabanus, and all ends happily: but M. Delrieu, more consistently with the boldness of the character of Artabanus, worked up to madness by the disappointment of his mighty schemes of greatness, makes him destroy himself with the poison which had been prepared for the king: thus terminating his bold career with the same spirit that animates him throughout the story.

M. Delrieu, however, has unaccountably weakened and mutilated the beautiful invocation of the Sun to attest the truth of his assertions, with which Artaxerxes assumes the fatal cup:

"*Lucido Dio, per cui l'April fiorisce,*
Per cui tutto nel mondo e nasce e muore,
Volgiti a me! se il labbro mio mentisce,
Piombi sopra il mio capo il tuo furore!
Languisca il viver mio come languisce
Questa fiamma al cader del sacro umore,
E si cangi, o che bevo, entro il mio seno
La bevanda vital tutta in veleno!"

The repetition of these lines by Arbaces, when about to swallow the murderous draught, under the observation of his father, has a most interesting effect, which is lost in the French scene; though it is in all other particulars far superior to the Italian. The sudden and decisive resolution of Artabanus must have a striking effect in representation, and it is more satisfactory, because more natural for such a man to perish hardened and unrelenting, than to owe a miserable existence to the pity of his injured monarch.

Perhaps we are fanciful in suspecting that *Metastasio* might have borrowed the avowal of his guilt by Artabanus from the last scene of *The Revenge*. When Artaxerxes hears him declare that the cup is poisoned, he exclaims with horror and surprize,

> "*Per chè sin' or tacerlo?*"

and the dialogue thus proceeds:

> "Artab. *Perchè a te l'apprestai.* Artas. *Ma qual furore*
> *Contro di me?* Artab. *Dissimular non giova:*
> *Già mi tradì l'amor di padre* Io *fui*
> *Di Serse l'uccisore. Il regio sangue*
> *Tutto versar volevo. E* mia *la colpa,*
> *Non è d'Arbace. Il sanguinoso acciaro*
> *Per cela lo* io *gli diedi. Il suo pallore*
> *Era orror del* mio *fallo. Il suo silenzio*
> *Pietà di figlio*" *&c.*

In the same manner, when Alonzo finds that all his suspicions were unjust, and that the beloved wife whom he had killed was innocent, he anxiously inquires what monster had laid the horrid train of circumstances, by which he was so fatally deceived. The cold cruelty of Zanga's answer is equalled only by the masculine vigor of his language:

> "Born for your use, I live but to oblige you—
> Know then 'twas *I*;"

and before the wretched husband can recover from the shock of learning how his friendship and confidence have been abused, his tormentor triumphantly continues:

> "Thy wife is guiltless—that's one transport to me,
> And *I*, *I* let thee know it; that's another.
> *I* urged Don Carlos to resign his mistress,
> *I* forged the letter, *I* disposed the picture;
> *I* hated, *I* despised, and *I* destroy."

It is remarkable that all the dramatists, whose attempts to bring this story on the stage have reached our hands, should have overlooked a circumstance of great consequence to the important character of Artabanus, since it in some degree gives legitimacy to his pretensions to the crown, and practicability to his meditated usurpation: viz. that he was of the blood royal, and, according to Herodotus, the uncle of Xerxes.

This subject appears to have been adopted by many of his countrymen before the present author; by *Magnon*, in 1645, *Boyer*, in 1682, *Deschamps*, in 1721, *Bursay*, in 1765, and *Lemierre*, in 1766, besides the *Xerxès* of *Crébillon*. The works of *Bursay* and *Lemierre* were literal translations of *Metastasio*, and appear to have been more short-lived than our English opera; which atoned for its deficiencies as a literary composition, by serving as a vehicle for the exquisite music of Dr. Arne. Of *Magnon*, *Boyer*, and *Deschamps*, perhaps we need not blush to own that we never heard the names before, since the present *editors* disavow 'the useless project of drawing their works from the oblivion in which they are plunged.' The tragedy which we have now examined is an honour to the Parisian stage, and inspires a very favourable opinion of the existing state of dramatic literature in the French capital. These considerations, and the paucity of such specimens as may enable us to appreciate the *belles lettres* of our neighbours, have induced us to allot what will perhaps be deemed a disproportionate extent to the present article. In addition, however, to these motives, we have the vanity to hope that, if any of our countrymen should attempt to dramatize the story of Artaxerxes, they might possibly derive some benefit from the preceding remarks. We do not, indeed, very confidently expect to see an English tragedy of the present day founded on antient history; richly as it abounds with striking adventures, distressful situations, and tragical catastrophes. In truth, while three-fourths of the standard tragedies and some of the best comedies of France are drawn from that fruitful source, scarcely a single play connected with classical antiquity has been able to retain its place on the English stage. Cato, indeed, was at one time completely popular: but its success was both accidental and ephemeral. It might be curious to investigate the causes of so marked a difference. We should militate against all our pre-conceived opinions, if we allowed any sympathy between the French character and that of the antients which does not exist in our case. Is it, then, that we disdain to imitate or despair of emulating them? Is it the pride of original genius, or the sense of inferior talents,—the sullenness of insular independence, or the hatred of adult freemen to those school books which imposed such intolerable restraints on our boyish liberty?

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